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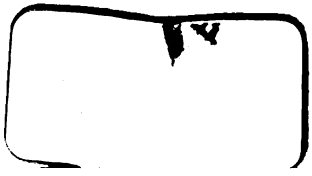

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PREFACE.

So fertile has been the ingenuity and so unwearied the exertions of our countrymen in the cause of literature during their long exclusion from the usual supplies of continental scholarship, that he who wishes to strike out a new path without intruding upon preoccupied ground, will find no less difficulty in tracing out the course of his plan, than in collecting the materials for its execution. To those, however, for whose amusement or instruction the following Work is intended, little apology is necessary for want of novelty in the subject or of originality in the design. Every scholar is fully sensible how much yet remains to be done in smoothing the asperities and removing the obstacles which occur even in the beaten track, and how much useful industry may yet be expended on the wide field of general criticism. Various important manuscripts have been hitherto wholly neglected or but imperfectly collated; a correct text of many smaller pieces of acknowledged beauty has never yet been presented to the world, much assistance to the student from philological investigation, or amusing illustration still remains to be supplied, much curious matter which has escaped the researches of former scholars, may claim his attention and regard. In some of these departments a large portion of information has been occasionally furnished by the reviewers and journalists of the present day, but from the very nature of their several plans, their attention could not have been directed to

every point in question. As therefore the present publication, with respect to its objects and intentions, will essentially differ from any periodical work now in existence, it may be expedient, for the mutual satisfaction of the conductors and the reader, shortly to state the nature and extent of its design.

While the labours of the most distinguished scholars have been expended on works of greater magnitude and more general importance, many inestimable relics of antiquity have been from various causes consigned to unmerited obscurity; and it may be difficult to determine whether they have suffered most from the errors of a careless and hasty publication, or from the indifference of total neglect. To embody the scattered remains of ancient poets, to present an accurate and amended collection of their several fragments, to introduce to public notice even the whole of such short and detached pieces, as from their own intrinsic excellence, or the interest of concurring circumstances, may be thought worthy the attention of the scholar, will be a leading object in the present work.

Various unedited notes, conjectural emendations, and illustrations by the first scholars of their day, the autographs of which are deposited in the libraries of public bodies, will be presented for the first time to the literary world. Collations of various manuscripts under the same circumstances will be made from time to time, as the importance of their authors or general curiosity may require. It may not be considered as altogether useless, occasionally to reprint an amusing or instructive extract from such scarce and valuable works as are wholly withdrawn from public inspection by the rapacity of the collector, or are preserved only in the cabinets of the curious.

In this part of the work, as the materials will have

been furnished by the invention or the industry of others, little more can be required than judgement in the selection and arrangement. Into that department which is reserved for original communications, such miscellaneous treatises or essays will be admitted, as may contribute to throw any new light on the manners and customs, arts and sciences, history and antiquities of the Greek and Roman empires, whether from the observations of modern travellers, or the stores of ancient learning. The more immediate province of criticism will be conducted with the attention due to the important rank which it justly holds in the scale of human learning. Many indeed of the works, which will fall within the province of this publication to consider, may already have been amended by the corrections, or enriched by the observations of former scholars; but there is scarcely a book within the extended range of Greek and Roman literature which has been edited with so perfect a regard to every branch of critical information, as to require no aid from the learning and assiduity of a subsequent age. In one we have a corrupt and mutilated body adorned with the most elegant and instructive illustrations, in another we have the text restored to its original beauty and perfection, but encompassed with the barrenness of cautious reserve. The defects of former editions will never be removed by the effort of a single hand; their omissions must be gradually supplied by the labours of succeeding scholars. The works of genius, like the fame of their authors, as they devolve from one generation to another will receive new light, and acquire new strength at every transmission.

As a relief to the dry and less amusing portions of the work, there will be occasionally interspersed biographical memoirs of the most eminent scholars, and short histori-

cal accounts of the rise and progress of critical learning in the several ages of the world. Whatever in short may be considered as possessing sufficient attractions to arrest the attention of the scholar, or sufficient merit to promote the general cause of literature in any of its departments, will find an admission into this publication.

It is intended to insert in each Number such accounts of the different classical works which make their appearance in our own country, and on the continent, as may give to the reader a general notion of the contents and merits of each. The notice of these publications will also afford opportunities of conveying additional information upon the subjects which they comprise. In discussing however the labours of contemporary scholars, the mode of examination pursued in some Reviews of the present day, will not be considered as a model for imitation. Where from the frequency of literary or social intercourse, a bond of union has been established among a certain number of those who are engaged in the same pursuits, it cannot reasonably be expected that the faults and deficiencies of their several works should be mutually exposed to public censure, nor in regard to the best feelings of human nature ought it to be desired. On the other hand, a succession of reciprocal compliments, however founded in truth, and distributed with justice, must appear to the public eye flat and unprofitable. It is true that the pretence of examining the labours of others has often been made the vehicle of much valuable information from the private stock of the examiner: but no reason can be alledged, why the same information should not be exhibited in a more genuine form, or why it should lie shrouded under the title-page of another publication. The class of readers, for whom this work is intended,

cannot be suspected of that depravation in taste, which does not relish either discussion or information, unless it be dressed in a borrowed garb, or be alloyed with the venom of personal invective.

The present Miscellany is therefore submitted to the world, not as the voice of a literary tribunal, from whose determination there lies no appeal, but as a source of varied information in the several departments of classical learning. In every stage of its publication there may be much that the finished scholar will deem superfluous; there may be somewhat also that the younger student will consider as beyond his present purpose. Such censures however are merely relative, and must be considered as necessarily attached to a work which is dedicated to general utility. If those, who are advanced to the highest eminence of well-deserved reputation, shall find something to admire and approve; if those, who are just entering upon the same paths, shall meet any new light which may dispel their difficulties and direct their progress, the intention of the *Museum Criticum* will be fully answered.

With regard to the extent of the Work, it is impossible to speak with precision. Should the hopes of the conductors be realized in the most perfect success, it is not intended to exceed the limits of a few volumes; not so much through the apprehension of any failure in the subject, or of any scarcity of materials, as from the probable exhaustion of vigour in the pursuit, or of interest in the public. There is a certain period, after which the minds of those, who are pledged to afford periodical amusement or information to the world, become fatigued by successive demands on their labour or imagination. On the first symptoms of failure in the activity necessary

for such an undertaking, it may be considered the wisest step to withdraw from public notice; before a lame and impotent conclusion shall have disgraced a successful beginning; before the fatigue of the Author shall have found its correspondent effect in the weariness of the Reader. When however it shall be thought adviseable to draw the Work to a conclusion, it will not be finished either hastily or abruptly; and with a view of preserving its unity as a whole, a Table of Contents will be attached to each volume, and a general and extensive Index will accompany the concluding Number of the publication.

SAPPHONIS[1] FRAGMENTA.

ÆQUO ATQUE ERUDITO

LECTORI S.

PRODIIT Antverpiæ, anno 1568, ex officina Christophori Plantini, libellus, carmina novem illustrium feminarum et Lyricorum complectens, ex Bibliotheca Fulvii Ursini depromta, viri diligentissimi, et qui Alexandri Farnesii Cardinalis instructissima bibliotheca tanquam sua utebatur. Unde factum est, ut in isto libello multa ex scriptis codicibus protulerit, quæ avide excipiebant literarum studiosi; quin et librum ipsum ea diligentia comparabant, ut dudum rarissimus sit factus, et vere ἑρμαῖον, si quis eum forte venalem offenderit. Hanc igitur syllogen de novo edere instituit Joannes Christianus Wolfius, Professor Hamburgensis, qui institutum perfecit annis 1733. 1734. quorum illo Sapphonem edidit, hoc vero octo feminarum reliquias.

Erat Fulvius Ursinus vir immensi laboris; sed cum ad rem criticam accedebat, lapsiones ejus erant istiusmodi, inquit Rutgersius, ut non aliter excusari possint,

[1] Sapphus *in secundo casu scripsit Ovidius,* Sappho *in quarto Ovidius atque Horatius, in sexto Plinius: quæ tamen poetica esse puto; ut* Andromachen *et similia scribebant Poetæ, cum potius* Andromacham *deberent. Analogia certe postulat* Sapphonis, *ut a* Juno *flexio est* Junonis, *a* Dido, Didonis. Sapphonem *scripsit vetus interpres Porphyrio in Horatium,* S. II. i. 30. *et sic Toupius ac Ruhnkenius.*

quam si reliquis ejus in literas meritis condonentur. Diligentissimus etiam Wolfius, sed in arte critica plane hospes. Idem dicendum est de Henrico Volgero, cujus sub auspiciis nuperrime prodiit Sappho, Lipsiæ, 1810. commentariis instructa, seu potius onerata, rerum vulgarium plenis, styloque longe putidissimo conscriptis. Quare, cum ipse Wolfii libellus hodie e rarioribus sit, Volgeri autem inutilis fere sartago, visum est poetriæ Lesbiæ lacinias in usum studiosæ juventutis reconcinnare, paulloque castigatiores exhibere. In hoc autem faciendo, Sapphonis verba ad severioris Æolismi normam revocavi, quo usam fuisse decimam Musam universi fere grammatici tradunt. Plurimis igitur in locis pro aspero spiritu lenem substitui, quod hic moneo, ne idem sæpius mihi dicendum sit.

Vale, Lector, atque hanc quantulamcunque nostram opellam æqui bonique consulas. Quod si Sapphonem a nobis adornatam tibi haud displicuisse intellexero, prodibit etiam, Deo volente, celeberrimus iste iambographus, qui solus præter Homerum, opus invenit idem ac perfecte elaboravit.

I.

Εἰς Ἀφροδίταν.

ΠΟΙΚΙΛΟΦΡΟΝ, *ἀθάνατ' Ἀφροδίτα,*
παῖ Διὸς δολοπλόκε, λίσσομαί τε
μή μ' ἄσαισι, μηδ' ὀνίαισι δάμνα,
πότνια, θυμόν·

CAP. I. Hoc Sapphonis carmen, a Dionysio Halicarnassense conservatum T. II. p. 47. ed. Huds. et ab Is. Vossio emendatum ad Catull. p. 116. perquam negligenter edidit Brunckius in Analectis. Felicius, quod mireris, tractavit Frid. Henr. Bothe, qui tamen Stephani, Ursini, Fabri, Longopetræi, Baxterique editiones nescivit. Totum carmen corruptissime legitur ad calcem rarissimæ Anthologiæ editionis, Venetiis apud Sabienses, ann. 1550.

1. Vulgo *ποικιλόθρον'*, uti ab Hephæstione citatur p. 78. ed. Gaisford. Vossius conjecit *ποικιλόφρον*. Versus Sapphici apud Athen. XIII. p. 599. D. *ὦ χρυσόθρονε Μοῖσα*. Sed *ποικιλόφρον* exhibuit Bentleius ad calcem Horatii p. 709.

2. Recte Baxterus *τὲ* pro *σέ*. Æolicum fuisse *τὲ* satis constat ex Latinorum *te*.

3. *ἄταισι* bene mutavit Vossius in *ἄσαισι*, quod habet Schol. Hephæst. p. 64. ed. Gaisf. Vid. Porson. ad Eurip. Med. 247. Burnèii Tentam. de Metr. Æsch. Agam. 131. Botheus vero *μή με τεαῖσι μή μ' ἀνίαισι*. Vox Æolensibus usitata fuit *ἄσα*. Alcæus apud Athen. X. p. 430. C. *Προκόψομεν γὰρ οὐδὲν ἀσάμενοι*. (Æolice pro *ἀσώμενοι*.) Voce *ἀσαρὸς* utitur Nostra apud Hephæst. p. 64.

Ibid. *ἀνίαισι* omnes. Hephæstionis editio Turnebiana habet *ἀμηδοκιαισι*. Æolenses *α* in *ο* mutasse, et dixisse *πόρδαλις*, *βροχέας*, *βόρταχος*, pro *πάρδαλις*, *βραχείας*, *βάτραχος*, notissimum est. Et, quod ad rem propius est, *ὄνω* pro *ἄνω*, *ὀνέληται* pro *ἀνέληται*, teste Joann. Grammatico ap. Koen ad Gregor. p. 215. Alcæus in Apollon. Dysc. Exc. p. 429. B. versu choriambico, *Μηδ' ὀνίαις τοι πλέας ὑμέων παρέχειν* ⏑ – – ubi

ἀλλὰ τυῖδ' ἔνθ', αἴ ποτα κάτέρωτα
τᾶς ἐμᾶς αὐδᾶς αἴοισα πολλᾶς
ἔκλυες, πατρός τε δόμον λιποῖσα
χρύσεον, ἦνθες,

ὀνίαις Æolice scribitur pro *ἀνίας*. Cf. Koen. p. 283. Maittair. de Dial. p. 154. C.

4. Citat Hephæstio p. 79.

5. Legebatur in Dionysio *τύδ'*, unde Vossius effecit *τυῖδ'*, uti etiam citant Priscianus et Hephæstio. Hesych. Τυί, ὧδε. Κρῆτες. Τύδαι. *ἐνταῦθα*, Αἰολεῖς, ubi Vossius, ex literarum serie, *τυίδε*, probante Valckenaerio Ep. ad Röver. p. 32. Vid. Koen. ad Gregor. p. 169. Sylburgius scribit *τῦδ'*. Equidem ad veteris linguæ normam conjicerem *τειδ'*, nisi scirem Æolenses *υ* pro *α* et *ε* posuisse. Dein *ἔνθ'* dedi pro *ἔλθ'*, et mox *ἦνθες* pro *ἦλθες*.

Ibid. *αἴποκε* Dionysius. *αἴποκα* Vossius, ceteri. Sed *ποτὰ* pro *ποτὲ* Æolensium fuit, teste erudito Grammatico, Apollon. Dysc. Exc. p. 434. A. In Alcæi fragmento apud Procl. in Hesiod. p. 153. pro *εἰκ' εἴποις*, legendum *αἰκ' εἴπῃς*.

Ibid. *κατ' ἔρωτα* Dionysius; unde Vossius *κατερῶτα*, citato Hesychio, Κατερῶτα. *καὶ ἄλλοτε*. Hesychius vero exhibet *κατέροτα*, quod in *κατέρυτα* mutatum voluit Koenius ad Gregor. p. 274. suadente literarum serie. Et quidem Sappho *χελύνη* pro *χελώνη* dixit. Sed Apollon. Dysc. p. 434. A. *ἐτέρωθε. ἀφ' οὗ καὶ τὸ παρ' Αἰολεῦσιν ἑτέρωτα.*

6. *αὐδῶς* Dionysius, quod Æolicum esse pro *αὐδᾶς* putat Vossius. Mox Aldus *ἀΐοις ἀπόλας*. Vossius *ἀΐοισα πολλᾶ*, et sic plerique. Baxterus *πόλλας*. Mox *τε* pro *δὲ* dedi.

7. Æolicum est *λιπῶσα*, teste Gregorio p. 274. Sed cum res incerta sit, notiorem formam retinui. Sappho fortasse scripserat *λιπῶα*. Veteres Dores dicebant *μῶα*, *πᾶα*, pro *μοῦσα*, *πᾶσα*. Vid. Eustath. ad Iliad. Λ. p. 844, 8.

8. *ἦλθες* omnes. Alteram formam Æolensium fuisse æque ac veterum Dorum, mihi compertum est. Apud Homerum *γέντο* nihil aliud est quam *ἕντο*, Æolice pro *ἕλετο*. Sic *κέντο* pro *κέλετο* veteri Dorica dialecto dixerat Alcman, teste Eustathio ad Iliad. I. p. 756, 32.

ἄρμ᾽ ὑποσδεύκσασα· καλοὶ δέ τ᾽ ἆγον
ὠκέες στρῶθοι, περὶ γᾶς μελαίνας
πυκνὰ δινεῦντες πτέρ᾽ ἀπ᾽ ὠρανῶ θέ-
ρευς δία μέσσω.

9. ἄρμ᾽ omnes, et ὑποζεύξασα. Sed Æolenses post inventas duplices literas, veterem scribendi modum retinuerunt, judice magno Scaligero ad Euseb. p. 115. Vid. Koen. ad Gregor. M. p. 281. Maittair. p. 149. A. Hanc etiam scribendi rationem sero apud Dorienses invaluisse constat ex Diomedis Schol. ined. ad Dionys. Thrac. apud Villoison. Anecd. Gr. T. II. p. 122. ὅταν δὲ ἤθελον γράψαι λέξιν ἔχουσαν τὴν τοῦ Ζ ἐκφώνησιν, ἔγραφον Σ καὶ Δ ἀντὶ τοῦ Ζ, ΩΣΠΕΡ ΚΑΙ ΝΥΝ ΕΥΡΙΣΚΟΜΕΝ παρὰ τοῖς Δωριεῦσιν· ἀντὶ δὲ τοῦ Ξ, Κ καὶ Σ, ἀντὶ δὲ τοῦ Ψ, Π καὶ Σ. In marmore quodam apud Sponium scribitur ΑΜΦΙΑΝΑΧΣ, ΧΣΕΝΟΧΑΡΕΣ, prave pro ΑΜΦΙΑΝΑΚΣ, ΚΣΕΝΟΧΑΡΕΣ. Forsan vero in ipso lapide exaratum fuit ΑΜΠΗΙΑΝΑΚΣ, ΚΣΕΝΟΚΗΑΡΕΣ. In Erinnæ, seu recentioris cujusdam carmine apud Stobæum, scribitur Σᾷ δ᾽ ὑπὸ σδεύγλᾳ. τ᾽ pro σ᾽ dedit Baxterus.

10. Mihi vix dubium est, quin legendum sit ὠκέα, *celeriter*. στροῦθοι edd. Dein codices Dionysii περιγᾶς. Aldus πτέριγας, unde recentiores πτέρυγας. Vossius περὶ γᾶς, quem sequitur Brunckius. Baxterus vero πτέρυγας retineri jubens, parentes habet Wolfium, Fischerum, Volgerum, quorum duos priores non offendit vox πτέρα in proximo versu. Volgerus vero omittit πτέρ᾽, quod agnoscunt Dionysii codices et editio Aldina. Pro πυκνὰ Anthol. Venet. habet πολλά. & supra περὶ γᾶν μέλαιναν. Et forsan accusativus præstat.

11. Edd. δινῦντες. Volgerus δινέοντες, quod Ionicum est. Mox ἀπ᾽ ὠρανῷ θέρος Dionysii Cod. Reg. 1. ἀπ᾽ ὠρανῷ θένος Colb. Vossius ἀπ᾽ ὠραν᾽ ὠθέρος, ita etiam Baxter. ἀπ᾽ ὠρανῶ αἰθέρος Brunck. Sed nec elisio nec crasis tolerari potest. Botheus ἀν᾽ αὖραν, αἰθέρος δία μέσσω, quæ mera est tautologia. Quod dedi, est ex ingenio, codicibus faventibus. Notum est Virgilianum, *Nare* PER ÆSTATEM *liquidam*, *To float amid the liquid noon*. Scrupulus tamen injicitur, quod Æolenses pro οὐρανὸς

αἶψα δ' ἐκσίκοντο· τὺ δ', ὦ μάκαιρα,
μειδιάσασ' ἀθανάτῳ προσώπῳ
ἤρευ ὄττι τ' ἦν, τὸ πέπονθα, κὤττι
δὴ τὲ κάλημι,
κὤττι μεῦ μάλιστ' ἐθέλω γενέσθαι
μαινόλᾳ θυμῷ—τίνος αὖ τὺ πειθοῖ
μὰπς σαγήνευσας φιλότατα; τίς τ', ὦ
Σάπφ', ἀδικήη;

non ὠρανὸς sed ὀρανὸς dixerint. Alcæus apud Athen. X. p. 430. A. Ὑει μὲν ὁ Σδεὺς, ἐν δ' ὀρανῷ μέγας Χειμών. Vid. Hemsterhus. ad Polluc. X. 124. Ceterum huc alludit Athenæus IX. p. 391. F.

13. Vossius et Brunckius αἶψ' ἀλλ', metro pessumdato.

15. ἤρε' omnes, quod Ionicum est; et dein γ' pro τ' plerique. Mox κ' ὄττι δὴν Vossius, δὴ Brunck. Bothe. δ' ἦν Baxter. Wolf. Harles. δεῦρο Antholog. Venet. Scite Volgerus δὴ 'νε σε. Dein κάλημμι Vossius, ceteri fere omnes. De forma κάλημι vid. Koen. p. 294. Maittair. p. 237. A. Nostra apud Athen. XV. p. 687. A. ἐγὼ δὲ φίλημι ἁβροσύναν.

18. Dionysius τίνα δ' εὖτε πύθωμαι σαγηνεῦσαι φιλότητος σ' ὦ Σαπφὼ, δίκην. MSS. σαγήνεσσαν. Ursinus & Stephanus τίνα δ' αὖτε πειθὼ καὶ σαγηνεῦσαν φιλότητα, τίς σ', ὦ Σαπφοῖ, ἀδικεῖ; Vossius πείθημμι. Botheus, τίνα δ' αὖτ' ἀπειθῆ τοὶ σαγηνεύσω φιλότατα; satis bene. Meam tamen conjecturam prætuli. σαγήνεσσαν vox nauci est. Mox τ' pro σ' dedit Baxterus.

20. Vulgo Σαπφοῖ ἀδικῆ. Botheus, τίς τοὶ, Σαπφοῖ, ἀδευκάς; Etymolog. M. p. 485, 41. Αἰολεῖς τὰ τῆς πρώτης συζυγίας διὰ τοῦ ῆ προφέρουσιν, ἀδικήω. Ὤψάτ' ἀδικήη. Codex Dorvill. ὤψαφ' ἀδικήη. "Proxime ad MS. Dorv. lectionem accedit Aldus Rhet. p. 537. τις σω ψαπφαδίκη. Durissima sane est diphthongi οἶ elisio: legendum tamen videtur τίς σ', ὦ Σάπφ', ἀδικήη; Potes quidem, levi transpositione facta,

καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
αἰ δὲ δῶρα μὴ δέχετ', ἀλλὰ δώσει,
αἰ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κοὐκ ἐθέλοισαν.
ἔνθε μοι καὶ νῦν, χαλεπᾶν τε λῦσον
ἐκ μεριμνᾶν· ὄσσα δέ μοι τελεῖσθαι
θυμὸς ἰμέρρει, τέλεσον, τὺ δ' αὐτὰ
σύμμαχος ἔσσο.

II.

Εἰς Ἐρωμέναν.

Φαίνεταί μοι κῆνος ἴσος θεοῖσιν
ἔμμεν ἀνὴρ, ὄττις ἐναντίος τοι

sic digerere Σαπφοῖ, Τίς σ' ἀδικήη; Sed hoc alteri non temere prætulerim." Gaisford. ad Hephæst. p. 65.

24. Dionysii ed. Aldina κ' ὠΰκ' ἐθέλος. MSS. κ' ὠΰκ' ἐθέλοις. Vossius ἢ οὐκὶ ἐθέλλοις. Brunckius ἢ οὐ κεν ἐθέλλοις, Botheus δ' κεν ἀθέλλοις, quorum hoc barbarum, illa solœca sunt. Quod reposui certissimum est.

26. τελέσαι edd. Legendum forsan τελῆσθαι, quod antiqua scriptura fuit τελεσθαι.

27. Vid. fr. XLVIII. Mallem tamen τέλεσον τὺ, καὐτὰ Σ. ἔ.

II. Apud Dionys. Longin. II. Υ. §. 10.—Apollon. Dyscolus p. 427. A. citat φαίνεται ϝοι, quod male edidit Vossius; ipse enim Apollonius p. 423. B. citat φαίνεταί μοι.

2. Omnes fere, ὠνὴρ pro ὁ ἀνὴρ. Atqui κεῖνος ἀνὴρ Græce dicitur, non κεῖνος ὁ ἀνήρ. Codd. Longini ἐμμένων ἥρως τις.

Ibid. ὅστις omnes. Alterum magis Æolicum. Nostra apud Etymol. M. p. 449, 37. Ὄττινας γὰρ εὖ θῶ, κῆνοί με μάλιστα σίνονται. Mox variatur inter ἐναντίος et ἐναντίον.

ἰσδάνει, καὶ πλασίον ἀδὺ φωνοί-
σας ἐπακούει
καὶ γελάσας ἰμέροεν, τὸ μοὶ 'μὰν
καρδίαν ἐν στάθεσιν ἐπτόασεν·
ὤς τε γὰρ ϝιδῶ, βροχέως με φωνᾶς
οὐδὲν ἔτ' ἴκει·

Dein rectius forsan scriberetur *σοι*, si modo fides Apollonio Dyscolo adhibenda sit, p. 426. C.

3. Forsan rectius esset *πλατίον*. Dein MSS. Vaticani *ἀδὺ φωνούσας*. MS. Ambros. *ἀδύφων σαις*, unde Boivinius *ἀδὺ φωνᾶσαί σ'*, quod ferri potest, modo legas *γελάσσαι*. In quibusdam Codd. legitur *ἀδυφωνούσας* una voce, quod fortasse melius. Vid. Toup. Appendic. Not. in Theocrit. p. 31.

4. *ὑπακούει* edd. *ἐπακούει* Hemsterhusius in Misc. Obs. T. IV. p. 287. probante Ruhnkenio.

5. MSS. Longini *γελαῖς*, unde Vossius *γελάϊς*, quod Æolice dictum pro *γελᾶν*, tradunt recentiores quidam Grammatici; ego vero non credo. Quare vulgatam lectionem retinui, nisi quod *γελάσας* Æolice scripserim pro *γελώσας*. Tollius maluit *ἀδυφωνεύσαις* et *γελώσαις*. Verum, hic Æolismus in genitivis non obtinuit. Dicebant *πάσαις* pro *πάσας* accusativo, non item pro *πάσης*. Idem notat Catullum, ut videtur, vulgatæ lectioni patrocinari, *dulce ridentem*, Toupius dedit *καὶ γελᾶις δ'*. Mox idem cum Boivinio *'μὰν* pro *τάν*.

7. *ὡς γὰρ ἴδω σε* ed. princeps Longini. *ὡς γάρ σ' ἴδω* Codd. Vat. Paris. Ambros. *ὡς γὰρ εἴδω σε* Vossius, quem plerique secuti sunt. Æolenses autem dixisse *ϝιδέω* satis liquet ex Latinorum *video*. Quin et veteres Dorienses eadem forma utebantur. Theocrit. III. 37. Ἄλλεται ὀφθαλμός μευ ὁ δεξιός· ἆρα ϝιδήσω Αὐτάν; ubi vulgo ἆρά γ' ἰδήσω. Vide Dawes. Misc. Crit. p. 114. Notent tirones *τε* pro *σε* dici. *βροχέως* MSti. nempe pro *βραχέως*, *statim*. Vossius vero *βροχέας*, Æolice pro *βραχείας*.

8. MSS. *εἴκει*. Vossius *ἧκει*. Toupius *ἴκει*, quam correc-

ἀλλὰ καμμὲν γλῶσσα ϝέϝαγε, λεπτὸν δ'
αὐτίκα χρῶ πῦρ ὑποδεδρόμακεν,
ὀππάτεσσι δ' οὐδὲν ὄρημι, βομβεῦ-
σιν δ' ἀκοαὶ μοί.

tionem suffuratus est Brunckius. Citat Toupius Nostram apud Aristot. Rhet. I. 9. *Αἱ δ' ἱκέ σ' ἐσλῶν ἵμερος, ἢ καλῶν.* Ceterum comparandus est Plutarchus in Demetrio p. 1661. *ἐγίνετο τὰ τῆς Σαπφοῦς ἐκεινὰ περὶ αὐτὸν πάντα, φωνῆς ἐπίσχεσις, ἐρύθημα πυρῶδες, ὀψέων ὑπολείψεις, ἱδρῶτες ὀξεῖς, ἀταξία καὶ θόρυβος ἐν τοῖς σφυγμοῖς, τέλος δὲ, τῆς ψυχῆς κατὰ κράτος ἡττωμένης, ἀπορία, καὶ θάμβος, καὶ ὠχρίασις.*

9. *καμμὲν* pro *κατὰ μὲν*. Vid. Tryphonis locum a me excitatum in nott. ad Æschyl. Theb. 740. *καμμεῦ* Vossius, et *γλῶσσα σέσιγε*. Barnesius *πέπηγε*. Sed MSS. *ἔαγε*. Alii legunt *γλῶσσ' ἐάγη, ἀν δὲ λεπτὸν*, alii *γλῶσσ' ἔαγ', ἀν δὲ λ.* Penultimam vero in *ἔαγα* produci necesse est, in *ἐάγην* corripi. In Homer. Iliad. Λ. ubi editur *περὶ ῥόπαλ' ἀμφὶς ἐάγη*, procul dubio legendum *ἀμφὶ ϝέϝαγε*. Aristoph. Plut. 545. *Ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγότος, ἀντὶ δὲ μάκτρας.* In Eurip. Cycl. 679. pes secundus anapæstus est.

10. *ὑποδεδρόμακεν* omnes. Sed cum hæc de rubore dici ex Plutarcho pateat, malim *ἐπιδεδρόμακεν*. Apud Plutarch. Sympos. IV. 5. p. 1193. Lepra dicitur *ἐπιτρέχειν τοῖς σώμασι*. Sic Homerus Od. Z. 45. de cœlo luce suffuso, *λευκὴ δ' ἐπιδέδρομεν αἴγλη*. et de caligine ingruente Υ. 357. *κακὴ δ' ἐπιδέδρομεν ἀχλύς*. Callimach. ap. Etymol. Mag. p. 471, 36. *ἐπέτρεχε λεπτὸς ἴουλος*. Rem conficit, ut opinor, Aristænetus, II. 21. *καὶ φύσεως αὐτόσκευον* ΕΡΕΥΘΟΣ ΕΠΙΤΡΕΧΕΙ *ταῖς παρειαῖς*. Id. I. 10. p. 58. *καὶ φύσεως* ΕΡΕΥΘΟΣ *εὐανθὲς*, ΕΠΙΤΡΕΧΟΝ *ταῖς παρειαῖς*, Hermippus ap. Athen. I. p. 39. E. *τῷ δὴ μήλων ἐπιδέδρομεν ὀδμή*. Nicander Theriac. 172. *χροιὴ ψαφαροῖς ἐπιδέδρομε νώτοις*. Tum autem legendum foret *χροΐ*. Callim. Lav. Pallad. 27. *τὸ δ' ἔρευθος ἀνέδραμε, πρωΐον οἷαν Ἢ ῥόδον ἢ σίβδας κόκκος ἔχει χροΐαν*.

11. Sic Edd. veteres. Male Pearcius, MSS. aliquatenus faventibus, *ὄρημι, ἐπιῤῥομβεῦσι δ' ἀκουαί*. Male Toupius *βομ-*

καδδ' ἰδρὼς πσυχρὸς χέεται, τρόμος δὲ
πᾶσαν ἀγρεῖ· χλωροτέρα δὲ ποιᾶς
ἔμμι· τεθνάκην δ' ὀλίγω 'πιδεύσην
φαίνομαι * *
ἀλλὰ πᾶν τολματὸν, ἐπεὶ πένητα —

III.

ἀστέρες μὲν ἀμπὶ καλὰν σελάναν
ἂψ ἀποκρύπτοντι φαεννὸν εἶδος,
ὀππόταν πλήθοισα μάλιστα λάμπῃ
γᾶν —

βεῦσ' ἐν δ' ἀκοαί μοι. Quod dedi, tuetur, Aristænet. II. 13. ἐβόμβει μοι τὰ ὦτα.

13. Mimnermus Brunckii Poet. Gnom. p. 69. Αὐτίκ' ἐμοὶ κατὰ μὲν χροιὴν ῥέει ἄσπετος ἵδρώς, Πτοιοῦμαι δ' ἐσορῶν ἄνθος ὁμηλικίης Τερπνὸν ὅμως καὶ καλόν.

14. πούας dedit Vossius pro ποϝας. Vid. Dawes. M. C. p. 129. Sed vix præcedentem vocalem digamma producere potest. Idem recte monet ἀγρεῖ, τεθνάκην et ἐπιδεύσην Æolice poni pro αἱρεῖ, τεθνήκειν, ἐπιδεύσειν.

16. ἄπνους e conjectura supplevit Manutius. Vossius retrahit ἄλλα, quod positum putat pro ἀλάλη; absurde. Nomen proprium excidisse suspicatur Toupius.

17. Cratinus apud Hephæst. p. 97. Πάντα φορητὰ, πάντα τολμητὰ τῷδε τῷ χόρῳ.

III. Apud Eustath. in Iliad. Θ. p. 729, 21. qui ἀποκρύπτουσι φαεινὸν — ὅποτ' ἂν. Scaliger. ad Manil. p. 66. dedit ἀποκρύπτοισι φαεννὸν — ὀππόκαν. Sed ὀππόταν Koen. ad Gregor. p. 276. Spiritum mutavi. ἀποκρύπτοντι, quod dedi, Æolicum est. Huc alludit Julian. Epist. 19. Σαπφὼ ἡ καλὴ τὴν σελήνην ἀργυρέαν φησὶ, καὶ διὰ τοῦτο τῶν ἄλλων ἀστέρων ἀποκρύπτειν τὴν ὄψιν. Unde legendum forsan λάμπῃ Ἀργυρέα γᾶν. Vid. Gaisford. ad Hephæst. p. 334. Ceterum Grammatici tradunt Æolenses dixisse σελλάνα pro σελήνη.

IV.

ἀμφὶ δ' ὕδωρ
* * * πσυχρὸν κελαδεῖ δι' ὔσδων
μαλίνων· αἰθυσσομένων δὲ φύλλων
κῶμα καταῤῥεῖ.

V.

ἥ τε Κύπρος, ἥ Πάφος, ἥ Πάνορμος.

VI.

τὸν δ' ἐπιπλάζοντ' ἄνεμοι φέροιεν.

IV. Apud Hermog. περὶ ἰδ. II. p. 323. ed. Crispin. ubi legitur ἀμφὶ δὲ ὕδωρ—ὄσδων μηλίνων. Sed μαλίνων MS. Caio-Gonvilensis. Scaliger. ad Tibull. p. 113. aliter disponit, ὕδωρ Ἀμφὶ δὲ ψ. Idem ὕσδων. Æm. Portus ὄσδων retinet. Vid. Maittair. p. 155. D. Koen. p. 274. Gaisford. l. c. Ceterum hinc color accedit Marklandi opinioni, qui in Explicat. Veter. Aliquot Auctor. p. 254. corrigit Horat. Exod. II. 27. *Labuntur altis interim ripis aquæ; Queruntur in silvis aves;* FRONDESQUE *lymphis obstrepunt manantibus, Somnos quod invitet leves:* ubi vulgo legitur FONTESQUE: citans Propert. IV. 4. 4. *Multæque nativis obstrepit arbor aquis.* Ut ut hoc sit, Sapphonis locum Horatio hæc scribenti obversatum fuisse, quam maxime probabile est. Quin et hanc conjecturam firmat Theocriteum istud, ἁ πίτυς—Ἁ ποτὶ ταῖς παγαῖσι μελίσδεται.

V. Apud Strabon. I. p. 69. ubi σέ pro τε. Menander Rhetor p. 525. de Sapphone et Alcmane, τὴν μὲν γὰρ Ἄρτεμιν ἐκ μυρίων ὀρέων, μυρίων δὲ πολέων, ἔτι δὲ ποταμῶν ἀνακαλεῖ· τὴν δὲ Ἀφροδίτην Κύπρου, Κνίδου, Συρίας πολλαχόθεν ἀλλαχόθεν (l. πολλαχοῦ καὶ ἀλλ.) ἀνακαλεῖ. Sed hæc forsan ad Alcmana referri debent, cujus hæc eitantur, Κύπρον ἱμερτὰν λιποῖσα, καὶ Πάφον περιῤῥύταν. Æschylus apud Strabon. l. c. Κύπρου Πάφου τ' ἔχουσα πάντα κλῆρον. Vid. M. A. Muret. V. L. X. 19. F. Ursin. ad Virg. Æn. I. 419.

VI. Etymol. M. p. 325, 37. τὰ γὰρ δύο σσ εἰς ζ τρέπον-

VII.

ἀρτίως ἁ χρυσοπέδιλος Αὔως.

VIII.

κῆνοι δ' ἄρα πάντες ἔσχον
[ἐν χεροῖν] καρχήσι'· ἔλειβον, ἀρά-
σαντο δὲ πάμπαν
ἐσλὰ τῷ γάμβρῳ.

IX.

κῆνον, ὦ χρυσόθρονε Μοῖσ', ἔνισπες
ὕμνον, ἐκ τᾶς καλλιγύναικος ἐσλᾶς
Τήϊος χώρας ὃν ἄειδε τερπνῶς
πρεσβὺς ἀγαυός.

σιν Αἰολεῖς. τὸ γὰρ ἐπιπλήσσω ἐπιπλάζω (λέγουσι). Σαπφώ· Τὸν δ' κ. τ. λ. Conf. Eustath. in Iliad. K. p. 824, 27. Forsan tamen ἐπιπλάζοντ' positum fuit pro ἐπιπολάζοντ'.

VII. Apud Ammon. v. Ἄρτι, ex emendatione Scaligeri legitur ἀρτίως μὲν ἁ χ. αὐ. Omisi μέν. Vide infra fr. XLIII.

VIII. Apud Athen. XI. p. 475. A. Macrob. Sat. V. 21. Pro vulgata lectione κοινῇ MS. Athenæi A. et Macrobii Thuanæus κῆνοι præbuerunt. Apud utrumque vero fragmentum sic concipitur, κῆνοι δ' ἄρα πάντες καρχήσι' ἔχον καὶ ἔλειβον, κ. τ. λ. Quod in versus anapæsticos, quos vocat, digessit ὁ φώρτατος Fiorillo. Fragmentum autem est ex Sapphonis Ἐπιθαλαμίοις. Vid. infra ad fr. XL.

IX. Hoc fragmentum sub Sapphonis nomine circumferri solitum, habet Athenæus XIII. p. 599. D. qui statim subjicit, ὅτι δὲ οὐκ ἔστι Σαπφοῦς τοῦτο τὸ ᾆσμα, παντί που δῆλον. Nempe Anacreon ante Sapphonem vixit. Contra tamen disputat Volgerus, ineptissimis argumentis fretus.

X.

ἐλθὲ, Κύπρι,
χρυσέαισιν ἐν κυλίκεσσιν ἀβραῖς
συμμεμιγμένον θαλίαισι νέκταρ
οἰνοχοοῖσα
τοῖσδ' ἑταίροις τοῖσιν ἐμοῖς τε καὶ σοῖς.

XI.

κατθανοῖσα δὲ κεῖσ' οὐδέποτα μναμοσύνα σέθεν
ἔσσετ' οὐδέποτ' εἰς ὕστερον. οὐ γὰρ πεδέχεις βρόδων
τῶν ἐκ Πιερίας. ἀλλ' ἀφανὴς κὴν Ἄϊδα δόμοις
φοιτάσεις πεδ' ἀμαυρῶν νεκύων ἐκπεποταμένα.

X. Apud Athen. XI. p. 463. E. ubi longe secus ordinantur. Volgeri dispositionem secutus sum. In Athenæo legitur, *τούτοισι τοῖς ἑταίροις, ἐμοῖς γε καὶ σοῖς.* Volgerus *τοῖς ἑταίροις τοῖσιν.* Dein *τε* pro *γε* Schweighæuserus.

XI. Apud Stobæum IV. p. 29. Grot. ubi metra recte ordinantur. Corrupte Gesnerus. Dedi *βρόδων* pro *ῥόδων*. Grotii correctiones mirum in modum neglexere Brunckius in Anal. T. I. p. 57. et Wyttenbachius Bibl. Crit. II. ii. p. 16. Citat Plutarch. in *γαμικ. παραγγ.* Clem. Al. Pædag. II. p. 181. Primum versum laudat Bentleius in Epist. ad Hemsterhus. p. 104. qui metrum Alcaicum esse dicit, quale illud Horatii *Nullam | Vare sacra | vite prius | severis ar | borem.* *Κατθα | νοῖσα δὲ κεῖσ' | οὐδέποτα | μναμοσύνα | σέθεν.* Sed in hoc metro, ut in hujusmodi omnibus, pes primus, qui in Horatio semper spondæus est, in Græcis etiam trochæus esse potest. Vid. Gaisford. ad Hephæst. p. 310. Metrum est *Σαπφικὸν ἀντισπαστικὸν ἑκκαιδεκασύλλαβον. ᾧ τὸ τρίτον ὅλον Σαπφοῦς γέγραπται, πολλὰ δὲ καὶ Ἀλκαίου ᾄσματα,* inquit Hephæstio. Ceterum ex eodem, ut opinor, carmine desumtum est fragm. LXXXI.

XII.

ἀλλ' ἐὼν φίλος ἀμῖν λέχος ἄρνυσο νεώτερος·
οὐ γὰρ τλάσομ' ἐγὼ ξυνοικῆν νέ' οὖσα γεραιτέρῳ.

XIII.

στᾶθι κἄντα φίλος, καὶ τὰν ἐπ' ὄσσ' ἀμπέτασον χάριν.

XIV.

ἐνθόντ' ἐξ ὀρανῶ, πορφυρέαν περῤῥέμενον χλάμυν.

XV.

Ἀδμήτου λόγον, ὦ 'ταῖρε, μαθὼν, τοὺς ἀγάθους φίλει
τῶν δειλῶν δ' ἀπέχου, γνοὺς ὅτι δειλῶν ὀλίγη χάρις.

XII. Apud Stob. LXXI. p. 301. Manuscripti lectionem ex Ursino exhibui. In secundo versu metrum claudicat.

XIII. Apud Athen. XIII. p. 564. D. Hoc et sequens fragmentum ordinavit Bentleius l. c. qui tamen *κἄντι* citat.

XIV. Pollux X. 124. ubi *προϊέμενον*, quod tuetur Is. Voss. ad Catull. p. 295. Scaliger *πρωὶ ἔμενον*. Hemsterhus. *προὶ ἔμενον*. Forsan huc alludit Didymus apud Ammon. v. Χλάμυς. *Σαπφὼ μέμνηται τῆς χλαμύδος*. Ad Catulli versum de Amore, *Fulgebat crocina candidus in tunica*, observat Vossius, "Ut in aliis multis, ita quoque in hoc imitatur Sapphonem Catullus, quod Amori vestem tribuat." Ceterem Pausanias IX. 27. ait, *Σαπφὼ δὲ ἡ Λεσβία πολλά τε καὶ οὐχ ὁμολογοῦντα ἀλλήλοις ἐς Ἔρωτα ἦσε*. Schol. Apollon. Rhod. III. 26. *Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἔρωτα γενεαλογεῖ· Σαπφὼ δὲ Γῆς καὶ Οὐρανοῦ*. Aliter Auctor Argumenti in Theocrit. XIII. in ed. Calliergi. *Ἀμφιβάλλουσι τινὸς υἱὸν τὸν Ἔρωτα (λέγουσι)... Σαπφὼ Ἀφροδίτης καὶ Οὐρανοῦ*, ubi omnino rescripserim *Γῆς* pro *Ἀφροδίτης*.

XV. Hoc Scolium, ab Athenæo XV. p. 695. C. et ab Eustathio ad Od. B. III. servatum, hi Sapphoni, illi Alcæo, alii Praxillæ tribuunt.

XVI.

ῥοδοπάχεες ἁγναὶ Χάριτες δεῦτε, Διὸς κόραι.

XVII.

ἄγε, δῖα χελύνη, λέγε, φωνᾶσσα δὲ γίνεο.

XVIII.

δεῦτε νῦν, ἀβραὶ Χάριτες, καλλίκομοί τε Μοῖσαι.

XIX.

τάδε νῦν ἑτάραις ταῖσιν ἐμαῖς τερπνὰ καλῶς ἀείσω.

XX.

σὺ δὲ στεφάνοις † ὄδικα παρθέσθ' ἑραταῖς φοβαῖσιν,

XVI. Apud Argum. ad Theocrit. XXVIII. Idem metrum, cum Pyrrhicio in prima sede. Vid. Gaisford. l. c. Huc alludit Eustath. ad Odyss. B. p. 73, 37. Basil. Nescio an legendum βροδοπαχέες.

XVII. Apud Hermog. περὶ ἰδ. II. p. 326. ubi legitur ἄγε χέλυ δϊά μοι λέγε, φωνάεσσα δὲ γίνεο. MS. Caio-Gonvil. omittit μοι. Eustath. ad Iliad. A. p. 9, 42. habet ἄγε μοι, δῖα χέλυ, φωνάεσσα γένοιο. Sed cum MS. Caio-Gonvil. præbeat ἄγε δὴ χέλυ, dedi χελύνη, quod Æolenses pro χελώνη dicebant, auctore Etymol. M. p. 808, 21. Vid. Koen. p. 275. Dein φωνᾶσσα ut apud Pindarum φωνᾶντα. Forsan tamen legendum Ἄγε, δῖα χελύνη, λέγε, φωνᾶσσα δέ μοι γένοιο.

XVIII. Apud Hephæst. p. 52. ed. Gaisf. Alii δεῦτέ νυν. Sed Bentleius advocat Horatianum, *Te deos oro, Sybarin cur properes amando.* Versus est Tetrameter choriambicus catalecticus, epitritum secundum in prima sede habens.

XIX. Apud Athen. XIII. p. 571. D. ubi ἑταίραις ταῖς ἐ. Æolenses dicebant ἔταρα pro ἕταιρα, ut Nostra apud Etym. M. p. 250, 10.

XX. Apud Athen. XV. p. 674. E. Metrum indicasse contentus, locum conclamatum aliis tractandum relinquo.

ὄρπακας ἀνήτω † συνέῤῥαις ἀπαλαῖσι χερσίν.
εὐάνθεα γὰρ* πέλεται, καὶ Χάριτες μάκαιραι
μᾶλλον † προτέρην αστεφανώτοισι δ' ἀπυστρέφονται.

XXI.

A. Παρθενία, Παρθενία, ποῖ με λιποῖσ' ἀποίχῃ;
B. οὐκέτι ἥξω πρός τε, οὐκέτι ἥξω.

XXII.

ἐγὼ δὲ φίλημ' ἀβροσύναν, καὶ μοι τὸ λαμπρὸν
ἔρος ἀελίω καὶ τὸ καλὸν λέλογκε.

XXIII.

ἀλλά τις οὐκ ἔμμεν παλιγκότων ὀργάνων·
ἀλλ' ἀβακὴν τὰν φρέν' ἔχω.

XXIV.

γλυκεῖα μᾶτερ, οὔτοι δύναμαι κρέκειν τὸν ἱστὸν,
πόθῳ δαμεῖσα παιδὸς, βραδινὰν δι' Ἀφροδίταν.

XXI. Apud Demetr. de Eloc. §. 140. ubi λιποῦσα οἴχῃ. Secundum versum non expedio. Koen. ad Gregor. p. 274. maluit πρές σε vel περ σέ.

XXII. Apud Athen XV. p. 687. A. Locus corruptus; sed vestigia Choriambici tetrametri facile quis deprehendat.

XXIII. Etymol. M. v. Ἀβακής. Ursinus corrigit ἐμμὶ παλίγκοτος ὀργάν. Vossius ad Catull. p. 213. citat ζαλᾶτις ἐγ' οὐκ ἔμμι παλιγκότων Ὀργάνων, ἀλλ' ἀ. Locus difficilis et corruptus.

XXIV. Hephæst. p. 60. ed. Gaisford. ubi vide notas. Est ex septimo Odarum libro. Sapphonem ab Horatio expressam fuisse in Carm. III. xii. notat Is. Voss. in Catull. p. 345.

XXV.

πλήρης μὲν ἐφαίνεθ' ἀ σελάνα·
αἱ δ' ὡς περὶ βωμὸν ἐστάθησαν.

XXVI.

εὐμορφοτέρα Μνασιδίκα τᾶς ἀπαλᾶς Γυρινῶς.

XXVII.

ἀσαροτέρας οὐδαμά πω, 'ραννὰ, σέθεν τύχοις ἄν.

XXVIII.

δέδυκε μὲν ἀ σελάνα καὶ Πληϊάδες· μέσαι δὲ
νύκτες· παρὰ δ' ἔρχετ' ὥρα· ἐγὼ δὲ μόνα καθεύδω.

XXIX.

πλοῦτος ἄνευ ἀρετᾶς οὐκ ἀσινὴς πάροικος·
ἀ δὲ κρᾶσις εὐδαιμονίας ἔχει τὸ ἄκρον.

XXX.

αἱ δ' ἶκέ τ' ἐσλῶν ἵμερος, ἢ καλῶν,

XXV. Hephæst. p. 63.

XXVI. Hephæst. p. 64. Longin. Fragm. p. 173. Metrum Ionicum a Majore. Vide Gaisfordii notas, et Toupium ad Longini locum.

XXVII. Hephæst. p. 64. ubi vide Gaisford. Dedi *τύχοις ἄν* ex vestigiis MS. C.

XXVIII. Hephæst. p. 65.

XXIX. Schol. Pindar. Ol. II. 93. Scholiasta recentior habet *ἡ δ' ἐξ ἀμφοτέρων κρᾶσις*, et *ἀγαθὸς σύνοικος*. Primum versum in Choriambos digerere possis, *Πλοῦτος ἄνευ τᾶς ἀρετᾶς*. nec tamen hoc verum puto. Ceterum pro *Πλοῦτος* citatur *εὐγένεια* in libello MS. Plutarchi apud Fabric. Bibl. Græc. T. XII. p. 272.

XXX. Aristot. Rhet. I. 9. ix. 3. *Ὥσπερ καὶ Σαπφὼ πεποίηκεν, εἰπόντος τοῦ Ἀλκαίου, Θέλω τι ϝειπῆν, ἀλλά με κωλύει Αἰδὼς—Αἱ δ'. κ.τ.λ.* Minus bene alii *θέλω τί*

καὶ μή τι ϝειπῆν γλῶσσ' ἐκύκα κακὸν,
αἰδώς κεν οὐχί τ' ὄππατ' εἶχεν,
ἀλλ' ἔλεγες περὶ τῶ δικαίω.

XXXI.

ἔρος δ' αὖτέ μ' ὁ λυσιμελὴς δονεῖ
γλυκύπικρον ἀμάχανον ὄρπετον.
Ἀτθὶ, σοὶ δ' ἐμέθεν μὲν ἀπήχθετο
φροντίσδην, ἐπὶ δ' Ἀνδρομέδαν ποτῆ.

XXXII.

ἠράμαν μὲν ἐγὼ σέθεν, Ἀτθὶ, πάλαι πότα.

XXXIII.

ἔχει μὲν Ἀνδρομέδα καλὰν ἀμοιβάν.

τ' εἰπῆν, alii Θέλω τιν εἰπῆν, quod exhibet Gaisfordius ad Hephæst. p. 336. τιν enim Doricum est, non Æolicum, et ϝειπῆν cum digammate omnino scribendum. Scaliger Sapphonis versus paullo aliter legit. Vid. Gaisford. l. c. Aristoteles καὶ μητ' εἰπεῖν—κεν σε οὐκ εἶχεν ὄμματα. Scaliger κεν οὐχί σ' εἶχεν ὄμματ'. Bis dedi τ' pro σ', Æolice.

XXXI. Hephæst. p. 42. Rutgersius V. L. IV. 6. corrigit ἔρπετον, improbante Koenio ad Gregor. p. 284. Archiloch. ap. Hephæst. p. 90. Ἀλλά μ' ὁ λυσιμελὴς, ὦ ταῖρε, δάμναται πόθος. Max. Tyrius VIII. p. 94. tradit Sapphonem Amorem vocasse γλυκύπικρον — ἀλγεσίδωρον — μυθοπλόκον. Suidas v. Σαπφώ. ἑταῖραι δὲ αὐτῆς καὶ φίλαι γεγόνασι τρεῖς, Ἀτθὶς, Τελεσίππα, Μεγάρα, ubi legendum Τελέσιλλα. Max. Tyr. VIII. p. 94. ed. Davis. ὅ τι γὰρ ἐκείνῳ (Socrati) Ἀλκιβιάδης καὶ Φαῖδρος, τοῦτο τῇ Λεσβίᾳ Γυρινῶ, καὶ Ἀτθὶς, καὶ Ἀνακτορία· καὶ ὅ τι περ Σωκράτει οἱ ἀντίτεχνοι, Πρόδικος, καὶ Γοργίας, καὶ Θρασύμαχος, καὶ Πρωταγόρας, τοῦτο τῇ Σαπφοῖ Γοργὼ καὶ Ἀνδρομέδα. Antipater Sidonius in Analect. Brunck. II. p. 12. Παῖς ἀγαθοῦ Τελέσιλλα Διοκλέος.

XXXII. Hephæst. p. 42.

XXXIV.

Σαπφοῖ, τί τὰν πολύολβον Ἀφροδίταν.

XXXV.

τίς δ' ἀγροιῶτιν [ἐπεμμένα στολὰν]
σοὶ θέλγει νόον, οὐκ ἐπισταμένα
τὰ βράκε' ἔλκην ἐπὶ τῶν σφυρῶν.

XXXVI.

δεῦρο δεῦτε, Μοῖσαι, χρύσεον λιποῖσαι

XXXVII.

ὄλβιε γαμβρὲ, σοὶ μὲν δὴ γάμος, ὡς ἄραο,
ἐκτετέλεστ', ἔχεις δὲ παρθένον, ἂν ἄραο.

XXXIV. Hoc et præcedens fragmentum exstant apud Hephæst. p. 82.

XXXV. Athen. I. p. 21. C. Σαπφὼ περὶ Ἀνδρομέδας σκώπτει· Τίς δ' ἀγριῶτις θέλγει κ. τ. λ. Voces ἐπεμμένα στολὴν addidi ex Max. Tyr. VIII. p. 94. ubi citatur τίς δ' ἀγροιῶτιν ἐπεμμένα στολήν. In Athenæo βράκεα ἔλκειν. Ceterum cum Apollon. Dyscolus tradat Æolenses nunquam β literæ ρ præposuisse, nisi proximam syllabam inchoaret δ vel ζ vel τ, et cum Trypho ex Alcæo citet ῥρῆξις, hic legendum puto ῥράκεα, obstante tamen Philemone in Lexico Technol. p. 61. Ῥάκος — ὅπερ οἱ Αἰολεῖς βράκος φασί. χρῆσις δὲ τοιαύτη παρὰ Σαπφοῖ ἐν τῷ Τίς δ' ἀγρειῶτις θέλγει νόον, οὐκ ἐπισταμένη τὰ βράκεα ἕλκειν ἐπὶ τῶν σφυρῶν. ἤγουν ποία γυνὴ χωριτικὴ ἀγροικιώτερον ἐφέλκεται ἐραστήν. Quæ exscribens Phavorinus habet ἀγριώτης — γυνὴ χωρητικὴ ἐζωσμένη. Æolenses tamen ῥρήσσω, ῥράγνυμι dixisse, certissimum est ex Latinorum FRANGO.

XXXVI. Hephæst. p. 102. Sequebatur forsan Δῶμα πατρός. Cf. Fragm. I. 7.

XXXVII. Hephæst. ibid.

XXXVIII.

μελίχροος δ' ἐπ' ἰμερτῷ κέχυται προσώπῳ.

XXXIX.

ὔψι δὴ τὸ μέλαθρον
Ὑμέναον,
ἀέρρετε τέκτονες ἄνδρες,
Ὑμέναον.
γαμβρὸς ἔρχεται ἶσος Ἄρηϊ
[Ὑμέναον]
ἀνδρὸς μεγάλω πολλῷ μείζων.

XL.

χαίροισα νύμφα, χαιρέτω δ' ὁ γαμβρός.

XLI.

χαῖρε, νύμφα, χαῖρε, τίμιε γαμβρὲ, πολλά.

XXXVIII. Hephæst. p. 103. μηλόχροος Pauwius et Hermannus.

XXXIX. Hephæst. p. 129. Edd. MSS. Ὑμήναον. Gaisford. Ὑμέναιον. Melius est Ὑμέναον. Æolenses dicebant παλαὸς, Ἀχαὸς, pro παλαιὸς, Ἀχαιὸς, teste Eustath. ad Iliad. A. p. 28. Ultimum versum servavit Demetr. de Eloc. §. 148.

XL. Hephæst. p. 25. Citat Gaisfordius Theocrit. XVIII. 49. Χαίροις, ὦ νύμφα, χαίροις, εὐπένθερε γαμβρέ.

XLI. Servius ad Virg. Georg. I. 31. "*Generum pro marito positum multi accipiunt, juxta Sappho, quæ in libro qui inscribitur* Ἐπιθαλάμια, ait, Χαῖρε, κ. τ. λ. *ἀντὶ τοῦ νυμφίε.*" Ad hæc Ἐπιθαλάμια alia etiam fragmenta haud ægre quis retulerit. Catullum ex iis profecisse jure suspicari possumus. Cum Servio conf. Polluc. III. 31. Σαπφὼ μέντοι καὶ τὸν ἄνδρα γαμβρὸν καλεῖ. Porro ad eundem librum referenda sunt quæ tradit Demetr. de Eloc. § 166. Διὸ καὶ ἡ Σαπφὼ περὶ μὲν

XLII.

τίνι τ', ὦ φίλε γαμβρὲ, καλῶς ἐϊκάσδω;
ὄρπακι βραδινῷ τε μάλιστ' ἐϊκάσδω.

XLIII.

θυρωρῷ πόδες ἐπτορόγυιοι,
τὰ δὲ σαμβάλα πεντεβόεια,
πίσυγγοι δὲ δέκ' ἐκσεπόνασαν.

XLIV.

οὐ γὰρ ἦν ἑτέρα παῖς, ὦ γαμβρὲ, τοιαύτα.

XLV.

Ἔσπερε, πάντα φέρεις [ὅσα φαινόλις ἐσκέδασ' αὐώς.]

κάλλους ἄδουσα, καλλιεπής ἐστι, καὶ ἡδεῖα, καὶ περὶ ἐρώτων δὲ καὶ ἔαρος καὶ ἀλκυόνος· καὶ ἅπαν καλὸν ὄνομα ἐνύφανται ὡτῆς τῇ ποιήσει· τὰ δὲ καὶ αὐτὴ εἰργάσατο. ἄλλως δὲ σώπτει τὸν ἀγροῖκον νυμφίον, καὶ τὸν θυρωρὸν τὸν ἐν τοῖς γάμοις, εὐτελέστατα, καὶ ἐν πεζοῖς ὀνόμασι μᾶλλον ἢ ἐν ποιητικοῖς. Ope Demetrii proxime sequentia fragmenta quæ ab Hephæstione sine nomine laudantur, Sapphoni vindicavit Ursinus. De Epithalamio vid. Procli Chrestom. p. 385. ed. Gaisford. cujus interpretes Nostram prætermiserunt. Ceterum Volgerus post primum χαῖρε in duos versus dividit.

XLII. Hephæst. p. 41. ubi τίω vel τέω, quod Ionicum est. Bœoti autem et antiqui Dorienses dicebant τεοῦς, vel τιοῦς, vel τεῦς, vel τέου, pro σοῦ. Catullus in Epithalam. 21. *Floridis velut enitens Myrtus Asia ramulis.*

XLIII. Hephæst. ibid. ubi vid. Gaisfordii notas. Synes. Epist. p. 160. D. Ὁ δὲ ἀδικούμενος, Ἁρμόνιός ἐστιν, ὁ τοῦ θυρωροῦ πατὴρ, ὡς ἂν εἴπε Σαπφώ. De voce σάμβαλα vide Toup. Appendic. Not. in Theocrit. p. 4.

XLIV. Apud Dionys. Halic. de Constr. II. p. 29. ubi οὐ γὰρ ἑτέρα ἦν παῖς. Nominatim ex Epithalamiis citatur.

XLV. Demetr. de Eloc. § 141. ubi olim οἶνον. Lectionem

φέρεις οἶν, φέρεις αἶγα, φέρεις ματέρι παῖδα.

XLVI.

—ὡς γλυκύμαλον ἐρεύθεται ἄκρῳ ἐπ' ὔσδῳ.

XLVII.

παντοδαπαῖς μεμιγμένα χροιαῖσι.

XLVIII.

τί με, Πανδιονὶς ὦ 'ραννὰ χελιδοῖ—

οἶν a Caselio memoratam probat Schneider. Verba uncinulis inclusa supplevi ex Etymol. M. v. *Αὐώς ἡ ἠώς. οὕτω λέγεται παρὰ τοῖς Αἰολεῦσι. Σαπφώ. πότνια αὐώς. καὶ, Ἔσπερε, πάντα φέρων ὅσα φαινόλις ἐσκέδασ' αὔως.* Eundem versum laudat p. 384, 3. item Schol. in Eurip. Orest. 1260. Non dubitavi ex duobus laciniis unum pannum consuere. Versus sunt Asynarteti. De voce φαινόλις consulendi Toupius in Schol. Theocr. p. 213. Ruhuken. ad Homer. H. Cer. 51. *Ἀλλ' ὅτε δὴ δεκάτη οἱ ἐπήλυθε φαινολὶς ἠώς.* Hoc etiam fragmentum ex Epithalamiis desumtum fuisse certum est, ex Catulli Carm. Nupt. 26. *Hespere, qui cælo lucet jucundior ignis* &c.

XLVI. Apud Schol. Theocrit. XI. 39. ubi legitur, *γλυκύμαλον ἐρεύγεται ὡς ἄκρῳ ἐπ' οὐδῷ.* Casaubonus emendavit *ἐρεύθεται*, Ursinus ὅσδῳ, quas correctiones quasi suas proposuit Toupius. Ceterum ex hoc fragmento firmari videtur Pauwii conjectura in fr. XXXVII. Paulus Silentiar. ap. Toup. Appendic. Not. in Theocrit. p. 38. *μήλοις—ἐρευθομένοις* Aristænet. I. 10. *μῆλον—ὑπερμεγεθὲς—ἐρύθημα φέρον τῶν ῥόδων.*

XLVII. Schol. Apollon. Rhod. I. 787. *ἐρευθήεσσα*] *ἀντὶ τοῦ πυρρὰ, ὑπέρυθρος. καὶ ἔστι παρὰ τὸ Σαπφικὸν,* Π. κ. τ. λ. Aliquid intercidisse puto. Forsan quis suspicetur hoc fragmentum ad proxime præcedens pertinere.

XLVIII. Hephæst. p. 66. ubi *ὡράνα*. Portus *ὡραία*. Arnaldus et Dorvillius ὦ 'ραννὰ, quod probabile videtur: Cf. fr. XXVII. XLIX.

XLIX.

ζαελεκσάμαν ὄναρ Κυπρογενήᾳ.

L.

αὐτὰ δὲ τὺ, Καλλίοπα.

LI.

ἐστί μοι καλὰ πάϊς χρυ | σέοισιν ἀνθέμοισιν
ἐμφερῆ μορφὰν ἔχοισα, | Κλεῖς [μεν] ἀγαπατά·
ἀντὶ τᾶς ἐγὼ οὐδὲ Λυδί | αν πᾶσαν, οὐδ' ἐραννάν.

LII.

πέῤῥοχος ὡς ὅτ' ἀοιδὸς ὁ Λέσβιος ἀλλοδαποῖσι.

LIII.

πολὺ πακτίδος ἀδυμελεστέρα
χρυσῶ χρυσότερα.

XLIX. Hephæst. p. 69. *Narravi somnium Veneri.* ζαελεξάμαν Æolice pro διελεξάμην. Vid. Gaisfordii notam, cui adjicias Alcæum ap. Heraclid. Pont. Λαῖφος δὲ πᾶν ζάδηλον ἤδη, pro διάδηλον. Dein Κυπρογενήᾳ Bentleius pro Κυπρογενείᾳ. Alcman apud Eustath. ad Iliad. A. p. 110. ἐπ' ἀριστερὰ χηρὸς ἔχων. Ceterum comparandus videtur Sophocles Electr. 424. Τοιαῦτά του παρόντος, ἡνίχ' Ἡλίῳ Δείκνυσι τοὔναρ, ἔκλυον ἐξηγουμένου. ubi vide Schol. et Bergler. ad Alciphr. I. 8.

L. Hephæst. p. 85. ubi σύ.

LI. Hephæst. p. 95. qui mire hallucinatur de primo ac tertio versibus. Secundum probabiliter restitui. Edd. et MSS. ἐμφερῆ ἔχοισα μορφὰν, Κλεῖς ἀγαπατά. Certum est ἀγαπατὰ, vel, si quis malit, ἀ 'γαπατά. Asynartetus est, inquit Hephæstio, ἐκ τροχαϊκοῦ διμέτρου ἀκαταλήκτου, καὶ ἰαμβικοῦ ἐφθημιμέρους.

LII. Demetr. de Eloc. § 146. Respicere videtur Sappho ad proverbium μετὰ Λέσβιον ᾠδὸν, de quo Photius et Suidas, et Zenob. V. 9. πέῤῥοχος autem pro ὑπέροχος positum docuerunt G. Vossius et Th. Gale. laudato Hesychio Πεῤῥέχειν. ὑπερέχειν.

LIII. Demetr. § 127. 162. ubi hæc notat Schneiderus.

LIV.

τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ οὕτω
κεκρίκασιν· ἀπέθνησκον γὰρ ἄν.

LV.

πτερύγων δ' ὑποκακχέει λιγυρὰν ἀοιδὰν,
ὅτι ποτ' ἂν φλόγιον καθέταν ἐπιπτάμενον καταυδείη.

LVI.

Κάδδ' ἀμβροσίας μὲν κρατὴρ ἐκέκρατο,

" Hæc Sapphica cum aliis habet Gregorius Corinthius in Commentario ad Hermagem a Reiskio edito p. 914. *αἰσχρῶς μὲν κολακεύει τὴν ἀκοὴν ἐκεῖνα, ὅσα εἰσὶν ἐρωτικά. οἷον τὰ Ἀνακρέοντος, τὰ Σαπφοῦς· οἷον, Γάλακτος λευκοτέρα, Ὕδατος ἁπαλώτερα, Πηκτίδος ἐμμελεστέρα, Ἵππου γαυροτέρα, Ῥόδων ἁβροτέρα, Χρυσοῦ τιμιωτέρα, Ἱματίου ἑανοῦ μαλακωτέρα.* Vides in his sensum verborum a Gregorio fideliter expressum, sed verba notioribus ubique fere permutasse videtur. Alium Sapphonis locum idem verborum forma Dorica immutata laudat p. 896. *οἷόν φησιν ἡ Σαπφώ, ὅτι τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ τοῦτο κεκρίκασι.*" In priore Gregorii loco leviter corrigendum *καὶ Σαπφοῦς* pro *τὰ Σ.*

LIV. Aristot. Rhetor. II. 23. Gregorius loco citato. Sappho forte scripserat *τἀποθναίσκειν.* Æolenses enim, auctore Etymologo p. 272. dicebant *μιμναίσκω* et *θναίσκω.*

LV. Hoc de cicada fragmentum, a Demetrio sine nomine auctoris citatum § 142. Sapphicis recte adnumeravit Stephanus. Pro *ἐπιπτάμενον* Codex apud Galeum *ἐπὶ πάτταλον.* Schneiderus conjicit *ὅθι ποτ' ἂν φλόγιον καθ' ὥραν ἐπιπτάμενος καταυλείη.* Res est periculosa hujusmodi laciniarum tractatio; sed dum melius quid excogitatum fuerit, lego, *Τῶν πτερῶν δ' ὑποκακχέει τὰν λιγυρὰν ἀοιδάν, Ὅπποτ' ἂν φλογερὰν κατ' ὥραν πτάμενον καταυδῇ.* Ceterum bene observavit Schneiderus ab auctore hujus fragmenti expressum fuisse Hesiodeum, *Δένδρεῳ ἐφεζόμενος λιγυρὰν κατέχευεν ἀοιδὴν Πυκνὸν ὑπὸ πτερύγων θέρεος καματώδεος ὥρῃ.*

LVI. Athen. X. p. 425. D. et II. p. 39. A. ubi *ἔρπιν* pro

Ἑρμᾶς δὲ ϝελὼν ὅλπιν θεοῖς οἰνοχόησε.

LVII.

Χρύσειοι ἐρέβινθοι ἐπ' ἀϊόνων ἐφύοντο.

LVIII.

φασὶ δή ποτε Λήδαν ὑακίνθινον
πεπυκαδμένον ὤϝιον εὑρῆν.

LIX.

ὠϝίου πολὺ λευκοτέρα.

LX.

χειρόμακτρα δὲ καγγόνων πορφυρᾶ
καὶ ταῦτα μὲν ἀτιμάσεις ἔπεμψα
πυφωκάας δῶρα τίμια.

LXI.

πολλὰ δ' ἀνάριθμα ποτήρια καλαίφις.

ὅλπιν. Sed hoc jure præfert Toupius in Suid. II. p. 444. n. Utrobique legitur Ἑρμᾶς δ' ἐλών. Mihi quidem ob metrum, quod est Ionicum a Majore, ejiciendum videtur θεοῖς, et legendum Ἑρμᾶς δέ ϝελὼν ὅλ | πιν ϝοινοχόησε.

LVII. Ibid. II. p. 54. F.

LVIII. Etymol. M. v. Ὠόν. ubi εὑρεῖν ὤϊον. Sed ὤϊον εὑρεῖν Athenæus II. p. 57. D. atque ex illo Eustathius. Consule Schweighæuseri notas. *Ovum* ex ὠϝὸν profluxisse monet Casaubonus.

LIX. Athen. p. 57. D. ubi ὠΐου.

LX. Athen. IX. p. 410. D. Σαπφὼ δὲ, ὅταν λέγῃ ἐν τῷ πέμπτῳ τῶν Μελῶν πρὸς τὴν Ἀφροδίτην· Χειρόμακτρα &c. Locus corruptissimus. Pro καὶ ταῦτα MS. καταυτα et deinceps μεν ἀτατιμάσεις — πυφωκάας. Doctorum virorum tentamina apud Schweighæuserum videre licet.

LXI. Athen. XI. p. 460. D. Σαπφὼ ἐν τῷ δευτέρῳ ἔφη

LXII.

Ρίδον ἄνθε' ἀμέργουσαν
παῖδ' ἄγαν ἀπαλάν.

LXIII.

καὶ πολλαῖς ὑποθυμιάδες
πλέκταις ἄντια παλαιδέραι.

LXIV.

βρενθείῳ βασιληΐῳ.

LXV.

μόλις μὲν ἔννη λεπτὸν ἔχοισ' ἐπ' ἀτράκτῳ λίνον.

&c. Pro καλαίφις Casaubon. conjicit καλὰ ἔφη, Fiorillo κάλ' ἴφια. Codex Farnesianus habet καλλαῖφις. Schweighæuser. edidit καλὰ Ἴφις, citans Hesychium, Ἰφίν· καλήν. quod corruptum puto ex Ἰφίει· καλεῖ. Phavorinus, Ἰφίει· βοᾷ.

LXII. Athen. XII. p. 554. B. καὶ Σαπφὼ φησιν ἰδεῖν ἄνθε' ἀμέργ. &c. Legendum puto παῖδα τὰν ἀπαλάν.

LXIII. Athen. XV. p. 674. E. Koen. ad Gregor. p. 283. e literarum vestigiis obvium, ut ait, eruit, καὶ πολλαῖς ὑποθυμιάδαις πλέκταις ἀνήτω ἀπαλαὶ δέραι. ut verbum, puta ἐχόντων, absit. Hanc correctionem ex Alcæi loco ibidem prolato confirmat, ἀλλ' ἀννήτω μὲν περὶ ταῖς δέραις παρθέτω πλέκτας ὑποθυμιάδας. Sed legendum πολλαὶς—πλέκταις.

LXIV. Athen. XV. p. 690. E. βρένθιον vel βρένθειον erat unguentum quoddam; de quo præter auctores ad Athenæum allegatos, Helladius ap. Photii Biblioth. p. 1586. βρενθύεται δὲ, τὸ ἀλαζονεύεται. γέγονε δὲ ἀπὸ τοῦ βρένθιον, ὅ ἐστι μύρον. qui locus plenior exstat in Etymolog. M. p. 212, 50.

LXV. Hoc fragmentum, ab Hephæstione p. 81. sine auctoris nomine citatum, Sapphoni jure adsignat Toupius in Suid. T. I. p. 166. qui male conjicit Ἔννα pro Ἔννη, quod in Hephæstione legitur. Rescripsi ἔννη *nebat*, ab ἐννέω, seu potius ab ἔννημι.

LXVI.

ὅττινας γὰρ εὖ θῶ, κῆνοί με μάλιστα σίνονται.

LXVII.

σμικρά μοι, πάϊς, ἐμμέναι
φαίνεαι, κἄχαρις.

LXVIII.

πολλά μοι τὰν Πολυάνακτος παῖδα χαίρειν
[λέγω]

LXIX.

σύ τε καλὸς θεράπων Ἔρως.

LXX.

ὁ ἔρως ἐτίναξε τὰς φρένας,
ὡς ἄνεμος κατ' ὄρος δρυσὶν ἐμπεσών.

LXVI. Etymol. M. p. 449, 37. ubi εὖ θέω, κεῖνοι. εὖ θείω corrigit Toupius in Hesych. T. III. p. 301.

LXVII. Max. Tyr. VIII. Plutarch. Amator. p. 751. D. Schol. Pindar. Pyth. II. 78. De hoc fragmento omnino consulendus Ruhnken. ad Timæi Lex. p. 284. D. Heinsius Lect. Theocrit. p. 347. Ceterum cum Barthio legerim ἔμμεν. Pro σμικρὰ vero prætulerim ψυχρά.

LXVIII. Max. Tyr. VIII. p. 94. ed. Davis. πολλά μοι τὰν Πολυάνακτος παῖδα χαίρειν Σαπφὼ λέγει. De formula πολλὰ χαίρειν λέγω vide Monk. ad Eurip. Hippol. 112.

LXIX. Max. Tyr. ibid. Legendum forsan Ἔρος. Vide Fragm. XXXI. 1.

LXX. Max. Tyr. VIII. p. 96. τῇ δὲ (Sapphoni) ὁ ἔρως &c. Secundo versui numeri probabiliter restitui possunt, ὡς ἄνεμός τις κατ' ὄρος ταῖς δρυσὶν ἐμπεσών. Sed totum fragmentum melius hunc in modum constituas, Ἀλλά μοι ἐξετίναξεν ἔρος φρένας, Ὡς ἄνεμος κατ' ὄρος δρυσὶν ἐμπεσών. Sic Eratosthenes apud Athen. I. p. 36. de vino, κυμαίνει δ', οἷα

LXXI.

οὐ γὰρ θέμις ἐν μοισοπόλων οἰκίᾳ
θρῆνον ἐμμέναι, οὐκ ἄμμι πρέπει τάδε.

LXXII.

ταῖσι ψυχρὸς μὲν ἐγένετο θυμὸς,
πὰρ δ' ἰεῖσι τὰ πτερά.

LXXIII.

ἦρος ἄγγελος, ἰμερόφωνος ἀηδών.

LXXIV.

ὁ μὲν γὰρ καλὸς, ὅσσον ἰδεῖν πέλεται,
ὁ δὲ κἀγαθὸς αὐτίκα καὶ καλὸς ἔσται.

LXXV.

ἠμιτύβιον σταλάσσων.

LXXVI.

ἀμφὶ λαβροῖς λασίοις εὖ ἐπύκασσε.

LXXVII.

ὁ Δαρεὺς φὴν, εἴκεν ἄφετον ἀγνῇ βίᾳ.

Λίβυσσαν ἄλα Βορρᾶς ἠὲ Νότος· τὰ δὲ καὶ κεκρυμμένα φαίνει Βυσσόθεν, ἐκ δ' ἀνδρῶν παντ' ἐτίναξε νόον.

LXXI. Id. ibid. sed *μουσοπόλων* et *εἶναι*.

LXXII. Schol. Pindar. Pyth. I. 10. Versus sic fortasse constituendi, *Ταῖσί τις ψυχρὸς μὲν ἔγεντο θυμὸς, Πὰρ δ' ἰεῖσι τὰ πτερά.* Res est de columbis.

LXXIII. Schol. Sophocl. Electr. 147.

LXXIV. Galen. Protrept. T. II. p. 8. ubi *ὅσον*.

LXXVI. Schol. Aristoph. Plut. 729.

LXXVII. Pollux II. 73. *ἐν δὲ τῷ πέμπτῳ τῶν Σαπφοῦς μελῶν ἐστιν εὑρεῖν, Ἀμφὶ κ. τ. λ. καί φασιν εἶναι ταῦτα σινδονία ἐπεστραμμένα.*

LXXVIII.

ποικίλος μάσθλης, Λύδιον κακὸν ἔργον.

LXXIX.

μὴ κίνει χεράδας.

LXXX.

ὀφθαλμοῖς δὲ μέλας χύτ' ἄωρος.

LXXXI.

μνάσεσθαί τινα φαμὶ καὶ ὕστερον ἀμμέων.

LXXXII.

τὸ μέλημα τούμόν.

LXXVII. Priscian. VII. p. 723. *Et contra tamen in quibusdam* es *productum terminantibus fecerunt Græci poetæ,* eus *pro* es *proferentes.* Ἀντιφατεὺς *pro* Ἀντιφάτης, Γηρυονεὺς *pro* Γηρυόνης, Δαρεὺς *pro* Δάρης, *ut Sappho,* ὁ Δαρεὺς &c. Locus corruptus, quem ex Herodiani Catholicis descripsit Priscianus. Conjicio, ὁ Δαρεύς σφιν εἶκεν ἄφετον ἄγην βίον.

LXXVIII. Pollux VII. 93. Volgerus καλὸν ἔργον.

LXXIX. Schol. Apollon. Rhod. I. 1123. Χεράς, ἡ τῶν βραχέων λίθων συλλογή—μνημονεύει καὶ Σαπφώ, Μὴ κένη χεράδος. Recte Etymol. M. p. 808, 38. scholium exscribens, Μὴ κίνει χεράδος. De hoc loco egi in Glossario ad Æsch. Theb. 287.

LXXX. Etymol. M. v. Ἄωροι—ἄωρος *somnus.*

LXXXI. Dio Chrysost. Orat. XXXVI. T. I. p. 128. ed. Reisk. ubi μνάσασθαι — καὶ ἕτερον. Casaubonus restituit φαμὶ pro φάμη. ὕστερον Volgio debetur. Cf. fragm. XI. Huc alludit Aristides III. p. 642. A. Σαπφοῦς—λέγουσης, ὡς αὐτὴν αἱ Μοῦσαι τῷ ὄντι ὀλβίαν τε καὶ ζηλωτὴν ἐποίησαν, καὶ ὡς οὐδ' ἀποθανούσης ἔσται λήθη.

LXXXII. Julian. Ep. XVIII. p. 386. C. ἵνα σε, τὸ μέλημα τούμόν, ὥς φησιν ἡ Σαπφώ, περιπτύξωμαι. Theodorus Hyrtacenus in Epist. 15. 40, ap. MSS. Biblioth. Reg. Paris. T. V. ἐμοὶ δὲ τίς ἂν χρήσειε πτέρυγας πετασθήναι κατὰ περιστερὰν,

LXXXIII.

Κρῆσσαί νυ ποθ' ὧδ' ἐμμελέως πόδεσσιν
ὠρχεῦντ' ἀπαλοῖς ἀμφ' ἐρόεντα βωμόν.

LXXXIV.

Ἥραν ποτά φασιν Δία τὸν τερπικέραυνον.

LXXXV.

πόας τέρεν ἄνθος μαλακὸν ματεῦσαι.

LXXXVI.

Ἔστι φύσις θηλεῖα, βρέφη σώζουσ' ὑπὸ κόλποις
Αὐτῆς· ταῦτα δ' ἄφωνα βοὴν ἴστησι γεγωνὸν
Καὶ διὰ πόντιον οἶδμα καὶ ἠπείρου διὰ πάσης,
Οἷς ἐθέλει θνητῶν· τοῖς δ' οὐ παρέουσιν ἀκούειν
Ἔξεστιν, κωφὴν δ' ἀκοῆς αἴσθησιν ἔχουσιν.

καὶ καταπαῦσαι πρὸς σὲ, τὸ ἐμὸν μέλημα, Σαπφώ φησιν ἡ σοφή. ubi sacra cum profanis ineleganter permiscuit. De phrasi *τοὐμὸν μέλημα* vid. Koen. ad Gregor. p. 78. Bentl. ad Horat. Carm. II. viii. 24. Æsch. Choeph. 233. *Ὦ φίλτατον μέλημα δώμασιν πατρός.* Notum est illud Virgilii, *tua cura Lycoris.*

LXXXIII. Hoc et sequens fragmentum ab Hephæstione p. 63. sine auctoris nomine laudata, ad Sapphonem proculdubio pertinent.

LXXXIV. Hephæst. ibid. ubi *Ἥρην ποτέ.*

LXXXV. Hephæst. p. 65. sine nomine.

LXXXVI. Ineptum hunc Sapphonis Griphum de Epistola laudat Athenæus X. p. 450. E. et ex eo Eustath. ad. Iliad. Z. p. 632, 9. Vid. Valckenaer. ad Eurip. Hippol. 584.

Fragmentum de Auro apud Brunck. p. 57. Pindaro sine dubio adsignandum est. Vid. Valckenaer. Animadv. in Ammonium p. 102. Toup. in Suid. I. p. 422. Schneider. ad Pindari fragm. incert. Ceterum loca ubi Sapphonis mentio tantummodo fit, verbis ejus non prolatis, vel una voce citata, adjicere supersedeo, ne voluminis hujus moles inutiliter augeatur. Epigrammata poetriæ Lesbiæ ex Analectis Brunckianis subjicio.

I.

Παιδνὴ ἄφωνος ἔοισα τάδ' ἐννέπω, αἴ τις ἔρηται,
Φωνὰν ἀκαμάταν κατθεμένα πρὸ ποδῶν.
Αἰθοπίᾳ με κόρᾳ Λατοῦς ἀνέθηκεν Ἀριστὼ
Ἑρμοκλείδαο τῶ Σαιωνϊάδα,
Σὰ πρόπολος, δέσποινα γυναικῶν, ᾇ σὺ χαρεῖσα,
Πρόφρων ἀμετέραν εὐκλέϊσον γενεάν.

II.

Τῷ γριπεῖ Πελάγωνι πατὴρ ἀνέθηκε Μενίσκος
Κύρτον καὶ κώπαν, μνᾶμα κακοζοΐας.

III.

Τιμάδος ἅδε κόνις, τὰν δὴ, πρὸ γάμοιο θανοῖσαν,
Δέξατο Φερσεφόνας κυάνεος θάλαμος·
Ἃς καὶ ἀποφθιμένας πᾶσαι νεοθαγέϊ χαλκῷ
Ἅλικες ἱμερτὰν κρατὸς ἔθεντο κόμαν.

Epigr. I. 4. Ita Bentleius ad Callimach. Fragm. 417. Versus corruptus est. Toup. in Suid. II. p. 583. corrigit in primo versu Παιδὸς ἄφωνος ἔοισά τ', ἔτ' ἐννέπω. et in quarto Ἑρμοκλείδαο τῶ ῥά νυν εἰν ἀΐδα.

II. 2. Brunckius κακοζωΐας.

III. 3. Codex Palatinus νεοθᾶγι σιδάρῳ, quod recipiunt Dorvillius, Wolfius, Brunckius, quodque equidem barbarum esse puto.

TRYPHONIS GRAMMATICI

OPUSCULA QUÆDAM.

Habes, Lector, quædam Tryphonis, Grammatici Alexandrini celeberrimi, e Codice MSto Galeano Bibliothecæ Coll. SS. Trinitatis apud Cantabrigienses depromta. Horum pars maxima jam primum in lucem vindicatur. Tractatulum de Passionibus Vocum jam olim evulgavit Constantinus Lascaris in opusculis Grammaticis, et post eum Urbanus Bellunensis, et Alexander in Grammatica Græca Lugd. 1614. Latine etiam hunc dedit H. Stephanus ad calcem Thesauri, unde hausit compilator ejus Joannes Scapula. Quod dixi, partem maximam jam primum prodire, id vero vix satis accurate dictum, siquidem hæc omnia opuscula in immensum suum thesaurum transtulit Varinus Phavorinus Camers. Tractatus *περὶ τρόπων* exstat etiam in duobus aliis Codicibus, Leidensi et Bodleiano, quorum ille nonnihil pleniorem, hic vero mutilatum exhibet. Ceterum, ut verum fatear, hæ laciniæ, Tryphonis nomine, quod præ se ferunt, haudquaquam digna sunt. Nempe ea fuit doctorum Grammaticorum fortuna, ut vix quidquam de scriptis eorum ad nos perduraverit, nisi quod discipulorum ac tironum manibus quotidie tereretur. Hæc vero, qualiacunque demum judicentur, tu, Lector erudite, benigne excipies.

ΤΡΥΦΩΝΟΣ

ΠΑΘΗ ΛΕΞΕΩΝ.

I. ΤΑ τῆς[1] λέξεως πάθη εἰς δύο γενικώτατα διαιρεῖται, πόσον τε καὶ ποῖον. εἴδη τοῦ μὲν πόσου, ἔνδεια καὶ πλεονασμός· τοῦ δὲ ποίου, μετάθεσις καὶ μετάληψις· ἀμφοτέρων δὲ ὁμοῦ συνελθόντων, τμῆσις γίνεται. ἔστι δὲ, ὡς ἐν κεφαλαίῳ[2], πάθη πέντε, Πλεονασμὸς, Ἔνδεια, Μετάθεσις, Μετάληψις, Τμῆσις.

II. Πλεονασμὸς μὲν οὖν ἐστὶ περισσότης χρόνων ἢ χρόνου, στοιχείων ἢ στοιχείου.

III. Ἔνδεια δὲ τοὐναντίον, χρόνου ἢ χρόνων, στοιχείου ἢ στοιχείων ἐλάττωσις.

IV. Μετάθεσις δέ ἐστι στοιχείου μετακίνησις ἐκ τῆς ἰδίας τάξεως ἐφ' ἑτέραν. οἷον δαρτὰ ἀντὶ δρατὰ. κραδία ἀντὶ καρδία. κάρτος ἀντὶ κράτος. καλεῖται δὲ καὶ Ἐνάλλαξις καὶ Ὑπέρθεσις.[3]

V. Μετάληψις δε ἔστι στοιχείου μετακίνησις ἐς ἀντίστοιχον. οἷον ἀπεδανὸς, ἠπεδανός. αἰμοπόται, αἰμηπόται. [μέλαξ, μάλαξ, καὶ τὰ ὅμοια.]

VI. Τμῆσις δέ ἐστι συνθέτου λέξεως ἀνάλυσις ἢ διάστασις ἐς δύο λέξεις· οἷον· ἀκρόπολις, ἄκρα πόλις. αἴγαγρον, αἶγα ἄγριον.

I. 1. τῶν λεξέων Lascaris. et mox καὶ τοῦ μὲν πόσου εἴδη.

2. ὡς ἐν κεφαλαίῳ εἰπειν Lascaris.

IV. V. Hæ periochæ, quas ex Lascari emendatas exhibui, in MSto sic concipiuntur, Μετάθεσις δέ ἐστι, στοιχείου μετακίνησις οὐκ εἰς ἀντίστοιχον οἷον ἀπεδανὸς, ἠπεδανὸς, αἰμοπόται ἠμοπόται, μέλαξ, μάλαξ καὶ τὰ ὅμοια. Ultimas voces, quas uncinis inclusi, Librarii additamenta puto.

3. Adjicit Phavorinus, τῇ δὲ μεταθέσει χρῶνται οἱ Ἴωνες.

V. Voces ἐς ἀντίστοιχον omittit Lascaris.

VI. λόγου pro λέξεως Lascaris et Phavorinus. Mox MS. ἀκρό-

VII. Τούτων δὲ τῶν πέντε παθῶν τὰ μὲν εἰς εἴδη τέμνεται, ὅ τε Πλεονασμὸς καὶ ἡ Ἔνδεια, τὰ δὲ λοιπά ἐστιν ἄτμητα.

VIII. Τοῦ μὲν Πλεονασμοῦ εἴδη εἰσὶν ἐννέα. Πρόσθεσις, Ἀναδίπλωσις, Ἔκτασις, Ἐπέκτασις, Διαίρεσις, Παρένθεσις, Διπλασιασμός, Παρέμπτωσις, Προσχηματισμός.

IX. Τῆς δὲ Ἐνδείας εἴδη ἐννέα· Ἀφαίρεσις, Ἄρσις. Συστολή, Συγκοπή, Συναλοιφή, Ἔλλειψις, Παρέλλειψις, Ἔκθλιψις, Ἀποκοπή.

X. Ἀντίκειται δὲ Πρόσθεσις μὲν Ἀφαιρέσει, Ἀναδίπλωσις δὲ Ἄρσει· Ἔκτασις Συστολῇ· Ἐπέκτασις Συγκοπῇ· Διαίρεσις Συναλοιφῇ· Παρένθεσις Ἐλλείψει· Διπλασιασμὸς Παρελλείψει· Παρέμπτωσις Ἐκθλίψει· Προσχηματισμὸς Ἀποκοπῇ.

XI. Πρόσθεσις μὲν οὖν ἐστὶ, προσθήκη στοιχείου κατ' ἀρχὴν συλλαβῆς· οἷον, σταφὶς ἀσταφίς· σπληδὼν ἀσπληδών· στάχυς ἄσταχυς· εἰλόπεδον θειλόπεδον[1]· ἅμα θάμα. οὖρος θοῦρος· ὄρος θόρος· κεδνὰς σκεδνὰς· αἴμων μαίμων[2]· προστίθεται δὲ τὸ δίγαμμα παρά τε Ἰωσι, καὶ Αἰολεῦσι, καὶ Δωριεῦσι, καὶ Λάκωσι, καὶ Βοιωτοῖς· οἷον, ἄναξ ϝάναξ, Ἑλένα ϝελένα. προστιθέασι καὶ τοῖς ἀπὸ φωνήεντων ἀρχομένοις. ἄπαξ δὲ παρ' Ἀλκαίῳ τὸ ῥῆξις καὶ ϝρῆξις εἴρηται.

πολις, πόλις ἄκρα· αἴγαγρον, ἄγριον αἶγα. Ordinem verborum mutavi ex Lasc. et Phavor. qui tamen ultimum exemplum omittunt. Sed hic alibi, Αἴγαγρον, αἶγα ἄγριον.

X. Voces Διπλασιασμὸς Παρελλείψει desunt in MSto.

XI. Lascaris tria tantum exempla profert, primum, tertium, quintum.

1. MS. ἰλόπεδον, φυλόπεδον. Correxi ex Gregorio de Dial. p. 214. qui se a Tryphone profecisse, in præfatione testatur.

2. Locus insignis de digammate in MSto corrupte legitur, οἷον ἄναξ· ἀναξελεναι· προστιθέασι quæ emendata facile fuerunt. Mox Codex τὸ ῥῆξις καὶ οὖρηξις λέγεται, quod ante emendaveram quam Lascaris libellum vidi, qui hæc habet fol. 133. V. ἅπαξ δὲ Ἀλκαῖος ϝρήξεις ἀντὶ ῥήξεις εἶπεν, ὡς φησι Τρύφων ὁ γραμματικός. Nempe ab Æolensium ϝράγνω, pro ῥηγνύω, fluxit Latinorum *Frango*. Ceterum,

XII. Ἀναδίπλωσίς ἐστι τῆς πρώτης ἢ δευτέρας συλλαβῆς διὰ τῶν αὐτῶν συμφώνων ἢ ἀντιστοίχων ἐπάλληλος ἐκφορά. γίνεται δὲ ἐπί τε ῥημάτων καὶ μετοχῶν καὶ ὀνομάτων. πλεονάζει δὲ παρά τε Ἴωσι καὶ Αἰολεῦσι· οἷον, κάμωσι, κεκάμωσι, λάχωσι λελάχωσι, τύχωσι τετύχωσι, [κανοποιὸς κανονοποιὸς] ἀτηρὸς ἀταρτηρὸς, [ἐδὼ ἐδωδή] ἔτυμον ἐτήτυμον.

XIII. Ἔκτασις δέ ἐστιν, ὅταν τὰ συστελλόμενα δίχρονα ἐκταθῇ· ἢ τὰ βραχέα εἰς τὰ μακρὰ ἀντίστοιχα αὐτῶν ἐκταθῇ· οἷον καλὸς, κᾶλὸς, [Ἄπολλων Ἀπόλλον, τεθημένη τεθημένος, μήστωρα μήστορα] κόρη κώρη, [Τυνδάρεος Τυνδαρέως.]

XIV. Ἐπέκτασις δέ ἐστι, πλεονασμὸς συλλαβῆς κατὰ μέσον ὁμοτόνου, ὅταν μὴ γενικὸν παρατήρημα κωλύσῃ. οἷον, εὔτυχον εὐτύχεον, [γενῆ γενεῆ] ἀδελφὸς ἀδελφεὸς, [σωρὸς σωρεὸς, αἰχμὴ αἰχμενὴ, δωρὴ δωρεὰ] πολέμια πολεμήϊα, [ἀλγεινὸς ἀλεγεινός.]

XV. Διαίρεσις δέ ἐστι συλλαβῆς μακρᾶς ἀνάλυσις, ἢ διάστασις εἰς δύο [λέξεις.] τὸ δὲ πάθος ἐστὶ παρά τε Ἴωσι καὶ Θετταλοῖς· [τὸ δὲ πλέον Αἰολικόν·] οἷον, κοῖλον κόϊλον, οἰωνῶν ὀϊωνῶν, [παῖς, παΐς', Διομήδους Διομήδεος, βέλος βέλεος· εἰ μὴ ἀνάπαλιν τὸ Διομήδους καὶ βέλους συνήρτηται·

quod ait Trypho, hanc prosodiam Iones usurpasse, id nescio an alibi traditum sit. Dorienses eam adhibuisse certum est. Exemplum ex Theocrito dedi in notis ad Sapphonem.

XII. MS. ἀναδιπλασιασμὸς, errore manifesto. Mox ἐπ' ἀλλήλας. Sed alterum præ se ferunt Lascaris et Phavorinus. Voces uncinulis comprehensas non agnoscunt Lascaris et Phavorinus. Scribæ manum manifesto produnt; quod liquet etiam ex Gregorio de Dial. p. 216.

XIV. MS. καλῶ καλός. Lascaris κᾶλὸς καλός. Phavorinus καλὸς κηλός. Mox MS. κόρα κῶρα. Additamenta in hoc et sequentibus a nugacissimo quodam, et Græcæ linguæ ignarissimo profecta sunt, quod vix opus est ut moneam. Pro γενῆ γενεῆ legendum κενὸς κενεὸς ex Gregorio de Dial. p. 216.

XV. 1. MS. παΐς παῖς et in fine παλαίων παλῶν: hoc non exemplum est Diæreseos sed Ectaseos.

τὸ δὲ Διομήδεος καὶ βέλεος ὁλοκληρότατά εἰσιν· ἐπεὶ αἱ εἰς ος λήγουσαι γενικαί, καὶ περιττοσυλλαβοῦσι· καὶ πάλιν, παλῶν παλαίων.]

XVI. Παρένθεσις δὲ ἐστὶ προσθήκη φωνήεντος κατὰ μέσον, οὐ ποιοῦντος συλλαβήν· οἷον, πνέοντες πνείοντες, ἔμεο ἐμεῖο, ἐᾶται εἰᾶται, κενὴ κεινὴ, ἔνατος εἶνατος, ἐληλυθὼς εἰληλυθώς. τὸ δὲ πάθος Ἰώνων.

XVII. Διπλασιασμὸς δὲ ἐστι τοῦ αὐτοῦ συμφώνου προσθήκη κατὰ μέσον, οὐκ ἀποτελοῦντος συλλαβήν. [1]οἷον, ὅτι ὅττι, ἐρύσασθαι ἐρύσσασθαι, ἄδην ἄδδην, μέσον μέσσον, ἔνεπε ἔννεπε, τόσον[2] τόσσον. τὸ δὲ πάθος Ἰώνων.

XVIII. Παρέμπτωσις δέ ἐστι προσθήκη σύμφωνων κατὰ μέσον, οὐκ ἀποτελούντων συλλαβήν. οἷον[3] ἀλκύων ἀλκύδων, λεγόμεθα λεγόμεσθα, φερέβιος φερέσβιος, πόλις πτόλις, [4]πόλεμος πτόλεμος·

XIX. Προσχηματισμὸς δέ ἐστι προσθήκη συλλαβῆς κατὰ τὸ τέλος. ἔστι δὲ τῶν τεσσάρων διαλέκτων ἴδιος. οἷον, [5]λόγοις λόγοισι, πολέμοις πόλεμοισι, τοῖς τοῖσι, φίλοις φίλοισι, ὄνεια ὀνείατα, πρόσωπα προσώπατα, ἐγὼ ἐγώνη, τὺ τύνη· λεκτέον δὲ περὶ τῆς Ἐνδείας.

XX. Ἀφαίρεσις δέ ἐστι κατ' ἀρχὴν ἀποβολὴ στοιχείου

XVI. Exempla, quæ profert Lascaris, hæc sunt; πνείοντες ἀντὶ πνέοντες. κεινὴ ἀντὶ κενή. νοῦσος. ἀντὶ νόσος· ξεῖνος ἀντὶ ξένος. εἰληλυθὼς ἀντὶ ἐληλυθώς. Ceterum pro παρένθεσις Phavorinus habet παρέμπτωσις.

XVII. 1. MS. sic, οἷον ὅτι ἐρύσασθαι ἄδην, ἄδδην. Lascaris vero sic, οἷον ὅττι ἀντὶ τοῦ ὅτι, ἄδδην ἀντὶ τοῦ ἄδην.

2. Pro τόσον τόσσον Lascaris habet ὁπόσον ἀντὶ ὁπόσε.

XVIII. Deest οἷον in MSto.

3. Etymol. M. p. 66. 35. Ἀλκύδων, ἀλκύων, πλεονασμῷ τοῦ δ — Ἡρωδιανός.

4. MS. πολεμαῖος, πτολεμαῖος.

XIX. 5. MS. λύγοις λύγοισι. Lascaris hunc in modum, λόγοισιν ἀντὶ λόγοις, μοῦσαισιν ἀντὶ μούσαις, προσώπατα ἀντὶ πρόσωπα, ἐγὼν ἀντὶ ἐγώ.

XX. Minus recte Lascaris Ἐνδειά ἐστιν ἀφαίρεσις κατ' ἀρχὴν

ἡ συλλαβῆς. οἷον, ἑορτὴ ὁρτὴ, γαῖα αἶα, [φθισάνη θισάνη,] [τελέως λέως] ἐκεῖνος κεῖνος, καὶ τὰ ὅμοια.

XXI. Ἄρσις δέ ἐστιν ἀποβολὴ κατ' ἀρχὴν τῆς ἀναδιπλουμένης συλλαβῆς· οἷον, βεβλῆσθαι βλῆσθαι, [βεβλημένος βλημένος.] τὸ δὲ πάθος ἐστὶν Αἰολικόν.

XXII. Συστολὴ δέ ἐστιν, ὅταν τὰ ἐκτεινόμενα δίχρονα συσταλῇ· ἢ τὰ μακρὰ εἰς τὰ βραχέα ἀντίστοιχα αὐτῶν μεταστῇ· οἷον, ὑμῖν ὑμὶν, φυσίζωος φυσίζοος, ἀργῆτα ἀργέτα, ξηρὸν ξερὸν, καὶ τὰ ὅμοια.

XXIII. Συγκοπὴ δέ ἐστιν ἀποβολὴ συλλαβῆς κατὰ τὸ μέσον· [ἀνατρέχει δὲ ὁ ὀξὺς καὶ οὗτος ὁ συγκοπτόμενος· μὴ συγκοπτόμενος δὲ ἀνατρέχει καὶ ἐφ' ἕτερον.] Αἰολέων δὲ τὸ πάθος· οἷον, κακόμορος[1] κάμμορος, δασύσκιος[2] δάσκιος· ὡς παρ' Ἐπιχάρμῳ τὸ κατθεῖναι ἀντὶ τοῦ καταθεῖναι· διὰ τὸ κακόφωνον οὐκ ἤλλακται τὸ τ· καὶ τὸ[3] καπφάλαρα ἀντὶ τοῦ κατὰ φάλαρα. [δυνάμει γὰρ ταῦτα ἤλλακται. καὶ τὸ κακοδαιμονώτατος κακοδαιμονέστατος.]

στοιχείου. Rectius autem voces intra uncinulas omittit. Idem in fine subjicit τὸ δὲ πάθος Ἰώνων. Consentit Gregorius p. 215.

XXI. Quatuor ultimas voces omittit Lascaris. Phavorinus vero, Βλημένος, ἀντὶ τοῦ βεβλημένος, κατὰ ἄρσιν, ἥτις ἐστὶ τῶν Ἰώνων. Etymologus p. 200, 10. idem vocabulum profert quasi per syncopam capite truncatum.

XXII. Lascaris ἢ τὰ βραχέα ἀντίστοιχα αὐτῶν μεταθῇ. Rectius Phavorinus μετατεθῇ. Uterque omittit ὑμῖν, ὑμίν. Vid. Porson. Supplem. Præfat. ad Eurip. Hecub. p. 34. Etymol. M. p. 432, 29. Ἡμὶν, ἀντωνυμία. ἔστι δὲ διαλέκτου ἴδιον Δωρικῆς· συστέλλει γὰρ αὐτὴν καὶ ὀξύνει. Melius Apollon. Dysc. Exc. p. 430. C. ὔμιν πάλιν παρ' Ἴωσι [προ] περισπᾶται ἐγκλινομένη, καθὸ συστέλλει το ῐ, καὶ ἔτι παρὰ Δωριεῦσιν. Sic enim legendum.

XXIII. Hunc articulum longe breviorem exhibet Lascaris. Quæ a ceteris segregavi, additamentum sapiunt, voces καὶ οὗτος corrigere tentans mihi satisfacere nequeo.

1. Homer. Od. B. 355.

2. Iliad. O. 273.

3. Iliad. Π. 106. Hesych. κάπφαγε, κατέφαγε. Notissima sunt καπηέδιον, καδδὲ et similia. Vid. Maittair. de Dial. p. 330. C.

XXIV. Συναλοιφὴ δέ ἐστι δύο συλλαβῶν κατὰ φωνήεντος ἕνωσις, κατὰ μεταβολὴν τόνων. γίγνεται δὲ κατὰ τρόπους ἑπτά· ἁπλοῦς μὲν τρεῖς, κατὰ θλίψιν, κατὰ κρᾶσιν, κατὰ συναίρεσιν· συνθέτους δὲ ἐκ τούτων τέσσαρας· κατὰ θλίψιν καὶ κρᾶσιν, κατὰ θλίψιν καὶ συναίρεσιν, κατὰ κρᾶσιν καὶ συναίρεσιν, κατὰ θλίψιν καὶ κρᾶσιν καὶ συναίρεσιν. κατὰ θλίψιν μέν, ἐπ' ἐμέ, ἀντὶ τοῦ ἐπὶ ἐμέ. κατὰ κρᾶσιν δέ, τἀμά, ἀντὶ τοῦ τὰ ἐμά. κατὰ συναίρεσιν δέ, Νηρῇδες ἀντὶ τοῦ Νηρηίδες. κατὰ θλίψιν καὶ κρᾶσιν, κἀγώ, ἀντὶ τοῦ καὶ ἐγώ. κατὰ θλίψιν καὶ συναίρεσιν, ἐγῷμαι, ἀντὶ τοῦ ἐγὼ οἶμαι, ἐγῷδα, ἀντὶ τοῦ ἐγὼ οἶδα· κατὰ κρᾶσιν καὶ συναίρεσιν, ᾠπολὸς ἀντὶ τοῦ ὁ αἰπολός· κατὰ θλίψιν καὶ κρᾶσιν καὶ συναίρεσιν, ἐν ταἰθιοπίᾳ, ἀντὶ τοῦ ἐν τῇ Αἰθιοπίᾳ.

XXV. Ἔλλειψις δέ ἐστιν ἀποβολὴ φωνήεντος κατὰ μέσον οὐ ποιοῦντος συλλαβήν· [1]ἀμνίον ἀντὶ τοῦ αἰμνίον. [2]ἀμύξαι ἀντὶ τοῦ αἰμύξαι. [3]γεραῶν ἀντὶ τοῦ γεραιῶν.

XXVI. Παρέλλειψις δέ ἐστιν, ὅταν ἕν τι τῶν διπλασιαζο-

XXIV. Lascaris καταβολῇ τόνων. et mox omittit ἐκ τούτων. MS. Νηρίδες ἀντὶ τοῦ Νηριΐδες. et mox ὀπολὸς pro ᾠπολος. Vide Koen. ad Gregor. p. 87. Sub fine MS. ἔνθ' αἰθιοπία ἀντὶ τοῦ ἐν τῇ αἰθιοπία. Lascaris ἐν τἀθιοπίᾳ. Plenior est in hac periocha Phavorinus.

XXV. 1. Etymol. M. p. 84, 40. Ἄμνιον. Ὅμηρος Ὀδυσσείας Γ. (444) Περσεὺς δ' ἄμνιον εἶχε—τὸ αἱμοδόχον ἀγγεῖον· παρὰ τὸ αἷμα αἵμνιον, τὸ τοῦ αἵματος δεκτικὸν, ἀποβολῇ τοῦ ἰῶτα. Scholiasta ad locum ex ἀμένιον ducit, ὅ ἐστι στερητικὸν τοῦ μένους, τουτέστι ψυχῆς. Nescias utra sit harum etymologiarum elegantior. Hoc exemplum non profert Gregorius p. 215. nec Lascaris.

2. Sic Etymologus et Eustath. ad Iliad. A. p. 94, 32. Gloss. Vett. Labbæi, Ἀμυχή. *Cicatrix sc. faciabilis.* Lege, *Cicatrix superficialis.*

3. Etymol. M. p. 66, 27. οἱ Αἰολεῖς τῆς αι διφθόγγου ἐκβάλλουσι τὸ ι. οἷον Θηβαῖος Θηβάος, ἀρχαῖος ἀρχάος, Ἀλκαῖος Ἀλκάος. Eadem fere Eustath. ad Iliad. A. p. 28, 33. Viderint doctiores an γεραὸς apud scenicos scribendum sit, ubi penultima corripi debet, an potius γραῖος?

μένων συμφώνων παραλείπηται, ὡς παρ' Ἀλκαίῳ τὸ κάλιον ἀντὶ τοῦ κάλλιον.

XXVII. Ἔκθλιψις δέ ἐστιν ἀποβολὴ συμφώνου κατὰ μέσον· ὡς τὸ σκῆπτρον, σκῆπτον παρ' Αἰολεῦσι.

XXVIII. Ἀποκοπὴ δέ ἐστιν ἀποβολὴ συλλαβῆς μιᾶς κατὰ τὸ τέλος. Δωριέων δὲ τὸ πάθος. οἷον δῶ ἀντὶ τοῦ δῶμα, [1]κυκεῶ ἀντὶ τοῦ κυκεῶνα, [2]κίνδυν ἀντὶ τοῦ κίνδυνος, τὸ δὲ παρ' Ἡσιόδῳ (Theog. 933.) [3]Ναῖε χρύσεα δῶ, ἀντὶ τοῦ δώματα, οὐ δύο συλλαβῶν ἐστὶν ἔνδεια, ἀλλὰ μιᾶς· φθάσαν γὰρ ἀπὸ τοῦ ἑνικοῦ ἀποκοπῆναι, οὐκέτι ἐκλίθη.

[4]Πῶς δεῖ ἡμᾶς ταῖς συντάξεσι χρῆσθαι.

XXIX. Εἰδέναι δεῖ, ὅτι ὁ ποιητὴς ἐλλειπτικός [5]τῶν ἄρθρων ἐστὶν, ὡς δι' ὅλης τῆς ἐξηγήσεως φανήσεται, ἐν τισὶ δὲ τόποις σπανίως.

XXX. Οὐ δεῖ προστιθέναι τὰ ἄρθρα ἔνθα μὴ γένηται προϋποκειμένη γνῶσις· τὰ γὰρ ἄρθρα, προεγνωσμένων ἀναπόλησιν ποιοῦσι· καὶ τοῦτο ἐν τοῖς οἰκείοις χωρίοις γνωσθήσεται.

XXVI. Alcæi nomen omittunt Gregorius p. 219. Lascaris et Phavorinus.

XXVII. Gregorius p. 218. Ἡ δὲ Ἔκθλιψις τῶν Δωριέων μόνων ἐστίν. οἷον σκῆπτρον σκᾶπτον.

XXVIII. Hic articulus in Lasc. et Phavorino compendifactum exhibetur. Ἀποκοπή ἐστιν ἀφαίρεσις συλλαβῆς κατὰ τὸ τέλος. οἷον δῶ ἀντὶ δῶμα, Ἀπόλλω ἀντὶ Ἀπόλλωνα, Ποσειδῶ ἀντὶ Ποσειδῶνα.

1. Moeris, Κυκεῶ, Ἀττικῶς. κυκεῶνα, Ἑλληνικῶς. Vid. notata ad. Thom. Mag. p. 558.

2. MS. κίνδυς. Vid. Etymol. M. p. 514, 42.

3. Editiones Hesiodi ναίει. Ceterum insignis est de apocopa Strabonis locus p. 364. quem exscripsit Maittair. de Dial. p. 333. C.

4. Titulus potius debuerat fuisse, Πῶς Ὅμηρος ταῖς συντάξεσι χρῆται.

XXIX. 5. Schol. Venet. ad Iliad. B. 1. ἐλλείπει ὁ ποιητὴς τοῖς ἄρθροις ἀεί.

XXXI. Χρῆται δὲ μέρει[1] λόγου ἀντὶ μέρους, ὡς ἐν τῷ,[2] Τὸ μὲν Ἥφαιστος κάμε τεύχων· (Iliad. B. 101.) ῥήματι ἀντὶ μετοχῆς, καὶ μετοχῇ ἀντὶ ῥήματος· τοῦτο γάρ ἐστι σημαινόμενον τοντὶ τὸ χωρίον· ὅτι τοῦτο μὲν τὸ σκῆπτρον Ἥφαιστος καμὼν καὶ μοχθήσας, κατεσκεύασεν· εἰ γὰρ εἴποιμεν κατὰ τὸ κείμενον οἷον ἔκαμε κατασκευάσας, ἀνόητόν τι λέγομεν· οὐ γὰρ πρότερον κατασκευάζει, εἶτα μοχθεῖ, τουναντίον δὲ μᾶλλον. καὶ πάλιν, ἔνθα Διομήδης φησὶ καυχώμενος, Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι, Οὐδὲ καταπτήσσειν· (Iliad. Ξ. 253.) εἰ γὰρ λάβοιμεν[3] τὴν ἔννοιαν κατὰ τὸ κείμενον, ψόγον ἑαυτῷ προσάπτοντα μᾶλλον εὑρίσκομεν ἤπερ ἔπαινον· ὅπερ ἡρώων ἀνοίκειον ὑπάρχει. οὐ γὰρ τοῦτο λέγει, οὐδαμῶς γάρ μοι πατρῷον φεύγοντι πολεμεῖν, οὐδὲ καταπτήσσειν καὶ δειλιᾷν· ἀσύντακτον γὰρ τὸ νόημα καὶ ἐπίψογον· ἀλλὰ μεταβαλόντες τὴν μετοχὴν εἰς ῥῆμα, καὶ τὸ ῥῆμα εἰς μετοχήν, συνιστάνομεν ἔννοιαν πρέπουσαν τῇ ἀνδρείᾳ τοῦ ἥρωος· οἷον, οὐδαμῶς γάρ μοι πατρῷον ὑπάρχει πολεμοῦντι φεύγειν, οὐδὲ δειλιᾷν καὶ καταφοβεῖσθαι.

XXXII. Καὶ ἀντωνυμίαν ἀντὶ ἄρθρου· καὶ ἀνάπαλιν ἔνθα μὴ ἔχῃ τὸ ἄρθρον πτωτικὸν μέρος λόγου φερόμενον, ἐκεῖ ἀντωνυμία λαμβάνεται· οἷον, Ὁ γὰρ ἦλθε[4] θοὰς ἐπὶ νῆας Ἀχαιῶν· (Iliad. A. 12.) ἀντὶ τοῦ οὗτος γάρ.

XXXIII. Χρῆται δὲ γένει ἀντὶ γένους, καὶ εἴδει ἀντὶ [5]εἴδους, καὶ ἀριθμῷ ἀντὶ ἀριθμοῦ, ἤγουν πληθυντικῷ ἀντὶ ἑνικοῦ καὶ δυϊκοῦ· ἑνικῷ μέν, ὅταν ᾖ περιληπτικὸν ὄνομα· ὡς ἐν τῷ, Ὡς ἔφαν ἡ πληθύς.[6] (Iliad. B. 278.) ἐτάραξαν[7] ὁ

XXXI. 1. μέρη MS.
2. τῶ MS.
3. ἐκλάβοιμεν MS.
XXXII. Legendum videtur ἐπιφερόμενον.
4. ἦσθεν ἐπὶ νῆας Ἀχαιῶν MS.
XXXIII. 5. γένους MS.
6. MS. ἐφάνη πληθύς. Editiones Homeri ὣς φάσαν ἡ πληθύς. Sed Tryphonis lectionem præferendam puto.
7. Unde hoc venerit, conjectare nequeo. Trypho certe scripserat

δῆμος, ἐνικὸς μέν ἐστιν ἀντὶ πληθυντικοῦ ἀριθμός. δυϊκῷ μέντοι ἀντὶ πληθυντικοῦ σπανίως εὑρίσκεται χρώμενος· ὡς ἐν τῷ, Ἄσσον ἰόντε. (Iliad. A. 567.) ἀντὶ τοῦ ἰόντες. καὶ τῷ,[1] Μήπως ὡς ἀψῖσι[2] λίνου ἀλόντε [3]πανείργου, Ἀνδράσι δυσμενέεσσιν[4] ἔλωρ καὶ κύρμα γένοισθε. (Iliad. E. 487.) ἀντὶ τοῦ ἁλόντες, τουτέστι συλληφθέντες.

XXXIV. Καὶ ἐπιῤῥήματι ἀντὶ προθέσεως χρῆται, ἔνθα φησὶν, Ἴλιον εἴσω. (Iliad. A 71.) ἀντὶ τοῦ, εἰς Ἴλιον.

XXXV. Καὶ προθέσει ἀντὶ προθέσεως χρῆται, καὶ ἀντὶ ἐπιῤῥήματος· ὡς ἐν τῷ στίχῳ[5] ἐκείνῳ, Βωμοῦ ὑπαΐξας, πρός ῥα πλατάνιστον ὄρουσε. (Iliad. B. 310.) τουτέστι, κάτωθεν τοῦ βωμοῦ ὥρμησεν· εἰς τὴν πλάτανον εἵρπυσε.

XXXVI. Καὶ συνδέσμων δὲ καὶ μᾶλιστα τῶν παραπληρωματικῶν προσθετικὸς ὑπάρχει ὁ ποιητὴς, ὡς καὶ ἐν αὐτῷ τῷ προτεταγμένῳ στίχῳ· ὁ γὰρ ῥὰ σύνδεσμος πλεονάζει. καὶ πάλιν, Καί κεν ἐπιθρώσκων·[6] ὁ γὰρ κὲν περιττεύει.

ἀγρόμενοι πᾶς δῆμος, quod legitur Iliad. Y. 166. Scholiasta Villoisoni ad priorem locum B. 278. ita scribit, τὸ γὰρ ἔννοιαν ἔχον τοῦ πλήθους ὄνομα πρὸς πληθυντικὸν ἐπισυνέζευξε τὸ φάσαν. ᾧ ἂν εἴη ὅμοιον, Δερκόμενοι πᾶς δῆμος. Et ad Y. 166. δῆμος ἀγρόμενοι, ἐπεὶ ὁ δῆμος ἔννοιαν πληθυντικὴν ἔχει.

1. τὸ MS. De hoc loco et proxime præeunte vid. Clarkii notas.

2. ἀψῆσι MS.

3. Recte πανάγρου editiones Homeri, Hesychius, et Etymol. M. p. 183, 33. qui versum hunc in modum citat, Μήπως ὡς ἀψῖσι λίνοιο ἑλόντε πανάγρου. ει et α in MS. haud raro confusa sunt.

4. Sic MS. male pro δυσμενέεσσι ῥέλωρ καὶ κύρμα γένησθε.

5. MS. συστίχῳ.

6. Iliad. Δ. 176. Καί κε τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων, Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο. Tryphonem adeo bardum fuisse, ut particulam κε cum ἐπιθρώσκων conjungeret, nemo mirabitur nisi qui in hujusmodi hominum scriptis hospes sit. Idem faciunt veteres critici in Codice Marciano. Non est dicendum quot et quantas ineptias, solœcismos, et barbarismos in Homero detexerint acuti grammaticorum filii. Vix opus est ut tirones moneam, totum hoc

XXXVII. Χρῆται δὲ πτώσει ἀντὶ πτώσεως· οἷον, Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδανε θυμῷ. (Iliad. A. 24.) καὶ, Αἴαντι δαίφρονι θυμὸν [1]ὄρινε. (Iliad. Ξ. 459.) ἀντὶ τοῦ, Ἀγαμέμνονος, καὶ ἀντὶ τοῦ, Αἴαντος. καὶ, Αὖταρ ὁ αὖ γε[2] Θύεστ' Ἀγαμέμνονι λεῖπε φορῆναι. (Iliad. B. 105.) καὶ, Ἱππότα Νέστωρ. (Iliad. B. 336. et passim.) ἀντὶ τοῦ, Θυέστης καὶ ἱππότης.

XXXVIII. Καὶ διαθέσει ἀντὶ διαθέσεως. οἷον, Ὅτι ῥα θνήσκοντας ὁρᾶτο. (Iliad. A. 56.) ἀντὶ τοῦ ἐώρα.

XXXIX. Καὶ ἐγκλίσει[3] ἀντὶ ἐγκλίσεως· ὡς ἐν τῷ Ἀγορεύεμεν. (Iliad. B. 10.) ἀντὶ τοῦ, ἀγόρευε.

XL. Καὶ χρόνῳ ἀντὶ χρόνου· καὶ ἐνεστῶσι[4] ἀντὶ παρωχηκότων, καὶ παρωχηκόσιν ἀντὶ ἐνεστώτων, καὶ ἐνεστῶσιν ἀντὶ μελλόντων, καὶ ἀνάπαλιν· καὶ παρωχηκόσι ἀντὶ παρωχηκότων, ὡς ἐν τῷ παρατατικῷ ἀντὶ τοῦ ἀορίστου, ἔνθα φησὶν, Ἑδδείσεν δ' ὁ γέρων, καὶ ἐπείθετο[5] μύθῳ. (Iliad. A. 33.) ἀντὶ τοῦ ἐπείσθη· καὶ τῶν ἄλλων αἱ ἀντιχρήσεις διὰ τῶν μεταφρασέων σὺν θεῷ δηλωθήσεται.[6]

de Constructionibus caput, perinde ac Pseudo-Plutarchi de eadem re Libellum, insulsissimis commentis plenum esse.

1. ὤρινεν MS.
2. αὖτε Edd. et Pseudo-Plutarchus Περὶ Σχημάτων.
3. MS. ἔγκλισιν.
4. MS. ἐνεστῶτι.
5. MS. ἐπίθετο.
6. Ex hac coronide colligo, totum hoc capitulum a recente quodam grammatico, non autem a Tryphone provenisse. Sic enim solent opera inchoare ac finire magistri Christiani. Photius, τέλος σὺν θεῷ τοῦ ε στοιχείου. ἀρχὴ σὺν θεῷ τοῦ ζ. Vid. Nott. in. Thom. Mag. p. 936. 6. Grammaticus ap. Hermann. de Em. Gr. Gramm. p. 353. Ἀρχὴ σὺν θεῷ τῶν περὶ τῆς συντάξεως. Sequitur autem, literis minoribus, τοῦ αὐτοῦ περὶ τρόπων, et deinceps titulus quem exhibui.

ΤΡΥΦΩΝΟΣ

ΠΕΡΙ ΤΡΟΠΩΝ.

Φράσις ἐστὶ, λόγος ἐγκατάσκευος· ἢ λόγος κατά τινα δήλωσιν περισσοτέρως ἐκφερόμενος· τῆς δὲ φράσεως εἴδη εἰσὶ δύο, κυριολογία τε καὶ τρόπος. κυριολογία μὲν οὖν ἐστὶν, ἡ διὰ τῆς πρώτης θέσεως τῶν ὀνομάτων τὰ πράγματα σημαίνουσα· οἷον, Πὺξ μὲν ἐνίκησα Κλυτομήδεα Φαίνοπος[1] *υἱόν· Ἀγκαῖον δὲ πάλην*[2] *Πλευρώνιον ὅς μοι ἀνέστη· Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἔοντα. Δουρὶ δ' ὑπὲρ ἔβαλον*[3] *Φυλῆά τε καὶ Πολύδωρον.* (Iliad. Ψ. 634.) *Τρόπος δέ ἐστι λόγος κατὰ παρατροπὴν τοῦ κυρίου λεγόμενος, κατά τινα δήλωσιν κοσμιωτέραν· ἢ κατά τι ἀναγκαῖον· τρόποι δέ εἰσι γενικωτάτην ἐμφαίνοντες στάσιν, ιδ'. Μεταφορά· Κατάχρησις· Ἀλληγορία· Αἴνιγμα· Μετάληψις· Μετωνυμία· Συνεκδοχή· Ὀνοματοποιία· Παράφρασις· Ἀναστροφή· Ὑπερβατόν· Πλεονασμός· Ἔλλειψις· Παραπλήρωμα· τούτους δὲ ποιητικοὺς καλοῦσιν, ἐπεὶ κατά γε πλεῖστον ἡ τούτων χρῆσις παρὰ ποιηταῖς· καὶ ὅτι τούτοις οἱ γραμματικοὶ χρῶνται, ἐξηγούμενοι τὰ κυρίως ἢ τροπικῶς τοῖς ποιηταῖς εἰρημένα.*

Περὶ Μεταφορᾶς.

Μεταφορά ἐστι, λέξις μεταφερομένη ἀπὸ τοῦ κυρίου ἐπὶ τὸ μὴ κύριον, ἐμφάσεως ἢ ὁμοιώσεως ἕνεκα· ἐμφάσεως μὲν, οἷον, Αἰχμὴ δὲ[4] *διέσσυτο μαιμώωσα.* (Iliad. Ε. 661.) *ἡ γὰρ Μαιμώωσα λέξις, ὅπερ ἐστὶ προθυμουμένη, ἰδίως ἐπὶ ἐμψύχου τασσόμενον, νῦν δὲ ἐπὶ ἀψύχου τοῦ δόρατος τέτακται. ὁμοιώσεως δὲ, Πάντες δ' ἐσσείοντο*[5] *πόδες πολυπιδάκου Ἴδης.*

1. Edd. Homeri Ἥνοπος. Plutarch. Sympos. II. 5. Οἴνοπος.
2. Editiones πάλῃ. Schol. Venet. Ἀρίσταρχος σὺν τῷ ν, πάλνη.
3. *ὑπερέβουλον* MS. *ὑπειρέβαλον* Edd. Mox deest *τε* in MS.
4. MS. *μὲν—μαιμώωσα.* Phavorinus *δὲ—μεμώωσα.*
6. MS. *ἐσείοντο.* et sic Phavorinus in v. *Μεταφορά.* qui mox *Οὔρεος ἐκ κορυφῆς.*

(Iliad. Υ. 59.) Καὶ, Οὔρεος ἐν κορυφῇσι. (Iliad. Γ. 10.) πόδες γὰρ καὶ κορυφὴ ἐπ' ἀνθρώπων ῥηθείησαν ἄν[1] ἐπὶ δὲ ὄρους, ὑπώρειαι καὶ ἀκρώρειαι. γίνεται δὲ ἡ μεταφορὰ τετραχῶς. ἀπὸ ἐμψύχων ἐπὶ ἔμψυχα· οἷον, Ποιμένα λαῶν. (Iliad. Α. 263.) ἄμφω γὰρ ἔμψυχα· ἀπὸ ἀψύχων ἐπὶ ἄψυχα· οἷον, Σπέρμα πυρὸς σώζων. (Od. Ε. 490.) ἀπὸ ἐμψύχων ἐπὶ ἄψυχα· οἷον Ἐν γαίῃ ἵστατο[2] λιλαιομένη χροὸς ἆσαι· (Iliad. Φ. 168.) καὶ, Κυλίνδετο λᾶας[3] ἀναίδης. (Od. Λ. 597.) ἀπὸ ἀψύχων ἐπὶ ἔμψυχα· οἷον Ἄσβεστος δ' ἀνῶρτο[4] γέλως μακάρεσσι θεοῖσι. (Iliad. Α. 599.)

Περὶ Καταχρήσεως.

Κατάχρησίς ἐστι, λέξις μετενηνεγμένη ἀπὸ τοῦ πρώτου κατονομασθέντος κυρίως τε καὶ ἐτύμως, ἐφ' ἕτερον ἀκατονόμαστον κατά τι οἰκεῖον·[5] οἷον, γόνυ καλάμου· καὶ, ὀφθαλμὸς ἀμπέλου· χεῖλος κεραμίου καὶ τράχηλος· κυρίως γὰρ ταῦτα ἐπὶ ἀνθρώπου λέγονται·[6] καὶ πάλιν· πύξ μὲν λέγεται ἡ ἐκ πύξου κατεσκευασμένη· καταχρηστικῶς δὲ καὶ ἡ χαλκῆ, καὶ ἡ ἐξ οἵας δήποτε πεποιημένη ὕλης τῷ αὐτῷ σχήματι· ἀνδριὰς, κυρίως μὲν τὸ τοῦ ἀνδρὸς ἀπεικόνισμα, καταχρηστικῶς δὲ καὶ γυναικός· ἀνδροφόνος, κυρίως ὁ ἄνδρα φονεύσας, καταχρηστικῶς δὲ, καὶ ὁ γυναῖκα. τριήραρχος, κυρίως ὁ τριήρους, κατακρηστικῶς δὲ, καὶ ὁ πεντήρους, καὶ ἑξήρους· καὶ τὸ ψηφίζειν, κυρίως μὲν, τὸ τοῖς ψήφοις ἀριθμεῖν· καταχρηστικῶς

1. Deest ἄν in Codice et Phavorino, qui ῥήθειεν.
2. Γαίῃ ἐνιστήρικτο Homeri verba sunt. Dein MS. λιλαιάμενα.
3. λαὸς MS.
4. Sic in Codice scriptum, pro Ἄσβεστος δ' ἄρ' ἐνῶρτο. Ceterum pars posterior hujus articuli plenior apud Phavorinum legitur, et, si bene memini, apud Eustathium: quoniam vero liber iste ad manus non est, hoc non ausim affirmare.
5. Adjicit Phavorinus, ἔκ τινος συνηθείας λεγομένη, καὶ μὴ ὂν κυρίως. Idem mox κεραμείου.
6. λέγεται Phavorinus. qui sequentia aliquatenus immutata exhibet.

δὲ καὶ δακτύλοις ἀριθμεῖν· διαφέρει δὲ μεταφορὰ καὶ κατάχρησις· ὅτι ἡ μὲν μεταφορὰ ἀπὸ κατονομαζομένου ἐπὶ κατονομαζόμενον· ἡ δὲ κατάχρησις ἀπὸ κατονομαζομένου ἐπὶ κατονομαζόμενον· ὅθεν καὶ κατάχρησις λέγεται.

Περὶ Ἀλληγορίας.[1]

Ἀλληγορία ἐστὶ λόγος ἕτερον μέν τι κυρίως δηλῶν, ἕτερον δὲ ἔννοιαν παριστάνων· καθ' ὁμοίωσιν ἐπὶ τὸ πλεῖστον· οἷον, Ἥς τε πλείστην μὲν καλάμην [2]χθονὶ καλὸς ἔχευεν. (Iliad. T. 222.)

Περὶ Αἰνίγματος.

Αἴνιγμά ἐστι φράσις ἐπιτετηδευμένη κακοσχόλως εἰς ἀσάφειαν ἀποκρύπτουσα τὸ νοούμενον· ἢ ἀδύνατόν τι καὶ ἀμήχανον παριστάνουσα· διαφέρει δὲ ἀλληγορίας· ὅτι ἡ μέν, ἀμαυροῦται ἢ λέξει ἢ διανοίᾳ, τὸ δὲ, καθ' ἑκάτερον· οἷον, Ἥσσων[3] ἀλγήσας παῖδα τὸν ἐκ Θέτιδος ἀνέθρεψε· ἥσσων γὰρ ὁ χείρων, ἀλγήσας πονήσας· ἐστὶ δὲ ὅτι Χείρων ὁ Κένταυρος ἐξέθρεψε τὸν Ἀχιλλέα. καὶ πάλιν, Γῆς ἔθανε καταδέσμου ὅτ' ἀγγείων ἀφάμαρτεν. ἀντὶ τοῦ, Αἴας ὁ Τελαμῶνος ἐτελεύτησεν[4] ὅταν τῶν ὅπλων ἀπέτυχε. Γῆς γὰρ αἴας γίνεται, δέσμου τελαμῶνος, ἀγγείων δὲ τῶν ὅπλων. καὶ, Εἰσὶ κασίγνηται δισσαὶ, ὧν ἡ μὲν μία τίκτει Τὴν ἑτέραν· αὐτὴ[5]

1. Longe diversum caput de Allegoria legitur in Codice Leidensi apud Hemsterhus. ad Callim. fragm. 456. et Barocciano, uti e Gaisfordio didici.

2. MS. ἐπὶ χθονί. atque ita Phavorinus qui voces ἧς τε omittit.

3. Ita recte Phavorinus. ἧσσον MS. Mox ἀνέθρεψε qui deest in Codice scripto, ex Phavorino adjeci. Cujusnam lepidi capitis sint hi duo joci, plane nescio. Ipsum Tryphonem sapiunt. Dignum quod his facetiis adnumeretur dictum, commemorant Athenæus, Demetrius de Eloc. et Eustath. ad Iliad. I. p. 772, 37. μὴ ποίει τὸν Οἰνέα Πηλέα. Vid. Toup. in Suid. T. I. p. 307.

4. Sic Phavorinus. MS. ἀφάμαρτεν.

5. αὕτη MS.

δὲ τεκοῦσ' ὑπὸ τῆσδε τεκνοῦται·[1] ἐπὶ ἡμέρας γὰρ καὶ νυκτὸς λέγει. γίνεται δὲ τὸ αἴνιγμα κατὰ τρόπους ἓξ· καθ' ὅμοιον· κατ' ἐνάντιον· κατὰ συμβεβηκός· καθ' ἱστορίαν· καθ' ὁμωνυμίαν· κατὰ γλῶτταν· κατὰ μὲν ὅμοιον, οἷον Ἀνδροκύδης[2] ὁ Πυθαγορικὸς ἔλεγε, Ζυγὸν μὴ ὑπερβαίνειν· ἀντὶ τοῦ, τὸ δίκαιον μὴ παραβαίνειν· Γαμψώνυχας μὴ τρέφειν·[3] ἀντὶ τοῦ, ἅρπαγας φεύγειν· Μελάνουρον μὴ ἐσθίειν·[4] ἀντὶ τοῦ, ψευδῆ λόγον μὴ προίεσθαι· τὸ γὰρ ψεῦδος ἐν τοῖς ἐσχάτοις μέρεσι μελαίνεται καὶ ἀμαυροῦται· Ἐπὶ χοίνικος μὴ καθίζειν·[5] τουτέστι, μὴ ἐπαναπαύεσθαι τῇ ἐφημέρῳ τροφῇ, ἀλλὰ προεισφέρειν· Μαχαίρᾳ πῦρ μὴ σκαλεύειν·[6] τουτέστι, τὸν θυμούμενον λόγοις μὴ ἐρεθίζειν. καὶ τὸ Ἡσιόδειον, Μήδ' ἀπὸ χυτροπόδων ἀνεπιῤῥέκτων ἀφελόντα Ἔσθειν·[7] τουτέστι, μὴ ἀκρατῆ μηδὲ λίχνον εἶναι. καὶ ἐν τῷ βίῳ δὲ τινὰ αἰνιγματωδῶς γίνονται κατὰ τὸν ὅμοιον τρόπον· οἷον ἐπὶ τῶν γαμούντων, ὅτι σήσαμον κόπτουσιν· οἰωνιζόμενοι, ἐπεὶ πολύ-

1. Versus sunt ex Theodectæ Œdipode, et laudantur apud Athen. X. p. 451. F. ubi recte eos ex MSS. restituit Schweighæuserus cui adstipulatur Trypho noster. Versus solute citat Phavorinus.

2. Phavorinus Ἀνδοκίδης. Sed Androcydes quidam ap. Athenæum VI. p. 258. B. citatur a Clearcho, qui de griphis scripserat. Deest δ in MSto. Hæc et alia quædam Pythagoræ ænigmata ex Demetrio Byzantino profert Athenæus X. p. 452. D. Pleniora Plutarchus de Liber. Educ. p. 21. Quædam etiam Proclus in Hesiod. p. 160. et Eustath. ad Od. T. p. 1854, 5.

3. Unus hoc citat Trypho.

4. Plutarchus, μὴ γεύεσθαι τῶν μελανούρων· τούτεστι μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ κακοήθειαν. *hic niger est: hunc tu, Romane, caveto.*

5. Athenæus, μὴ καθῆσθαι ἐπὶ χοίνικα. Plutarchus, μηδὲ ἐπὶ χοίνικα καθίσαι. Cum Nostro Eustathius.

6. Sic Athenæus et Proclus. Paullo aliter Plutarchus, Πῦρ σιδήρῳ μὴ σκαλεύειν. Omnes eodem modo explicant. Horat. S. II. iii. 276. *adde cruorem Stultitiæ, atque ignem gladio scrutare.*

7. Ἔργ. 748. ubi ἀνελόντα. MS. male ἐσθίειν.

γονόν[1] ἐστι· κατεναντιον δὲ, οἷον, ὡς ἀνὴρ τὲ καὶ οὐκ ἀνὴρ· Ὄρνιθα καὶ οὐκ ὄρνιθα· ἰδών τε καὶ οὐκ ἰδών· μετὰ ξύλου καὶ οὐ ξύλου· καθημένην τὲ καὶ οὐ καθημένην· λίθῳ τε καὶ οὐ λίθῳ· βάλλοι τε καὶ οὐ βάλλοι·[2] ταῦτα εἴρηται ἐπὶ εὐνούχου κισσήρει βεβληκότος νυκτερίδα, καὶ διὰ τὸ μὴ ἀκριβῶς ἰδεῖν ἐφημαρτηκότος· ἀνὴρ μὲν καὶ οὐκ ἀνὴρ, ὁ εὐνοῦχος· ὄρνις καὶ οὐκ ὄρνις, ἡ νεκτερίς· ἄπτερος γὰρ καὶ πετομένη. τὸ δὲ ἰδεῖν τε καὶ μὴ ἰδεῖν, τὸ μὴ καλῶς ἰδεῖν· ξύλον τε καὶ οὐ ξύλον, ὁ νάρθηξ. λίθος τε καὶ οὐ λίθος, ἡ κίσσηρις· βαλεῖν τε καὶ οὐ βαλεῖν, τὸ προέμενον μὴ Εὐστοχῆσαι.[3] κατὰ δὲ συμβεβηκὸς, ὡς τὸ, Εἰσί μοι δύο ἀδελφοὶ κασίγνητοι· οἱ δύο μοῦνοι· Ὄφρα μὲν οὖν ζώωσι, τὸν ἥλιον οὐκ ἐσορῶσι,[4] καὶ ἀλλήλοισι μάχονται· περὶ δὲ τῶν ἀστραγάλων,[5] οἶμαι, λέγει: κατὰ δὲ ἱστορίαν, οἷον, Τριτογένεια.[6] κατὰ δὲ ὁμωνυμίαν, ὡς ἔχει ὁ δεδόμενος χρησμὸς Ἀλεξάνδρῳ τῷ Μολοσσῷ, Φυλάξασθαι τὸν κηρόεντα· ὃ μὲν γὰρ ᾤετο τὸν ἐν Ἰταλίᾳ ποταμόν· ἦν δὲ, ἕτερον· προσδοθέντος γὰρ αὐτῷ πινακιδίου κεκηρωμένου,

1. MS. πολύγωνον. Photius, Σήσαμον μετὰ μέλιτος κεκομμένον πρῶτον παρὰ τῷ νυμφίῳ τὸ παλαιὸν ἐδίδοσαν ἅπαντῶσι περιιόντες τῶν ἐντίμων ἢ φίλων, ἐπιλέγοντες, ὡς παρὰ τοῦ γαμοῦντός ἐστιν, ἢ τῆς γαμουμένης—ἐν δὲ τοῖς γάμοις ἐδίδοσαν σήσαμον, ἐπεὶ πολυγονώτατον. Aristoph. Pac. 866. Ἡ παῖς λέλουται, καὶ τὰ τῆς πυγῆς καλά. Ὁ πλακοῦς πέπεπται· σησάμη ξυμπλάττεται. ubi Schol. πλακοῦς γαμικὸς ἀπὸ σησάμου πεποιημένος, διὰ τὸ πολύγονον· ὥς φησι Μενανδρος.

2. Hunc griphum exhibui qualis in MSto exaratur. Habet eum Suidas in v. Αἶνος, ex Scholiasta Platonis desumtum p. 167. ed. Ruhnken. Sic vero cum Brunckio constituas. Αἶνός τις ἐστὶν, ὡς ἀνήρ τε κοὐκ ἀνήρ, Ὄρνιθα κοὐκ ὄρνιθ', ἰδών τε κοὐκ ἰδών, Ἐπὶ ξύλου τε κοὐ ξύλου καθημένην, Λίθῳ τε κοὐ λίθῳ, βάλοι τε κοὐ βάλοι. Vid. Brondstedt. ap. Bredow. Epist. Paris. p. 132.

3. MS. ἀστοχῆσαι.

4. MS. εἰσορῶσα.

5. MS. ἀστραγγάλων. Phavorinus ἀγγέλων.

6. Phavorinus οἷον Τριτωγένειαν τὴν Ἀθηνᾶν λέγει, καθ' Ὅμηρον, ὅτι ἐν Τρίτωνι ποταμῷ Λιβύας ἐγεννήθη· κατὰ δὲ Καλλισθένην, ἐν τρίτῃ μηνὸς καὶ πρώτως· κατὰ δὲ ἄλλους, ἐκ κεφαλῆς τοῦ Διός. quæ corrupta

τοῦτο ἀναγινώσκων ἐδολοφονήθη· κατὰ δὲ γλῶτταν, ὅτε τὴν μὲν θάλατταν εὐρυγάστορα[1] λέγει· τὴν δὲ Ἀθηναίαν μαρμαρώπιν· τὸν δὲ μῦν, δολιχοῦρον·—

Περὶ Μεταλήψεως.

Μετάληψίς ἐστι λέξις ἐξ συνωνυμίας τὸ ὁμώνυμον δηλοῦσα. οἷον, Ἔνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσι.[2] (Od. O. 298.) τὸ γὰρ θοὸν, καὶ ὀξὺ συνωνυμεῖ. τὰς γὰρ καλουμένας ὀνομαστικῶς ὀξείας νήσους διὰ τὸ σχῆμα μεταληπτικῶς θοὰς ἐκάλεσεν· οὕτω καὶ τὸ Ἐρρε κακὴ γλήνη. (Iliad. Θ. 164.) καὶ

Τεῦκρος δὲ τόξου χρώμενος φειδωλίᾳ,
Ὑπὲρ τάφρου πηδῶντας ἕστησεν Φρύγας.[3]

εἴρηται γὰρ Φειδωλία, ἀντὶ τοῦ, Ἀκριβεία.

Περὶ Μετωνυμίας.

Μετωνυμία ἐστὶ λέξις, ἀπὸ τοῦ ὁμωνύμου τὸ συνώνυμον δηλοῦσα· οἷον Σπλάγχνα δ' ἄρ' ἀμπείραντες[4] ὑπειρέχον Ἡφαιστοιο· Ἥφαιστος γὰρ ὁ εὑρὼν τὸ πῦρ· καὶ ὅταν τὸν πυρὸν Δήμητραν εἴπωμεν, ἀπὸ τῶν εὑρόντων τὰ εὑρήματα· ἀλλὰ καὶ ἀπὸ τοῦ εὑρήματος τὸν εὑρόντα· οἷον,

Ὅμως μ' ἔπεισε, δαιμόνων ὑπέρτατος·—

sunt ex Tzetzae scholio ad Lycophr. 519. ubi plura de hac voce videas, quibuscum confer Æschyl. Eumen. 292. et ibi Stanleii curas secundas. Schol. ad Pindar. Pyth. IV. 36. Comment. de Nat. Deor. 20. ab Eudocia Macrembol. exscriptum p. 4. Vide etiam Photium et Suidam v. Τριτογενής.

1. Quis dixerit θάλασσαν εὐρυγάστορα, equidem haud memini. εὐρέα νῶτα θαλάσσης nota sunt.

2. MS. ἔνθε δὲ νήσοις ἐπιπροῆπε θοῇσι.

3. Hos versus desumtos puto ex Sophoclis Teucro. Dictio certe Sophoclea est, apud quem in Ajac. 1292. hæc de se prædicat Teucer, εἰς δὲ ναυτικὰ σκάφη Πηδῶντος ἄρδην Ἕκτορος τάφρων ὕπαρ, Τίς τῶνδ' ἀπείρξειν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε; Hoc exemplum non agnoscit Phavorinus.

4. MS. ἀπείραντες. Edd. vulgares ἐμπείραντες.

Περὶ Συνεκδόχης.

Συνεκδόχη ἐστὶ φράσις, οὐ κατὰ τὸ πλῆρες ἐξενηνεγμένη, προσδεομένη δέ τινος ἔξωθεν ἀκολουθίας· τῶν δὲ συνεκδοχῶν εἰσὶ διαφοραὶ πλείους· αἳ μὲν γὰρ ἀπὸ μέρους τὸ ὅλον δηλοῦσι· ὡς, Ἀργυρόπεζα· καὶ, Λευκώλενος· ἢ ἀπὸ τοῦ ὅλου τὸ μέρος· οἷον, Χάλκεον ἔγχος· οὐ γὰρ ὅλον, ἀλλὰ μέρος· καὶ Βόας αὔας, (Iliad. M. 137.) τὰς βύρσας· ἢ ἀπὸ τῆς ὕλης τὸ ἀποτέλεσμα· οἷον, Χρυσὸν δ' αὐτός[1] ἔδυνε περὶ χροΐ, (Iliad. Θ. 43.) ἀντὶ τοῦ, χρυσέην πανοπλίαν· ἢ ἀπὸ τοῦ προηγουμένου τὸ ἀκόλουθον· οἷον, Πολλὰς δ' ἰφθίμους ψυχάς· (Iliad. A. 3.) ἢ ἀπὸ τοῦ ἀκολούθου τὸ προηγούμενον· οἷον, Ἐζόμενοι[2] λεύκαινον ὕδωρ ξεστῆς ἐλάτῃσι. (Od. M. 172.)

Περὶ Ὀνοματοποιΐας.

Ὀνοματοποιία ἐστὶ λέξις κατὰ παραγωγὴν τοῦ καθωμιλημένου ἐξενηνεγμένη· λέγεται δὲ ὀνοματοποιία ἐπταχῶς· κατὰ ἐτυμολογίαν· κατὰ ἀναλογίαν· κατὰ παρονομασίαν· κατὰ σύνθεσιν· κατὰ ἐναλλαγήν· κατὰ διαίρεσιν· κατὰ πεποιημένον· κατὰ μὲν ἐτυμολογίαν, Εὐλαβῆ λίθον, τὸν εὔληπτον· κατὰ δὲ ἀναλογίαν, ὡς παρὰ Σοφοκλεῖ,

Γερονταγωγῶ κἀναπαιδεύω πάλιν·[3]

ἀναλόγως γὰρ τῷ γερονταγωγεῖν συνηθῶς ἀντὶ[4] *τοῦ παιδαγωγεῖν· κατὰ παρονομασίαν, Χρυσῶ ἀπὸ τοῦ χρυσοῦ· οὕτως ὠνόμασται καὶ παρ' Αἰσχύλῳ Μελλῶ.*

Χρονίζομεν ὧδε· τῆς μελλοῦς χάριν·[5]

1. MS. *ἐδῦναι.*
2. MS. *εἰβόμεναι—ξαιστῆς.*
3. Pelei fragm. I. 2. ed. Brunck.
4. Sic Phavorinus. MS. *τῶ γ. σ. οὕτω τὸ παιδαγωγεῖν.*
5. Pro *μελλῶ* Phavorinus *ὡς*. In MSto interpungitur post *Αἰσχύλῳ*. Manifesto respicitur Agam. 1358. qui versus hodie ita legitur, *Χρονίζομεν γὰρ. οἱ δὲ μελλούσης κλέος Πέδον πατοῦντες, οὐ καθεύδουσιν χερί.* Legendum puto *Χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς χάριν Πέδον πατοῦντες, οὐ καθεύδουσιν χερί.*

κατὰ σύνθεσιν, ὡς τὸ [1]Ποδάρκης δῖος Ἀχιλλεὺς· καὶ Νεφεληγερέτα Ζεὺς· κατ' ἐναλλαγὴν, ὡς ὅταν ἐπὶ συνθέτων ὀνομάτων ἐναλλάξῃ τις τὸ καθωμιλημένον· ὡς παρὰ Σοφοκλεῖ,

Οἱ γὰρ γύνανδροι, καὶ λέγειν ἠσκηκότες,[2]

ἀντὶ τοῦ, οἱ ἀνδρόγυνοι· κατὰ διαίρεσιν δὲ, ὡς εἴτις τὸ σύνθετον καταδιέλοι· ὡς παρὰ τῷ ποιητῇ· ἀκρόπολιν, Πόλιν ἄκρην. (Iliad. X. 383.) πεποιημένον, ὡς τὸ Τετριγότα καὶ Κελαρύζει·[3] καὶ Λάψοντες γλώσσῃσι. (Iliad. Π. 161.)

Περὶ Περιφράσεως.

Περίφρασίς ἐστι λέξεως φράσις, πλείοσι λέξεσι· περιστάνουσα μετ' αὐξήσεως τὸ ὑποκείμενον πρᾶγμα· οἷον, Ποσειδάωνος [4]σθένος· ἀντὶ τοῦ Ποσειδῶνος· καὶ Βίη Ἡρακληείη· καὶ Πριάμοιο βίη· καὶ Μένος Ἀτρείδαο· καὶ [5]Ἰς Τηλεμάχοιο· καὶ Πατροκλῆος λάσιον κῆρ.

Περὶ Ἀναστροφῆς.

Ἀναστροφή ἐστι λέξις ἣν ἐχρῆν προηγεῖσθαι δευτέραν ἔχουσα τάξιν· γίνεται ἤτοι ὀνόματος ἢ προθέσεως ἢ ἐπιῤῥήματος μετακίνησις· οἷον, Οὕνεκα τὸν Χρύσην ἠτίμησ'[5] ἀρητῆρα Ἀτρείδης· τὸ γὰρ ἐξῆς, τὸν ἀρητῆρα Χρύσην· κατὰ προθέσεως· οἷον, Ὦι ἔπι πόλλ' ἐμόγησα· ἀντὶ τοῦ ἐφ' ᾧ· καὶ Ἰθάκῃ ἔνι, ἀντὶ τοῦ ἐν Ἰθάκῃ· ἐπιῤῥήματος, οἷον, Ὄρνιθες ὣς, Βόες ὥς.

Περὶ Ὑπερβάτου.

Ὑπέρβατόν ἐστι λέξις μετακεκινημένη ἀπὸ τῆς ἰδίας τάξεως· γίνεται δὲ ὑπέρβατον ἐν εἴδεσι δυσὶν· ἢ γὰρ ἐν λόγῳ,

1. MS. *δ.* et mox *νεφεληγερέτη.*
2. Vid. Brunckii Lexic. Sophocleum in v. Γύνανδροι.
3. MS. *κελαρίζει.* Iliad. Φ. 261.
4. MS. *Ποσειδάονος.* Scripserat Trypho Ὡρίωνος, ex Iliad. Σ. 486. Cetera exempla apud Homerum quærant, qui velint. Ἡρακλείη MS.
5. MS. *ἠτίμησεν.*

ἢ ἐν λέξει· ἐν λέξει μὲν, οἷον, Κατὰ ταῦρον ἐδηδώς, ἀντὶ τοῦ, κατεδηδώς· ἐν λόγῳ δὲ, οἷον, Ὡς ἔφατ', Ἀργεῖοι δὲ μεγ' ἴαχον, ἀμφὶ δὲ νῆες Σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν· Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο. διαφέρει δὲ τῆς ἀναστροφῆς, ὅτι ἡ μὲν τὰ τελευταῖα τοῖς πρώτοις συνάπτει· ἡ δὲ τὰ τελευταῖα ἐπὶ τοῖς πρώτοις ἐνάγει.

Περὶ Πλεονασμοῦ.

Πλεονασμός ἐστι λέξις ἢ καθάπαξ, ἡ μέρεσι τισὶ πλεονάζουσα· εἴδη δὲ εἰσὶ τοῦ πλεονασμοῦ, τρία· παράγωγον· ἔκτασις· παραπλήρωμα. παράγωγον μὲν οὖν ἐστὶ, λέξις ἐν αὐτῇ τὸ πλεονάζον ἔχουσα· οἷον, Κελαινεφὲς αἷμα· οὐ γὰρ ἔγκειται[1] τὸ νέφος· ὁμοίως καὶ τὸ, Χθονὸς εὐρυοδείης[2] παρῆκται· οὐ γὰρ ἔγκειται ἡ ὁδός· ἔκτασις δέ ἐστι λέξις ἐκτεινομένη παρὰ τὸ συνηθές· οἷον, καλῆσι· θέλησι· δῶσι· παραπλήρωμα δέ ἐστι, λέξις ἐκ περισσοῦ παραλαμβανομένη· οἷον, Πίνδαρος[3] ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν· ὁ γὰρ Καὶ σύνδεσμος, ἐνθάδε πλεονάζει· καὶ, Ἀρχοὺς αὖ νηῶν ἐρέω,[4] νήας τε προπάσας· πλεονάζει ἡ πρό.

Περὶ Ἐλλείψεως.

Ἔλλειψίς ἐστι λέξις οὐ κατὰ τὸ πλῆρες ἐξενηνεγμένη· γίνεται δὲ κατ' ἀρχὴν· κατὰ μέσον· κατὰ τέλος· οἷον, ἀφαίρεσις· συγκοπή· καὶ ἀποκοπή· κατ' ἀρχὴν μέν, οἷον λείβειν εἴβειν· κατὰ μέσον, οἷον, μονώνυχας, μώνυχας· κατὰ δὲ τὸ τέλος, οἷον, δῶμα δῶ. τρόποι μὲν οὗτοι τῆς γραμματικῆς τὴν κοινὴν συνήθειαν παραβαίνοντες· λοιποὶ δὲ τῆς φράσεως εἰσὶν κζ· ὑπερβολὴ, ἔμφασις, ἐνέργεια, παρασιώπησις, ὁμοίωσις, εἰκών, παράδειγμα, παραβολὴ, χαρακτηρισμὸς,

1. MS. ἔκκειται.
2. MS. εὐρυόδειαν.
3. MS. πίνδαρος.
4. MS. ἐρέων.

εἰκασμὸς, συντομία, βραχύτης, σύλληψις, ἐπανάληψις, προαναφώνησις, παρέκτασις, ἀμφιβολία, ἀντίφρασις, μετατύπωσις, ἀντονομασία, εἰρωνεία, σαρκασμὸς, ἀστεισμὸς, μυκτηρισμὸς, χαριεντισμὸς, ἐπικερτόμησις, παροιμία.

Περὶ Ὑπερβολῆς.

Ὑπερβολή ἐστι, φράσις ὑπεραίρουσα τὴν ἀλήθειαν, αὐξήσεως ἢ ὁμοιώσεως χάριν· αὐξήσεως μὲν, οἷον, Ἠχὴ δ' ἀμφοτέρων ἵκετ'[1] αἰθέρα καὶ Διὸς αὐγάς· καὶ Λευκότεροι χιόνος, θεῖειν δ' ἀνέμοισιν ὁμοῖοι· καὶ, Μελάντερον ἠὲ πίσσα· καὶ Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδαο, Οὐ δ' εἰ χρυσείῃ[2] Ἀφροδίτῃ κάλλος ἐρίζοι· καὶ τὰ ἐξῆς· μειώσεως δὲ, οἷον, Δίφιλός[3] φησιν ἐπὶ αἰσχρᾶς γυναικὸς,

Ἦν ὁ πατὴρ ἐφίλησεν οὐδὲ πώποτε·
Παρ' ἧς τὸν ἄρτον ἡ κύων οὐ λαμβάνει·
Μέλαινα δ' οὕτως ὥστε καὶ ποιεῖν σκότος.

Περὶ Ἐμφάσεως.

Ἔμφασίς ἐστι λέξις δι' ὑπονοίας αὐξάνουσα τὸ δηλούμενον· οἷον, Αὐτὰρ ὅτ' εἰς ἵππον[4] κατεβαίνομεν· ἐν γὰρ τοῖς Κατεβαίνομεν, δηλοῦται τὸ μέγεθος τοῦ ἵππου· καὶ πάλιν, Ἱππόθεν ἐκχυμένοι·[5] τὴν γὰρ ἀθρόαν ὁρμὴν τοῦ πλήθους διὰ μιᾶς ἐσήμανε λέξεως.

Περὶ Ἐνεργείας.

Ἐνέργειά ἐστι, φράσις, ὑπ' ὄψιν ἄγουσα τὸ νοούμενον· οἷον, Μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ γίγασιν· ἔχονται δὲ τῆς ἐνεργείας καὶ αἱ τοῦ Ὁμήρου παραβολαί.

1. MS. ἵκετο. et mox θείην.
2. MS. χρυσῇ.
3. MS. διόφελος. Phavorinus οἷον διὰ φίλος ἦν ἐπὶ αἰ. γ. Dein legendum forsan Ἦν μὲν ὁ πατὴρ—vel Ἦν οὐδ' ὁ πατὴρ.
4. Od. Λ. 522. MS. ἐξ ἵππων.
5. Od. Θ. 515. MS. ἐκκεχύμενοι.

Περὶ Παρασιωπήσεως.

Παρασιώπησίς ἐστι, λόγος ἐν ᾧ, δύο ὀφειλόντων πραγμάτων κατὰ τὸ πλῆρες λέγεσθαι, τοῦ μὲν ἑνὸς ἐστὶν ἐπαγγελία, τοῦ δ' ἑτέρου παρασιώπησις, κατὰ τὸ ἀνάλογον νοουμένη· οἷον, Αὐτὰρ ὁ διογένης δόρυ μὲν λίπεν.[1] *ὡς μὲν γὰρ ἔθηκεν, εἶπεν· ὡς δὲ ἀνέλαβεν, οὔ·—*

Περὶ Ὁμοιώσεως.

Ὁμοίωσίς ἐστι ῥῆσις, καθ' ἣν ἕτερον ἑτέρῳ παραβάλλομεν· εἴδη δὲ αὐτῆς εἰσὶ τρία· εἰκών, παράδειγμα, παραβολή. Εἰκών ἐστι λόγος ἐναργῶς ἐξομοιοῦν πειρώμενος διὰ τοῦ παραλαμβαμένου, πρὸς ὃ παραλαμβάνεται· οἷον, Ἠΰτε βοῦς ἀγέλῃφι μέγ' ἔξοχος ἔπλετο πάντων.[2] *παρέπεται δὲ τῇ εἰκόνι, μέγεθος, σχῆμα, χρῶμα. εἰκονίζεται δὲ ἤτοι ὅλα πρὸς ὅλα, οἷον, Περίφρων Πηνελόπεια,*[3] *Ἀρτέμιδι ἰκέλη· ἢ μέρη πρὸς μέρη· οἷον, Ἄρεϊ μὲν ζώνην, στέρνον δὲ Ποσειδάωνι·*[4] *σχῆμα δὲ πρὸς σχῆμα, οἷον, Ἠΰτε ἔθνεα εἰσὶ μελισσάων ἀδινάων·*[5] *χρῶμα δὲ πρὸς χρῶμα, οἷον, Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ Φοίνικι μιήνῃ*[6]· *μέγεθος δὲ πρὸς μέγεθος, οἷον, Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ ὡς ἴστος νηὸς εἰκοσόροιο·*[7] *Παράδειγμά ἐστι τοῦ προγεγονότος πράγματος παρένθεσις· καθ' ὁμοιότητα τῶν ὑποκειμένων πρὸς παραίνεσιν, προτροπῆς ἢ ἀποτροπῆς ἕνεκεν· προτροπῆς μὲν, οἷον, Οὐκ*[8] *αἴεις οἷον κλέος ἔλλαβε*[9] *δῖος Ὀρέστης, ἐπεὶ*[10]

1. Iliad. Φ. 17. MS. ἔθηκεν.
2. Iliad. B. 480. In Codice nihil præter tria prima verba.
3. MS. Πηνελόπη.
4. Iliad. B. 479. ubi Ἄρεϊ δὲ ζώνην.
5. Iliad. B. 87. ubi εἰσι.
6. Desunt voces Φοίνικι μιήνῃ in MSto.
7. Sic MS. pro ὅσσον θ' ἱστὸν νηὸς. Od. I. 322.
8. Od. A. 298. ubi Ἦ οὐκ αἴεις.
9. ἤνεγε MS.
10. ἐπὴν MS.

ἔκτανε πατροφονῆα Αἴγισθον δολόμητιν· ἀποτροπῆς δὲ, Οὐ δὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόεργος Δὴν ἦν· ἐπεὶ ἀθανάτοισιν ἔριζε·[1] διαφέρει δὲ παράδειγμα παραβολῆς· ὅτι τὸ μὲν παράδειγμα, ἀπὸ γεγονότων πραγμάτων παραλαμβάνεται· ἡ δὲ παραβολὴ, ἐξ ἀορίστων καὶ ἐνδεχομένων γένεσθαι.

Κόμμα ἐστὶ φράσις βραχὺ τὶ νόημα ἔχουσα, οἷον,[2] δεῖ δὴ χρημάτων κῶλον δὲ, μέρος νοήματος· οἷον, ἄλλως τε κἂν ὅμηρον ἔχωσι.

Χαρακτῆρες ῥητορικοὶ τρεῖς· τουτέστιν εἴδη φράσεων· αὐστηρὸν, μέσον, ἰσχνόν· καὶ τὸν μὲν αὐστηρὸν ὁ Θουκυδίδης ἐπετήδευσε χαρακτῆρα, καὶ Ἀντιφὼν ὁ τούτου διδάσκαλος· τὸν δὲ μέσον, Δημοσθένης, Ὑπερίδης, Δείναρχος, Λυκοῦργος· τὸν δὲ ἰσχνὸν, Αἰσχίνης, Ἰσοκράτης, Λυσίας, Ἀνδοκίδης,[3] Ἰσαῖος.[4]

Παραβολή ἐστι λόγος διὰ παραθέσεως ὁμοίου πράγματος τὸ ὑποκείμενον μετ' ἐνεργείας παριστάνων· οἷον, Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης πόντου Ἰκαρίοιο.[5] γίνονται δὲ αἱ παραβολαὶ τετραχῶς· ἤτοι πάθους πάθει, ἢ διαθέσεως διαθέσει, ἢ φύσεως φύσει· ἢ πράξεως πράξει· πάθους

1. Sic MS. pro Δὴν ἦν, ὅς ῥα Θεοῖσιν ἐπουρανίοισιν ἔριζε· quod est in Iliad. Z. 131. In priore versu nullus dubito quin dederit Homerus, Οὐ μὴν οὐδὲ Δρύαντος. ut in Iliad. Ψ. 441. Ἀλλ' οὐ μὴν οὐδ' ὡς. Theocrit. VIII. 74. Οὐ μὰν οὐδὲ λόγον. XIX. 35. Οὐ μὰν οὐ κιθάραν. Eurip. Alc. 89. Οὐ μὰν οὐδὲ τις ἀμφιπόλων. Epicharm. ap. Diog. Laert. Οὐ μὰν, οὐ δὲ ποτὶ μέτρον. Restituenda est hæc formula Hermesianacti ap. Athenæum, XIII. p. 597. v. 63. Οὐ μὴν οὐδ' ὁπόσοι σκληρὸν βίον ἐστήσαντο. ubi vulgo Οὐδὲ μὲν οὐδ'. Idem recte v. 15. Οὐ μὴν οὐδ' υἱὸς Μήνης. Corrigendus etiam Dionysius Geographus v. 240. Οὐ μὴν οὐδ' ὀλίγη. Vulgo οὐδὲ μὲν οὐδ'. Idem v. 839. recte Οὐ μὴν οὐδὲ γυναῖκας ὀνόσσεαι.

2. Deest οἷον in MS.

3. MS. Ἀνδροκύδης.

4. MS. Ἰσσαῖος. De horum rhetorum stylis vid. Hermogen. περὶ Ἰδ. II.

5. MS. ἰκαρήϊο.

μὲν οὖν πάθει, Ὡς δ' ὅταν ἀσπασίως· διαθέσεως δὲ διαθέσει, Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη,[1] Ὡς αὖθις[2] καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων· φύσεως δὲ φύσει, οἷον, Ὅιη περ φύλλων γενέη, τοίηδε καὶ ἀνδρῶν· πράξεως δὲ πράξει, Οἱ δ' ὡς ἀμητῆρες ἐναντίοι ἀλλήλοισι.[3]

Περὶ Χαρακτηρισμοῦ.

Χαρακτηρισμός ἐστι, λόγος περὶ τῶν τὸ σῶμα ἰδιωμάτων ἀπαγγελτικός· ὃν καὶ τίνες εἰκονισμὸν λέγουσιν· οἷον, Γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος.

Περὶ Εἰκασμοῦ.

Εἰκασμός ἐστιν, ὁμοίοτης εἴδους, παρασπῶσα[4] τὴν φαντασίαν πρὸς τὸ γελοιότερον· ὃ δὴ ἀπό τινων σκῶμμα καλεῖται· διαφέρει δὲ τῆς εἰκόνος, ὡς γένος εἴδους· ἡ μὲν γὰρ εἰκὼν, οὐκ εὐθέως εἰκασμός· ὁ δὲ εἰκασμὸς πάντως εἰκών.

Περὶ Συντομίας.

Συντομία ἐστὶ, φράσις αὐτὰ τὰ ἀναγκαῖα τοῦ δηλουμένου ἔχουσα· οἷον, Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφιμάχονται Γυμνοῦ· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἕκτωρ· καὶ, Σφαῖραν ἔπει ἔρριψε μετ' ἀμφίπολον βασιλεία,[5] Ἀμφιπόλου μὲν ἁμαρτε, βαθείῃ δ' ἔμπεσε δίνῃ· Ταί δ' ἐπὶ μακρὸν ἄϋσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς.

Περὶ Βραχύτητος.

Βραχύτης ἐστὶ, φράσις τὶ πλέον τοῦ ἀκουουμένου νοούμενον

1. MS. ἀπέστης.
2. ὡς αὖ τίς MS.
3. Sic recte Phavorinus ex Iliad. Λ. 67. Corrupte MS. ὡς δ' ὅτε μητέρες ἐναντίαι ἀλλήλησι
4. MS. et Phavorinus περισπῶσα.
5. MS. βασίλειαν. et deinceps Ἀμφὶ πύλου μὲν γὰρ ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνῃ. Correxi ex Od. Z. 116. ubi αἱ pro ταί.

ἔχουσα· οἷά ἐστι τὰ Δελφικὰ ἀποφθέγματα· Γνῶθι σαυτόν· Χρόνου φείδου· Μηδὲν ἄγαν· βραχύτητα δὲ ἔχει καὶ, Λακεδαιμόνιοι Φιλίππῳ, Διονύσιος ἐν Χορίνθῳ· βούλονται γὰρ εἰπειν, μὴ ὑψαύχει, ἀπιὼν[1] εἰς Διονύσιον, ταυῦν γράμματα ἐν Κορίνθῳ διδάσκοντα, ὃς πρότερον ἐτυράννει.

Περὶ Συλλήψεως.

Σύλληψίς ἐστι, φράσις, τὸ ἰδίᾳ τινὶ συμβὰν κατὰ δύο τιθεῖσα· οἷον, Βορέης καὶ Ζέφυρος τώ τε Θρήκηθεν ἄητον·[2] καὶ, Τὼ δὲ δύω σκάζοντε βάτην· καὶ, Φὰν δ' ἔμμεναι Ζηνὸς υἱοί· καὶ Κλυτοπόλου Ποσειδάονος.

Περὶ Ἐπαναλήψεως.

Ἐπανάληψίς ἐστι, δὶς ἢ καὶ πολλάκις ἐπαλλήλως τι θεμένη φράσις· δὶς μὲν, Ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθεν— Αἰθίοπας, τοὶ διχθὰ δεδαίαται· πλεονάκις δὲ, Νιρεὺς Αἰσύμνηθεν[3] ἄγε—Νιρεὺς, Ἀγλαΐης υἱὸς, Χαροποῖό τ' ἄνακτος· Νιρεὺς, ὃς κάλλιστος ἀνὴρ—γίνεται δὲ ἐπανάληψις, ὅτι[4] καθάπαξ ῥηθὲν, ὑποδιαιρεῖται κατὰ μέρος· Νιρεὺς ἐκ τοῦ ἵπτω· Νειρεὺς ἐκ τοῦ νέω, τὸ πορεύομαι· Νηρεὺς ἐκ τοῦ νήχω, τὸ κολυμβῶ.

Περὶ Προαναφωνήσεως.

Προαναφώνησίς ἐστι, λέξις περὶ τῶν μελλόντων προαναφωνουμένη, μεταξὺ τῆς συνεχούσης διηγήσεως· Αἶψα δ'

1. MS. ἄπων. De epistolis Laconicis vid. Valckenaer. ad Theocrit. Adoniaz. p. 257.

2. MS. τότε θρήκηκεν ἀήττον. Legendum in Homeri loco Iliad. Γ. 5. Βορέης—ἀήτην. Dein MS. τὸ δὲ βατη σκαζόντε. Correxi ex Iliad. Τ. 47.

3. Iliad. B. 671. ubi Νιρεὺς δ' αὖ Σύμηθεν. An legendum Αἰσύμηθεν ut Iliad. Θ 304. Mox edd. Ἀγλαΐης θ' υἱός.

4. Legendum ὅτε.

ἑταῖρον ἐὸν [1]Πατροκλῆα προσέειπε Φθεγξάμενος παρὰ νηός· ὁ δὲ, κλισίηθεν ἀκούσας, Ἔκμολεν[2] ἶσος Ἄρηϊ· κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.

Περὶ Παρεκβάσεως.

Παρέκβασίς ἐστι, λόγος χάριν ἱστορίας, ἢ γενεαλογίας παραλαμβανόμενος· ὥσπερ ἃ φησιν[3] ὁ Φοινὶξ περὶ Κουρήτων.

Περὶ Ἀμφιβολίας.

Ἀμφιβολία, ἐστὶ, λέξις ἢ λόγος δύο καὶ πλείονα πράγματα δηλοῦσα· λέξις μὲν γὰρ εἴρηται, ὅτι αἱ ὁμωνυμίαι ἀμφίβολοί εἰσιν· οἷον, Αἴας· ἄδηλον γὰρ πότερον τῶν Αἰάντων δηλοῖ. λόγος δὲ, ἐπεὶ καὶ ἐν λόγῳ ἀμφιβολίαι εἰσίν· οἷον, Ἅρματα δ' ἔκλιναν πρὸς ἑνώπια[4] παμφανόωντα· καὶ Δός δέ τέ μ' ἄνδρα ἑλεῖν, καὶ ὃς ὁρμὴν ἔγχεος ἐλθεῖν.

Περὶ Ἀντιφράσεως.

Ἀντίφρασίς ἐστι λέξις, διὰ τοῦ ἐναντίου ἢ παρακειμένου τὸ ἐναντίον περιστῶσα, χωρὶς ὑποκρίσεως· πρόσκειται δὲ χωρὶς ὑποκρίσεως, διὰ τὴν εἰρωνείαν· διὰ μὲν τοῦ ἐναντίου τὸ ἐναντίον ἀντιφράζεται οὕτως· Ἐπεὶ οὐ μὲν ἀφαυρότατος βάλ' Ἀχαιῶν·[5] ἀλλ' ὁ ἄριστος δηλονότι· καὶ, Οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεὺς· ἀλλὰ συνεχύθη καὶ ἐλυπήθη· ἐνίοτε καὶ αὐτὸ προτίθεται τὸ ἐκ τοῦ ἐναντίου· οἷον, Οὐκ ὁ κάκιστος, ἀλλ' ὁ ἄριστος· διὰ δὲ τοῦ παρακειμένου, τὰ κατ' εὐφημισμὸν λεγόμενα, καὶ τὴν κακίαν περιστέλλοντα· ὡς ὅταν τὴν σχολὴν ἄδειαν[6] λέγωμεν, καὶ τὰς Ἐριννύας Εὐμενίδας· καὶ

1. MS. αἶψα δὲ τ' ἄρ' ἐὸν Π. Iliad. Λ. 601.
2. MS. ἔκμελεν.
3. MS. ὡς παρὰ φησιν. Emendavi ex Phavorino in voce παρέκβασις. Respicitur immanis ista Phœnicis oratio apud Iliad. I. 524. seqq.
4. MS. ἐνώπιον.
5. MS. ἄφαυρος βάλλ'.
6. MS. ἠδεῖαν. Phavorinus in v. Ἀσχολία—σχολὴ ἡ ἄδεια.

ἄχαριν,[1] τὸν λύπης ποιητικὸν· καὶ τὸν δυσείδη πίθηκον καλλίαν·[2] καὶ τὴν σκαιὰν, εὐώνυμον· καὶ τοὺς ἄλας, ἡδυντῆρας.[3]

Περὶ Ἀντονομασίας.

Ἀντονομασία ἐστὶ, λέξις, ἢ φράσις, διὰ συνωνύμων ὀνομάτων τὸ κύριον περιστῶσα· λέξις μὲν, Φοῖβε, ἀντὶ τοῦ Ἄπολλον· καὶ Ἐννοσίγαιε, ἀντὶ τοῦ Πόσειδον· καὶ Ὄφρα ἴδῃ[4] γλαυκῶπις· ὅταν ᾧ πατρὶ[5] μάχηται· ἀντὶ τοῦ Ἀθηνᾶ· φράσις δὲ, Λητοῦς καὶ Διὸς υἱός· ἀντὶ τοῦ Ἀπόλλων· ἔνιοι δὲ τὴν ἔλλειψιν καὶ τὴν ἀντονομασίαν ὑποτάττουσι τῇ συνεκδοχῇ.

Περὶ Εἰρωνείας.

Εἰρωνεία ἐστὶ, λόγος διὰ τοῦ ἐναντίου τὸ ἐναντίον μετά τινος ἠθικῆς ὑποκρίσεως δηλῶν· ὡς παρ' Εὐριπίδῃ Μηδείᾳ·[6] τὸν πόλλα ἠδικηκότα Ἰάσονα μακαριὰν αὐτὴν φησι πεποιηκέναι· ὁμοίως δὲ καὶ Τηλέμαχος, πρὸς ἕνα τῶν μνηστήρων φησίν· Ἀντίνοε, ἦ μεῦ καλὰ, πατὴρ ὡς, κήδεαι υἱοῦ· οὐ γὰρ ὁ Ἀντίνοος ὡς πατὴρ ἐφρόντιζεν αὐτοῦ· τοὐναντίον μὲν οὖν, καὶ ἐβούλετο ἀποκτεῖναι αὐτόν· καὶ ὅταν ὁ Ὀρέστης φησὶ Τυνδάρεῳ, Ὁ τὰς ἀρίστας[7] θυγατέρας σπείρας πατήρ· ὁ τὰς κακίστας φύσας· τῆς δὲ εἰρωνείας, τὸ μὲν, ἐπὶ τῶν πέλας λέγεται· τὸ δὲ, ἐφ' ἡμῶν, ἀστεϊσμός.

1. Pro ἄχαριν MS. χάροντα. Vid. quæ dedi in Glossario ad Prometh. 31. ed. 2dæ.

2. Suspicor hanc vocem καλλίαν corruptam esse ex καὶ λαιὰν, et voces καὶ τὴν σκαιὰν ejiciendas. MS. vero καὶ τὴν σκιάν.

3. Hesych. Ἡδυντῆρες· οἱ ἅλες. Ἐρατοσθένης. Cf. Photium, et Polluc. VI. 71. p. 608.

4. Iliad. Θ. 406. ubi ὄφρ' εἰδῇ.

5. MS. πρίν.

6. MS. Μίδεια. Simili fere errore citatur apud Schol. Venet. in Iliad. K. 56. Εὐριπίδης Μιδίᾳ, pro quo Μηδείᾳ recte Codex Lipsiensis.

7. ἀρίστους. MS. Locus est Orest. 740. ed Porson.

Περὶ Σαρκασμοῦ.

Σαρκασμός ἐστι μεχρὶ τοῦ σεσηρέναι τοὺς ὀδόντας παραφαίνειν· ὅπερ ἦν εἰκὸς ποιῆσαι τὸν Ἀχιλλέα λέγοντα· Τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἄπο μούνου Ἀχαιῶν Εἵλετο.

Περὶ Μυκτηρισμοῦ.

Μυκτηρισμός ἐστι, τὸ μετὰ ποίας κινήσεως καὶ συναγωγῆς τῶν μυκτήρων γινόμενον· ὥσπερ καὶ Μένανδρός φησιν, Οἱ δὲ πάλιν ἐμυκτήρισαν· [1] *καὶ τὸ Ἐπέμυξαν*[2] *τινὲς οὕτως εἰλήφασι.*

Περὶ Χαριεντισμοῦ.

Χαριεντισμός ἐστι, λόγος εὐτράπελος, ἐν ᾧ διαχεῖται ὅ τε λέγων καὶ ὁ ἀκούων· Ἦ μάλα δή τοι Κύπρις Ἀχαιάδων.[3]

Cetera desunt.

1. Forsan legendum, *οἱ δὲ πάλιν ἐμοῦ μυκτήρισαν.* Pollux, II. 78. *καὶ τὸν εἴρωνα τινὲς μυκτῆρα καλοῦσι· καὶ μυκτηρισμὸν τὴν ἐξαπάτην* Μένανδρος. Vid. Schleusner. Lex. Nov. Foed. v. *Μυκτηρίζειν.*

2. Iliad. Δ. 20. Vid. Hemsterhus. ad Hesych. in v.

3. Cetera invidit nobis vetustas. Quod si de Tryphone verum sit illud *ἐξ ὀνύχων τὸν λέοντα*, ceteros nescio, ego certe Tryphoniana deperdita ne triobolo quidem redemta vellem.

NOTES

ON THE

ELECTRA OF SOPHOCLES.

The collection of Notes now offered to the Public was drawn up with no other view than that of facilitating, in a slight degree, the perusal of this noble Tragedy. As it is the primary object of our publication to assist the study of the Classical Authors, by removing corruptions, and elucidating difficulties, it is presumed that this attempt will not be unacceptable to the readers of Sophocles. It is unnecessary to inform the Scholar, that the text of the Tragedian, as it exists in the popular edition of Brunck, is far removed from that degree of correctness to which it is capable, even in these days, of being restored. The frequent failures of Brunck are attributable to the haste with which his numerous publications were executed; to the very inadequate extent of his reading; and, above all, to an arrogant feeling of superiority, and a confidence in his own sagacity, which prompted him to dispute and reject the readings of former editions, without taking the least trouble in investigating their pretensions. The same causes made him introduce into the text conjectures of his own, many of which are destitute not only of authority, but of probability. It is far from being my wish to detract from the merited reputation of a departed Scholar. Brunck's translations of Aristophanes and Sophocles are much better executed than any which preceded them; the independence of judgement, which made him rather consult the analogy of the Greek language, than the

established authorities of Scribes and Grammarians, is highly praise-worthy: and it cannot be doubted, that, had he allowed himself sufficient time for the examination of each question, his authors would have been preserved from the wounds inflicted by his pen, and his reputation from the frequent censures which his rashness produces. If, however, publications of Brunck's text and notes are to be multiplied; if it is to be the standard and received edition; it is at least of importance, that its unjustifiable readings and erroneous interpretations should be pointed out to the student. Since the publications of Brunck, Greek criticism has been wonderfully advanced by the judgment, the sagacity, and the learning of Porson; and has attained to a degree of certainty, which thirty years ago could hardly have been contemplated. One leading benefit of this enlargement of the critical science is, that it prevents us from acquiescing in such inroads upon the text of the Ancients, as will be pointed out in the present Article.

A great part of these Notes will consist of attempts to explain difficulties, and to defend the authorized text against the violent alterations which it has sustained. I shall however frequently hazard conjectures of my own on passages which are clearly corrupt. I earnestly hope that they may not be deemed unnecessary, or unworthy the attention of a future editor of Sophocles; and that, till a more satisfactory edition than those of Brunck, or Erfurdt, has appeared, these remarks may prove useful in the study of this great master of the Tragic art.

For the Notes to which the signature B. is affixed, I am indebted to Mr. Blomfield, the Editor of Æschylus.

VER. 2. 3. Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι Παρόντι λεύσσειν, ὧν πρόθυμος ἦσθ' ἀεί. These two verses are borrowed by the Comic writer Machon, in Athenæus Lib. XIII. p. 795. A. Sophocles seems to have had his eye on Homer Odyss. Ψ. 5. ὄφρα ἴδηαι Ὀφθάλμοισι τεοῖσι, τά τ' ἔλδεαι ἤματα πάντα. "v. 2. is quoted by Plutarch Sympos. IX. 7. p. 1312. HSt. The whole passage should be compared with the Phœnissæ of Euripides v. 201. ἐπεὶ πόθου Εἰς τέρψιν ἦλθες, ὧν ἔχρῃζες εἰσιδεῖν. Theocrit. X. 17. ἔχεις, πάλαι ὧν ἐπεθύμεις. Sallust B. C. 21. p. 80. ed. Wass. *En illa, illa, quam sæpe optastis, libertas,—in oculis sita.*" B.

v. 4. All the editions and manuscripts give Τὸ γὰρ παλαιὸν Ἄργος, except E. (one of the Paris MSS. No. 2884.) from which Brunck has published Τόδε γὰρ παλαιὸν Ἄργος, ὑπόθεις· τόδε, Τῆς οἱ. κ. τ. λ. making the meaning obscure, and the metre objectionable. The difficulty in this passage seems to have arisen from a wrong punctuation, which joined τόδε with Ἄργος: read thus:

Τὸ γὰρ παλαιὸν Ἄργος, ὑπόθεις, τόδε
Τῆς οἱστροπλῆγος ἄλσος Ἰνάχου κόρης,
Αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
Ἀγόρα Λύκειος, ὐξ ἀριστερᾶς δ' ὅδε
Ἥρας ὁ κλεινὸς ναός——

The cities of Argos and Mycenæ, being almost contiguous, went by the general name of Argos, as the two cities of London and Westminster are known under the common denomination of *London*. The Tragedians use the names of Argos and Mycenæ indiscriminately. See an excellent Note on this subject in Mr. Elmsley's new edition of the Heraclidæ of Euripides, v. 188. The *Pædagogus*, having brought Orestes near to his paternal house at Mycenæ, points out to him some of the most noted objects within their view. *For with regard to the ancient Argos, the object of your desires,—This is the consecrated allotment of Io—this the forum of Apollo Λύκειος—this on the left the celebrated temple of Juno.* The accusative at the beginning of

the sentence without government, is not unfrequent in both Greek and Latin writers. Soph. Electr. 1071. Œdip. Tyr. 717. Æsch. Sept. Th. 396. Eurip. Orest. 1645. Ἑλένην μὲν, ἣν σὺ διολέσαι πρόθυμος ὢν Ἥμαρτες,—Ἥδ' ἐστὶν. In his note on which passage, Porson has given several other instances of a similar construction.

No tragic senarius can begin as v. 4. in Brunck's edition, with Τόδε γὰρ—. Where the Tragedians adopt an anapæst in the first place of the line, it is generally included in the same word, as in v. 7. The only exceptions are, where the line begins either with an article, or with a preposition followed immediately by its case; as in Philoct. 754. Τὸν ἴσον χρόνον. Eur. Orest. 888. Ἐπὶ τῷδε δ' ἠγόρευον. Iph. A. 646. Bacch. 502. Παρ' ἐμοί. See Hermann on Hec. p. liii—lvi.

v. 5. "Quoted by Eustath. on Iliad. Z. p. 629, 51." B.

v. 6. "Hesych. Λυκοκτόνου θεοῦ· Σοφοκλῆς Ἠλέκτρᾳ. κ.τ.λ. See Schol. Pausan. II. 19. Ἀργείοις δὲ τῶν ἐν τῇ πόλει ἐπιφανέστατόν ἐστιν Ἀπόλλωνος ἱερὸν Λυκίου. Read Λυκείου or Λύκειον." B.

v. 10. "Eustath. on Iliad. H. p. 674, 62." B.

v. 13. "καί σ' ἐθρεψάμην Schol. Venet. Iliad. I. 481." B.

v. 19. Μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη. Brunck's notion of ἄστρων εὐφρόνη being substituted for ἄστρα εὐφρόνης, is taken from some foolish scholia: and his note about an ἀντίπτωσις in Œdip. T. 833. had better be erased. Musgrave properly renders the line *Et atra nox excessit e cælo.* ἄστρα are simply *the heavens* in Trach. 1108. Ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐθηθεὶς γόνος. Musgrave cites Virgil Æn. III. 567. *Ter spumam elisam et rorantia vidimus* ASTRA. IX. 75. *piceum fert fumida lumen Tæda, et commixtam Vulcanus ad* ASTRA *favillam.* So Ovid Fast. II. *Rex patriis* ASTRA *petebat equis.*

v. 20. Πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης,
Ξυναπτέον λόγοισιν· ὡς ἐνταῦθ' ἐμὲν,
Ἵν' οὐκ ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

Restore the old reading ξυνάπτετον, in place of ξυναπτέον,

which was proposed by Toup. Emend. in Suid. Vol. I. p. 116. and being found in one MS. E. was rashly adopted by Brunck. The objection to ξυνάπτετον, that Pylades is a mute personage, can have no weight: the *Pædagogus* calls upon Orestes and Pylades to confer their counsels, and communicate their intentions to him; Orestes, as suits his circumstances, declares their purposes in the joint name of himself and Pylades: see v. 53. 75. The usage of ἐμὲν for ἐσμὲν is singular; but it is strengthened by the passage quoted by Brunck from Eustathius, who asserts that ἐμὲν, ἔτε are more agreeable to analogy than ἐσμὲν, ἔστε, and cites from Callimachus Γρῆες ἐμέν. Erfurdt adopts the reading of Dawes Misc. Crit. ὡς ἐνταῦθ' ἴμεν, which is decidedly wrong: εἶμι, with its compounds, has always a future sense; and ἴμεν would be *we will go*. Toup, (Vol. I. p. 226.) who is followed by Vauvilliers, with equal ill fortune reads ὡς ἐνταῦθ' ἐσμὲν, and asserts that ἐσμὲν can be an iambus!!! Mr. Gaisford on Hephæst. p. 218. approves the correction of Hotchkis, ὡς ἐνταῦθ', ἵνα Οὐκ ἔστιν ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή. If any change be requisite, I should prefer ὡς ἐνταῦθα μὲν Οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

v. 23. "Eustath. in Iliad. Z. p. 642, 35." B.

v. 34. Brunck's note is *nihil ad rem.* ἀροίμην is the aorist optative, not the future.

v. 35. "Χρᾷ μοι τοιαῦθ' ὁ Φοῖβος. MS. H. ap. Porson. Advers. Χρᾷ. Read Χρᾷ μοι τοιαῦτα Φοῖβος. see Œd. Tyr. 96. But perhaps a better reading would be Τοιαῦτ' ἔχρα μοι Φοῖβος." B.

v. 44. Λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἐλθών· ὁ γὰρ
Μέγιστος αὐτοῖς τυγχάνει δορυξένων.

Erfurdt asserts that Phanoteus is not a proper name, but signifies an inhabitant of a town in Phocis. He must have forgotten v. 670. where to Clytæmnestra's enquiry τίς σ' ἀπέστειλεν βροτῶν; the *Pædagogus* answers, Φανοτεὺς ὁ Φωκεύς. ["The

true reading is, *ὅτι ξένος μὲν εἶ Φωκέως παρ' ἀνδρὸς Φανοτέως ἐλθών.*" B.]

ὁ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξένων. Porson, in the Note on Hec. 788. (2d edit.) asserts that *τυγχάνειν* was never used for *εἶναι*, by the ancient authors, without the addition of a participle; and examines the passages which appear to oppose this canon. Erfurdt, in an Epistle to Schaefer, appended to the second Lipsig edition of Porson's four plays, contests the truth of the canon, (which had been laid down by Phrynichus) upon the authority of this line, which he says that Porson did not recollect. Now as the probabilities are infinitely greater that Erfurdt mistook the construction, than that Porson's memory failed him, we may safely adopt the former alternative, and consider *τυγχάνει* not as equivalent to *τυγχάνει ὤν*, but as signifying *contingit*, in which sense it is properly used with a dative: Eur. Hec. 631. *κεῖνος ὀλβιώτατος, Ὅτῳ κατ' ἦμαρ τυγχάνει μηδὲν κακόν.* Alc. 186. *εἴ τι δεσπόταισι τυγχάνει.* These instances however will not defend v. 315. of this play, *νῦν δ' ἀγροῖσι τυγχάνει.*

v. 51. " Eustath. Iliad. H. p. 692, 58." B.

v. 52. " Read *λοιβαῖς τε πρῶτον* with two MSS." B.

v. 53. *εἶτ' ἄψορρον ἥξομεν πάλιν,*
Τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν,
Ὃ καὶ σὺ θάμνοις οἶσθά που κεκρυμμένον,
Ὅπως, λόγῳ κλέπτοντες, ἡδεῖαν φάτιν
Φέρωμεν αὐτοῖς.

που does not here signify *alicubi*, as the versions give it. *οἶσθά που* is a formula, as in v. 948. *Παρουσίαν μὲν οἶσθα καὶ σύ που φίλων Ὡς οὔτις ἡμίν ἐστιν.* Eur. Heracl. 89. *Τὸν Ἡράκλειον ἴστε που παραστάτην Ἰόλαον.* The meaning is, *you surely know*, or, *I take for granted that you know*. *φέρωμεν* is a correction of Brunck for *φέροιμεν*, the reading of every edition and MS.; he is followed by Erfurdt and Schaefer. But if it be referred to *κεκρυμμένον*, *ὅπως φέροιμεν* is right, and agreeable to Dawes's rule—*that we might carry them an agreeable report.*

v. 54. "Eustath. Iliad. Θ. p. 69, 27." B.

v. 60. "Eur. Helen. 293. Τοῖς *πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὔ.*" B.

v. 61. "*μηδὲν εἶναι ῥῆμα σὺν κέρδει κακόν.* Eustath. Iliad. I. p. 752, 34. from Athenæus III. p. 122. C." B.

v. 66. "*ἐχθροῖς, ἄστρον ὡς, λάμψειν ἔτι.* Aristænet. Ep. II. 4. *ἡ δὲ, ὑπερκύψασα μόλις, ὡς λαμπρὸν ἀνέτειλεν ἄστρον.*" B.

v. 73. "Perhaps *Εἴρηκα μέντοι.*" B.

v. 78. "Eustath. Iliad. Z. p. 642, 34." B.

vv. 86—120. Most of these lines being dimeter Anapæstics, the critics have endeavoured to reduce them all into the form of a regular system. The most daring as well as the most improbable arrangement is that of Hermann on Eur. Hecub. p. 76. whose changes, though violent and offensive, are all implicitly adopted in Erfurdt's edition. It will be satisfactory to the lover of Sophocles to see these verses of his poet rescued from such treatment, and to learn that there is neither necessity nor room for those alterations. The lines constitute two illegitimate systems of Anapæsts, corresponding with one another nearly as Strophe and Antistrophe: to which names they have as good a claim as most of the verses denominated Antistrophic. The Antistrophe begins v. 103. The first lines of each should be thus divided:

Ὦ φάος ἀγνὸν, καὶ γῆς στροφή.
Ἰσόμοιρος ἀὴρ, ὥς μοι
Πολλὰς μὲν θρήνων ᾠδὰς,
Πολλὰς δ' ἀντήρεις ἤσθου
Στέρνων πληγὰς αἱμασσομένων—

Ἀλλ' οὐ μὲν δὴ λήξω ἀντιστροφή.
Θρήνων, στυγέρων τε γόων,
Ἕς τ' ἂν λεύσσω παμφεγγεῖς
Ῥιπὰς, λεύσσω δὲ τόδ' ἦμαρ,
Μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδὼν,—

The remainder of each system is regular. In the third line of

the Antistrophe I have omitted ἄστρων after παμφεγγεῖς, on account of the metre. I conceive πάμφεγγεῖς ῥιπὰς to signify the same as παμφαὴς ἀκτὶς Ἀελίου Eur. Med. 1246. or *fervidos ictus* Hor. Od. II. 15. 9. and that ἄστρων was the explanation of some one, who, like the Scholiast, fancied that the *night-season* was implied. If this supposition be not approved, the measure may be preserved, by omitting the first λεύσσω.

In the latter part of the Antistrophe, some difficulty remains. In the Aldine edition, the lines are,

Ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης,
Ὦ χθόνι' Ἑρμῆ, καὶ πότνι' Ἀρὰ,
Σεμναί τε θεῶν παῖδες Ἐριννύες,
Αἳ τοὺς ἀδίκως θνήσκοντας ὁρᾶτε,
Τοὺς εὐνὰς ὑποκλεπτομένους,
Ἔλθετ', ἀρήξατε, τίσασθε πατρὸς
Φόνον ἠμετέρου·
Καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

From Brunck's note, which is filled with illiberal reflections on Heath, Vauvilliers, and *Triclinii Stupor* (who omitted the relative in v. 113.) we learn nothing, except that he himself fancied that the second syllable of Ἐριννύες became short, by writing with one ν, Ἐρῐνῠ̈ες, for which Hermann and Erfurdt take his word. I conjectured some years ago, when at school, that the passage might be corrected by the repetition of the article in v. 114. Αἳ τοὺς ἀδίκως θνήσκοντας ὁρᾶθ', Αἳ τοὺς εὐνὰς ὑποκλεπτομένους—. Some persons, to whom this emendation has been communicated, have considered it plausible. But I am now disposed to reject it, and am led by these considerations to propose a different reading. I. It was the peculiar province of the Furies to take cognizance of murder, not of adultery; witness the attention paid by them to the murdered Clytæmnestra, an adulteress. II. in v. 114. most editions have τοὺς τὰς εὐ. ὐ. III. one dipodia is wanting, to make these verses correspond with the Strophic. Hence I venture to propose, though not with great confidence, to alter the

position of the words ἔλθετ', ἀρήξατε, after which two feet have probably been lost. The whole passage I would read,

Ὦ δῶμ' Ἄϊδου καὶ Φερσεφόνης, 110
Ὦ χθόνι' Ἑρμῆ, καὶ πότνι' Ἀρὰ
Σεμναί τε θεῶν παῖδες Ἐριννύες,
Αἳ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ',
Ἔλθετ', ἀρήξατε, * * * *
Τοὺς τὰς εὐνὰς ὑποκλεπτομένους 115
Τίσασθε πατρὸς φόνον ἠμετέρου,
Καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

Ἄτα for Ἀρὰ is a correction mentioned in the notes of Erfurdt, to which he objects that the metre does not admit Ἄτᾱ. This is so far from being the case, that Ἄτη is preferable on account of the verse; the first syllable of πότνια being oftener made short than long. But the real objection to Ἀρὰ is, that in the Tragedians Ἀραὶ are used synonymously with Ἐριννύες. Mr. Blomfield, in the Glossary on Æsch. Theb. 720. cites v. 70. Ἀρά τ', Ἐριννὺς πατρὸς ἡ μεγασθενής. Eumen. 419. Ἡμεῖς μέν ἐσμεν Νυκτὸς αἰανῆς Τέκνα, Ἀραὶ δ' ἐν οἴκοις γῆς ὕπαι κεκλήμεθα. Soph. Œd. T. 418. δεινοπους Ἀρά. The divinity and power of Ate, the Goddess of Revenge, is acknowledged by the Tragedians as well as by Homer. Æsch. Theb. 955. Ἔστακε δ' Ἄτας τρόπαιον ἐν πύλαις.

vv. 115. 116. are to be rendered, *Avenge the murder of our father upon the stealers of his marriage bed;* i. e. *Ægisthus.* τίσασθαι has generally an accusative of the person, and sometimes is found, as here, with a double accusative. Homer. Odyss. O. 236. Καὶ ἐτίσατο ἔργον ἀεικὲς Ἀντίθεον Νηλῆα. Brunck's error, in changing Καί μοι into the emphatic Κἀμοὶ, is too obvious to require notice.

The two concluding lines of the system, Μούνη γὰρ ἄγειν οὐκέτι σωκῶ Λύπης ἀντίῤῥοπον ἄχθος, were translated by Professor Porson with his characteristic accuracy—*For I am no longer able by myself to draw up the weight of grief which is in the opposite scale.*

v. 124. Τὸν πάλαι ἐκ δολερᾶς ἀθεωτάτας
Ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα.

These are two Dactylic tetrameters; and we must read with Erfurdt *ἀθεώτατα*, joining it adverbially with *ἀλόντ'*, as in v. 1181. Ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον. Nothing was more common with Attic writers than to use the neuter plural of adjectives for adverbs, as *ἀκόρεστα* in the preceding line, Ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε, v. 90. In superlatives, this is almost always the case, as we learn from Mr. Elmsley's note on Eur. Heracl. 544. Erfurdt seems right in joining the two next lines in one senarius, Κακᾷ τε χειρὶ πρόδοτον· ὡς ὁ τάδε πορὼν—and antistr. vv. 142-3. Ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.

v. 129. All the copies, manuscript and printed, have Ὦ γενέθλα—but Brunck prints the line Γενέθλα γενναίων τοκέων, that it may correspond with the antistrophic v. 145. Νήπιος, ὅστις τῶν οἰκτρῶς. The interjection must be restored, and a correspondence with the antistr. may be produced by reading Νήπιός ΕΣΤ', ὅστις τῶν οἰκτρῶς. Or, since the copies vary between τοκέων and πατέρων, we may consider them both as Glosses, and read Ὦ γενέθλα γενναίων, which will agree with v. 145. as it stands in the edition of Brubach, and the MSS. Trin. and Harl. Νήπιος, ὃς τῶν οἰκτρῶς.

v. 131. Οἶδά τε καὶ ξυνίημι τάδ'; οὔ τι με
Φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,
Μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.

Brunck prints the antistrophic lines vv. 147-8-9. thus;

Ἀλλ' ἐμέ γ' ἃ στονόεσσ' ἄραρε φρένας,
Ἄ Ἴτυν, αἰὲν Ἴτυν γ' ὀλοφύρεται,
Ὄρνις ἀτυζομένα, Διὸς ἄγγελος.

That the first line should be a dactylic tetrameter, appears, I think, from the measure of the preceding and following verses, as well as from the adoption of that metre throughout this long Chorus. First then, respecting ἄρᾱρε, see a note on Eur. Hippol. 1093. No licence can shorten the middle syllable of this perfect.

Secondly, The word, wherever it occurs in Attic writers, signifies *is fired*, and cannot be construed with an accusative. See Æsch. Prom. 60. Eur. Orest. 1323. 1587. Med. 323. 415. 743. Hipp. 1093. Androm. 254. Heracl. 399. Electr. 948. If however it be thought that ἄραρε represents the Homeric Aorist, its present usage may be defended by Odyss. E. 95. Αὖταρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ. But if this be deemed inconsistent with Tragic usage, perhaps we may substitute ἄρεσεν *augm. abject. pro* ἤρεσεν. The rejection of the augment, though not allowed in the dialogue, is frequent in the Choruses: see Hermann. ad Hec. p. xxix. The construction of ἀρέσκειν with an accusative was peculiar to the Attics. Mœris. p. 175. ἤρεσέ με, Ἀττικῶς· ἤρεσέ μοι, Ἑλληνικῶς καὶ κοινῶς. In v. 178. the γ' is an insertion of Triclinius, for the sake of the verse; and never did he apply it less justifiably. These verses admit some of the licences of Heroic dactylics; for instance, the hiatus in ᾱ Ἴτυν—καῑ Ἰφιάνασσαν· for the same reason, as I conceive, the second syllable of ξυνίημι is made short, though the Attic poets generally use ἵημι, Homer ἴημι. (See however Eur. Helen. 1282. μεθίημι.) And by a similar assumption of Homeric licence, the syllable is made long, upon which the penthemimeral cæsura falls. Ἃ Ἴτυν, αἰὲν Ἴτῡν ὀλοφύρεται. Then read,

Ἰὼ, παντλά-
μων Νιόβα, σὲ δ' ἔγωγε νέμω θεὸν
Ἃτ' ἐν τάφῳ πετραίῳ
Αἳ αἳ, δακρύεις.

Porson, on Orest. 614. Μενέλαε, σοὶ δὲ τάδε λέγω — says, "Cum subito sermonem ad alium ab alio convertimus, primo nomen ponimus, deinde pronomen, deinde particulam." advancing this passage among other instances, and reprobating Brunck's reading, adopted from one MS. σέ, σ' ἔγωγε. In the next line is one of the instances in the Tragedies of the poetic relative ὅστε for ὅς. See Æsch. Theb. 1058. Eur. Hec. 449. Perhaps ἃ γ' may here be preferable. Brunck prints Ἃ τ', and in the last line reads from two or three MSS. αἰεὶ δακρύεις. but the

common reading, for which there is better authority, is confirmed by the appearance of the same interjections in the correspondent place of the Strophe. The frequent correspondence of the interjections in antistrophic systems is a circumstance worthy of remark.

"In v. 133. Mr. Elmsley on Soph. Œd. Tyr. 181. reads στενάχειν, which is confirmed by v. 141." B.

v. 138. πάγκοινον λίμναν is quoted by the Scholiast on Eurip. Alcest. 905.

v. 153. Οὔ τοι σοὶ μούνᾳ, τέκνον,
Ἄχος ἐφάνη βροτῶν.

Perhaps in the second line we should read Οὐδ' ἄχος ἐ. β. which will correspond with the antistr. v. 174. Ἔστι μέγας ἐν οὐρανῷ, where Hermann omits ἐν, but does not succeed in making a perfect agreement. To the passages in Brunck's note add v. 289.

vv. 157. 8. Unite these two lines in one hexameter;

Οἷα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα.

and in the antistrophe, vv. 177. 8. read,

Μήθ' οἷς ἐχθαίρεις ὑπεράχθου, μήτ' ἐπιλάθου.

Sophocles has an evident reference to Homer, Iliad I. 144.

Τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα.

where the Scholiast observes that Laodice was called by the Tragedians Electra; and Iphianassa by Euripides Iphigenia. However the sacrifice of the latter damsel, though not her name, is mentioned by Sophocles in this play, v. 530. whence it is certain that another person is here implied. Erfurdt properly reads οἷα the fem. sing. for οἷα the adverb, as in Æsch. Pers. 21. quoted in the Scholium of Triclinius, Οἷος Ἀμίστρης, ἠδ' Ἀρταφρένης, Καὶ Μεγαβάζης.

v. 160. Erfurdt and Schaefer properly restore ὄλβιος, for which Brunck had substituted ὄλβιον, on his own authority. The construction Ὄλβιος, ὃν ἀ κλεινὰ γᾶ ποτε Μυκηναίων δέξεται εὐπατρίδαν—Ὀρέσταν, is similar to v. 205. Τοὺς ἐμοὺς

εἶδε πατὴρ Θανάτους. Æsch. Theb. 549. τῷδ' ὃν λέγεις τὸν Ἀρκάδα. Eur. Hippol. 100. Τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις. Terent. Andr. prol. 3. *Populo ut placerent, quas fecisset fabulas.*

vv. 164. 5. Unite these in one verse, an Iambic Trimeter Catalectic. This species of metre is frequent. See vv. 163. 183. 1274. Horace Od. II. 18. *Mea renidet in domo lacunar.* Erfurdt has so printed them.

v. 189. Ἀλλ', ἀπερεί τις ἔποικος ἀναξία.

This is not to be rendered after Brunck, *like some worthless stranger.* Such a meaning would require ἀνάξιος, a word which indeed some may wish to introduce into the text. But it is better to restore the comma after ἔποικος, and to translate ἀναξία *undeserving of such treatment.*

v. 205. "Read with Triclinius, Τοὺς ἐμοὺς εἶδε πατὴρ, and in the antistrophe v. 224. Ὅφρα μ' ἔχῃ βίοτος." B.

v. 206. "αἰκεῖς, and v. 216. αἰκῶς, to which πλαγὰ answers in the strophe. Read also αἰκῶς in v. 102." B.

v. 226. Τίνι γάρ ποτ' ἂν, ὦ φιλία γενέθλα,
Πρόσφορον ἀκούσαιμ' ἔπος,
Τίνι φρονοῦντι καίρια;

Without noticing the abuse lavished by Brunck on Vauvilliers and other critics, we may remark that his own translation of these lines is wrong: *A quo enim unquam, cara progenies, audire possim dictum aliquod conveniens mihi? a quo opportune cogitante?* Musgrave's is as bad—*Cui bene audiam? A quo laudabor?* τίνι must be construed after πρόσφορον. *For whom, what person of due sensibility can the language (of consolation) befit, which I shall hear?*

v. 242. "πτέρυγας γόων. Theognis κακῶν πτερὰ ποικίλ' ἐχόντων." B.

v. 248. Read δώσουσ' with Aldus: (the verse is Glyconean.) and in the next line πάντων from the MS. of Trinity College. The metre corresponds with vv. 233-4-5. and twenty other lines in this Chorus. The last line εὐσέβεια θνατῶν (as the MSS.

and editions, before Brunck's, properly give it) is an Ithyphallic. See vv. 200. 220. 1421. 1441.

vv. 264-5. *κἀκ τῶνδέ μοι* (not *τῶνδ' ἐμοὶ*) *Λαβεῖν θ' ὁμοίως, καὶ τὸ τητᾶσθαι πέλει.* "I suspect *κἀποτητᾶσθαι.*" B.

v. 272. Read with Aldus and the MSS. *Τὸν αὐτοφόντην,* for which Brunck, Erfurdt and Schaefer substitute *αὐτοφέντην* from the Scholiast, who merely mentions it as a various reading. *ἥμιν* is here used in the same redundant way in which *μοι* perpetually occurs, as noticed by the Scholiast. This is the case also in v. 17. *Ὡς ἥμιν ἤδη λαμπρὸν ἡλίου φάος κ.τ.λ.* 357. *Σὺ δ' ἥμιν ἡ μισοῦσα μισεῖς μὲν λόγῳ.*

v. 275. *Ἥδ' ὧδε τλήμων*—Read with Schaefer *Ἡ δ' ὧδε τλήμων*—*But she is so bold*—See the note on Eur. Hippol. 280.

v. 294. "Read *τηνικαῦτά γ'.*" B.

v. 299. "*σὺν δ' ἐποτρύνει πέλας Ὁ κλεινὸς αὐτῇ ταῦτα νύμφιος παρών.* Correct *ταὐτά.*" B.

vv. 305-6. "*τε μοῦ*—*διέφθορας.* Eustath. Il. B. p. 191." B.

v. 314. "*Ἦ κᾆν ἐγὼ θαρσοῦσα μᾶλλον εἰς λόγους Τοὺς σοὺς ἰκοίμην*—*καὶ* is here inadmissible. We should read *Ἦ τ' ἂν,* i. e. *ἤ τοι ἂν*—" This crasis is found in vv. 249. 323. The ignorance of its usage has occasioned many corruptions, some of which have been corrected by modern scholars.

v. 316. *Ὡς νῦν ἀπόντος, ἱστόρει τί σοι φίλον.* The sentence seems to require *Ὡς νυν ἀπ.* and in v. 324. *Μή νυν ἔτ' εἴπῃς μηδέν.* These corrections would probably have been made before, but for the idea that the enclitic *νυν,* for *οὖν,* was necessarily short. That this is not the case, may be seen by reference to vv. 616. 1205. and various other lines, where the enclitic is obviously required. Mr. Blomfield has properly restored it in Æsch. Theb. 228. 232. where it is long before a vowel. This syllable, though common in Tragedy, is always, I believe, long in Comedy.

v. 341. We ought to read *Δεινὸν σέ γ' οὖσαν πατρὸς, οὗ σὺ παῖς ἔφυς, Κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν,* not *δεινόν γέ σ'.* The pronoun *σὲ* is emphatic. Mr. Blomfield

makes the same correction. τ. δὲ. τ. μ. should not be rendered, as in the translation, *te matris curam habere;* but *matris curam esse tibi.* The construction is very common. Eur. Heracl. 711. σοὶ δὲ χρὴ τούτων μέλειν. 713. Παιδὸς μελήσει παισὶ τοῖς λελειμμένοις. 717. Καὶ Ζηνὶ τῶν σῶν, οἷδ' ἐγὼ, μέλει πόνων. The dative is understood in Helen. 1440. τῆς τύχης μέλει πόνον. Soph. Aj. 688. Τεύκρῳ δ', ἢν μόλῃ, σημήνατε, Μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.

v. 345. The proper reading is that of Aldus—Ἔπειθ' ἕλου γε θάτερ'—*In the next place, you must chuse one of two alternatives.* Brunck's note is not to be tolerated. He first gives ἐπεί θ' ἕλου for ἐπεί τοι ἕλου, cutting off a diphthong before a short vowel, (an unheard-of licence) and then rates Triclinius for reading θάτερον, though he is himself, on most occasions, ready enough to introduce an anapæst in an even place.

v. 358. "τοῖς τοῦ πατρὸς φονεύταις σύνει Grammat. in Aldi Cornucopia p. 179. A." B.

v. 360. "Perhaps ἐφ' οἷς σὺ νῦν χλιδᾷς, for ἐφ' οἷσι ν. χ." B.

v. 363. Aldus Ἐμοὶ γὰρ ἔστω τοὐμὲ μὴ λυπεῖν μόνον Βόσκημα. I prefer λυποῦν, the correction of Erfurdt.

v. 376. Mr. Elmsley, in the Edinburgh Review Vol. xix. p. 79. reads εἰ δὲ τῶνδέ μοι Μεῖζόν τι λέξεις. No confusion is more common than that of δὲ and γάρ.

v. 380. "Φέγγος καθορᾷ Ammonius v. ἐνταυθοῖ. κατόψει Eustath. Odyss. Σ. p. 695. ed. Basil. See Antig. 764." B.

v. 385. "Eustath. Iliad. Θ. p. 694, 26." B.

v. 389. "τιμωρούμενοι Schol. Wesseling. Observ. II. 6." B.

v. 403. Eur. Hec. 1268. Μήπω μανείη Τυνδαρὶς τοσόνδε παῖς. where Porson remarks, "Facile quis pro μήπω conjiciat μή ποτε. Sed μήπω eodem sensu Attici per λιτότητα quandam aliquando usurpant. Sophocles Electr. 403. Οὐ δῆτα· μήπω νοῦ τοσόνδ' εἴη κενή. quod citat Suidas v. κενεόν."

v. 404. Χωρήσομαί τ' ἄρ', οἷπερ ἐστάλην ὁδοῦ. τ' ἄρ' is τοι ἄρα. Hermann (on Viger p. 795.) is widely mistaken in asserting that τ' here represents the copula τε, which cannot

be used with the first word in the sentence, unless followed by *καί*.

vv. 407-8-9. ΗΛ. Πῶς εἶπας; ἡ τῷ δυσμενεστάτῳ βροτῶν;
ΧΡ. Ὃν ἔκταν' αὐτή· τοῦτο γὰρ λέξαι θέλεις.
ΗΛ. Ἐκτοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν.

I would read, Ὃν γ' ἔκταν' αὐτή. *Aye—him whom she murdered with her own hands.* Mr. Elmsley (Edinb. Rev. Vol. xix. p. 79.) proposes in the next line τῷ τόδ' ἤρεσεν.

v. 424. ἠνίχ' ἡλίῳ Δείκνυσι τοὖναρ· "Compare Eurip. Androm. 91. Theognot. in Athen. III. p. 104. B. Alciphron I. 1. as corrected by Bergler." B.

v. 438. Κειμήλι' αὐτῇ ταῦτα σωζέσθων κάτω. Brunck's reading σωθέσθων for σωθέσθω is quite indefensible. See Porson's note on the Hecuba 1149. from which it appears that the ancients joined neuters plural with verbs plural, only where *living creatures* were spoken of; as Eur. Herc. F. 47. τέκνα μὴ θάνωσι.

v. 442. Σκέψαι γὰρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
Γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,
Ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενὴς,
Ἐμασχαλίσθη.

αὐτῇ is neither to be construed after σοι, nor after δέξασθαι, but after προσφιλῶς. In the second line we should read δέξεσθαι, which appears to have been suspected by Vauvilliers—*For consider, whether the deceased who is in the tomb, seems to you likely to receive these honours with a disposition favourable to her, by whom he fell, and was ignominiously butchered, like an enemy—*

v. 445. "ἐμασχαλίσθης Etymol. M. p. 118, 29." B. Read κάρα the accusative.

v. 446. ἆρα μὴ δοκεῖς
Λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;

Erfurdt, being misled by the subtilties of Hermann, alters ἆρα μὴ into ἆρα καί. The expression ἆρα μὴ δοκεῖς agrees with the English idiom, *What, you do not then imagine that this brings her a release from the guilt of murder?* The same formula occurs in Antig. 632. Ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων

Τῆς μελλονύμφου, πατρὶ λυσσαίνων πάρει; Where Hermann (on Viger p. 789.) would read ἆρά μοι. Æsch. Theb. 193.

v. 457. "Eustath. Iliad. Θ. p. 694, 26." B.

v. 472. The first lines of this Strophe should be thus divided:

Εἰ μὴ 'γὼ παράφρων μάντις ἔφυν, καὶ
Γνώμας λειπομένα σοφᾶς,
Εἶσιν ἁ πρόμαντις
Δίκα, δίκαια φερομένα χεροῖν κράτη.

The first line is a species of Antispastic Hendecasyllable: See Professor Gaisford's Notes on Hephæstion, p. 307. where will be found sixteen verses of the same kind, noted by Porson. The second line is the most common of all antistrophic dimeters, the Glyconean. Compare Œdip. Tyr. 1086. Εἴπερ ἐγὼ μάντις εἰμὶ, Καὶ κατὰ γνώμαν ἴδρις.

v. 479. Ὑπεστί μοι θράσος. So Brunck in his two first editions: in the third he prints θάρσος, and says, "Triclinius perperam θράσος supposuit, quod metri lex minime requirebat. Differunt θράσος et θάρσος, *audacia*, et *confidentia*." θάρσος and θράσος are as much synonymous as καρδία and κραδία, κάρτος and κράτος. Compare Eur. Alcest. 604. Πρὸς δ' ἐμᾷ ψυχᾷ θράσος ἧσται. Suppl. 609. τόδε μοι τὸ θράσος ἀμφιβαίνει. In this verse, θράσος is required by the Antistrophic v. 495, Πρὸ τῶνδέ τοι μ' ἔχει.

v. 484. Read ἀμφίπλακτος with the Codex Jenensis. This word may be added to the instances in Porson's Note on Eur. Hec. 1125. of verbals of this form, bearing an active signification.

v. 491. Χαλκόπους Ἐριννύς. "The Fury is described by the Oracle in Herodotus VI. 86. as wanting hands and feet." B.

v. 505. Πολύπονος ἱππεία— Here, and in v. 515. the editions of Stephanus, Canter, and Turnebus, give πουλύπονος, which makes the metre of these lines the same as that of four others in this epode, vv. 504. 506. 508. 509.

521. Ἐξεῖπας, ὡς θρασεῖα, καὶ πέρα δίκης
Ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

The construction requires that this punctuation should be re-

stored. Brunck has removed the comma after ἄρχω, joining ἄρχω with the participle, in imitation of Homer. But the Attics would have said ἄρχομαι καθυβρίζειν, or ἄρχω ὑβρέως, not ἄρχω καθυβρίζουσα. The authority of Eustathius, which he advances, is, as far as it goes, directly against him. Ὅμηρος μὲν μετοχῇ αὐτὸ συνέταξεν· οἱ δὲ μεθ' Ὅμηρον, καὶ γενικῇ αὐτὸ συντάσσουσιν, οἷον, ἄρχω ἀπειλῆς ἢ μάχης. In the passage before us, ἄρχω signifies *impero*.

v. 550. εἰ δέ σοι δοκῶ φρονεῖν κακῶς, Γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε. The difficulties found in the interpretation of this passage are owing to the term τοὺς πέλας not being understood. It signifies merely *others:* in the same way ὁ πλήσιον is used in the Sacred Writings. *Blame others, when you have yourself gotten sentiments of justice.* Compare Aj. 1151. Ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας. Eur. Hipp. 443. Οὐ τ' ἄρα λύει τοῖς ἐρῶσι τῶν πέλας.

v. 552. Restore νῦν γέ μ', and in 556. εἰ δέ μ'. in v. 554. I prefer τοῦ τεθνηκότος θ' ὕπερ.

v. 563. Ἑροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος
Ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι.

No alteration is here required; nor is the genitive ποινῆς used for the dative, as Erfurdt asserts; but is dependent upon the preposition ὑπὲρ or ἀντὶ understood. Œdip. Tyr. 1478. καί σε τῆσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.

v. 567. ἐξεκίνησεν ποδοῖν
Στικτὴν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς
Ἐκομπάσας, ἔπος τι τυγχάνει βαλών.

Erfurdt cites instances of the phrase ἐκβάλλων ἔπος, to defend ἔπος βαλών. But the sentence should be differently pointed: οὗ κατὰ σφαγὰς, Ἐκκομπάσας ἔπος τι, τυγχάνει βαλών. Musgrave properly renders σφαγὰς *jugulum*, comparing Eur. Orest. 285. Μὴ τῆς τεκούσης εἰς σφαγὰς ὦσαι ξίφος. On this use of the word, consult Mr. Blomfield's Glossary to Æsch. Prom. 888.

vv. 580-1. "These verses are quoted by Ælian in a fragment of his treatise on Providence *ap. Suid.* v. *ὁμοῦ*." B.

v. 596. *ἴῃς*, not *ἰεῖς*. See Porson on Orest. 141.

v. 612. I would read *Ποίας ἐμοὶ δεῖ πρός γε τήνδε φροντίδος*—and in v. 616. *Εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν*.

v. 630. "The construction, which the commentators have misunderstood, is this; *οὔκουν οὐδ' ἐάσεις με θῦσαι ὑπ' εὐφήμου βοῆς*; i. e. *μετ' εὐφήμου βοῆς*, as it is rightly explained by Wesseling on Herodotus I. 17. *ἐστρατεύετο δὲ Ὑπὸ συρίγγων τε καὶ πηκτίδων*. Trachin. 425. *ἦν ὑπ' ἀγνοίας ὁρᾷς*. (See Musgrave's Note.) In this Play, v. 711. *Χαλκῆς ὑπαὶ σάλπιγγος*. Pind. Ol. IV. 4. *ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς*. where the Scholia may be consulted. Eur. Bacch. 155. *βαρυβρόμων ὑπὸ τυμπάνων*· Hesiod. Scut. 280. *Αἱ δ' ὑπὸ φορμίγγων ἀνάγον χόρον*. Herod. VII. 21. *ὤρυσσον ὑπὸ μαστίγων*. Compare Proclus Chrestomath. p. 9. Horace Od. III. 7. 30. SUB *cantu querulæ despice tibiæ*." B. Æsch. Agam. 1562. *Καὶ καταθάψομεν Οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων*. See Note on Eur. Hippol. 1294.

v. 634. "Eustath. Iliad. K. p. 789, 17. *δὴ* omittit Grammaticus ap. Herman. de Emend. Gr. Gramm. p. 359." B.

v. 637. "Photius v. *προστατήριος*. Compare Persius II. 6. 9." B.

v. 640. "Eustath. Iliad. Θ. p. 723, 24." B.

v. 648. Read *Καὶ μή με, πλούτου*—· *με* enclitic cannot immediately follow the pause denoted by a comma.

v. 652. Erfurdt, to avoid the concurrence of the two participles *ξυνοῦσαν εὐημεροῦσαν*, without the conjunctive particle, gives *εὐημεροῦσα*. But it is shown by Mr. Elmsley, in his very able critique on the Republication of Markland's Supplices, &c. (*Quarterly Review*, Vol. vii. p. 452.) that this mode of construction was frequent with the Tragedians.

v. 670. "Eustath. Iliad. B. p. 274, 33." B.

(*To be concluded in the next Number.*)

ON CERTAIN EARLY

GREEK HISTORIANS,

MENTIONED BY

DIONYSIUS OF HALICARNASSUS.

In reading the History of Herodotus, the admiration which the beauties of the composition are continually calling forth is not a little heightened by the reflexion that, although more than two thousand years have elapsed since its first appearance, as an *historical narrative* it still remains unrivalled; whatever other merits the writings of subsequent historians may possess, in the skilful arrangement of their facts, and in that magic power which enchains the attention and subdues the affections of the reader, they must be content to yield the palm to their great predecessor. This reflexion naturally excites in us a curiosity to know in what state Herodotus found that art which he afterwards carried to such perfection; to ascertain how far he was indebted for his surprising success to his own genius, and how far to the labours of those who preceded him. For while we allow that many of the beauties with which his work abounds were the native produce of the soil, we must still admit the probability that many were transplanted from other regions; nor is it easy to conceive that so accurate and so refined a taste could have been formed unless by the careful perusal of many authors, whose writings supplied him with specimens both of what he ought to follow and to avoid. The means, however, of gratifying this curiosity are now unfortunately denied us; of the labours of the historians, who lived before the time of Herodotus, only a few fragments remain; the rest of their writings have fallen into oblivion, obscured by the superior brightness of that merit, of which a part at least was borrowed from the light they afforded. To collect these fragments is the object of the present article; and should they be found on examination neither to contain much of instruction nor of amusement, they will still be entitled to some indulgence as the

remains of those, who, by contributing though but in a small degree, to form the genius of Herodotus, contributed at the same time to that pleasure which the literary world has so long received from his writings.

The information we possess concerning the historians who preceded Herodotus is principally derived from two passages in the Treatise of Dionysius of Halicarnassus, entitled, Περὶ τοῦ Θουκυδίδου Χαρακτῆρος. From the former (T. II. p. 138. Ed. Sylb.) we learn that "Even[1] many years before the Peloponnesian War, the historians of Greece were neither few in number nor confined to any one particular state; to this period may be referred Eugeon of Samos, Deiochus of Proconnesus, Eudemus of Paros, Democles of Phygelea, Hecatæus of Miletus, Acusilaus of Argos, Charon of Lampsacus, and Amelesagoras of Chalcedon. Hellanicus of Lesbos, Damastes of Sigeum, Xenomedes of Chios, Xanthus of Lydia, and several others, flourished only a short time previous to the Peloponnesian War, and were alive when Thucydides[2] was in the flower of his age. All these writers were nearly equal in genius and capacity, and pursued the same plan in the selection of their subjects; some of them composed accounts of the Greek, some of the barbarous nations; not, however, blending together the accounts of different nations in one work, but making the history of each particular people or city the subject of a separate volume. To one rule they appear rigidly to have adhered; whatever records, whether sacred or profane, they found preserved among the natives of the places, concerning which they were writing, these they published just as they received them, without addition or diminution; so that we find scattered throughout their works many fabulous stories, which had gained credit from their great antiquity, and many incidents of a dramatic cast, which to our modern understandings appear replete with absurdity. Those among them, who wrote in the same dialect, adopted for the most part the same style, which is per-

1. Ἀρχαῖοι μὲν οὖν κ. τ. ἑ.

2. See Bentley on Phalaris, Age of Pythagoras, on the meaning of the word ἡλικία.

spicuous, and popular, and pure, and concise, adapted to the subject, and displaying none of the artificial graces of composition. Nevertheless, a certain freshness of colouring, heightened by a greater or less degree of elegance, pervades all their writings, and has preserved them even to the present day."

In the other passage (p. 146.) Dionysius says that "With[1] regard to the very earliest historians, who are known to us only by their names, it is now impossible to form even a conjecture, whether their language was of that simple and unadorned kind, which, content with what is useful and necessary, aims at no superfluous ornaments; or whether they affected that stately, swelling, and elaborate style, which is continually on the look-out for extraneous embellishments. For the writings of very few of those authors have reached our times; nor is it universally believed that those, which are now extant, were really composed by the persons whose name they bear; such as the works of Cadmus of Miletus, of Aristæus of Proconnesus, and others of the same age. But the historians, who flourished but a short time before the Peloponnesian War and were alive when Thucydides was in the flower of his age, whether they adopted the Ionic dialect, which was then most in vogue, or the ancient Attic, which differed only in a few slight particulars from the former, pursued for the most part the same plan." He then proceeds to give an account of their style of composition, the same in substance with that we have already quoted, but more in detail.

Taking these two passages of Dionysius as the foundation, on which we are to build, we shall begin our account of the early Greek historians with

CADMUS of MILETUS.

Suidas mentions three persons of this name: I. the [2]Inventor of Letters: II. the Son of Paudion: III. the Son of

1. *οἱ μὲν οὖν ἀρχαῖοι πάνυ κ. τ. ἑ.*

2. Suidas calls the Inventor of Letters a Milesian; but this is evidently a mistake, as the Epigram, which immediately follows, makes him a Phœnician.

Archelaus. The second of these is the historian, to whom Dionysius alludes. Suidas says that, in the opinion of some authors, he was the first[1] Prose-Writer, and lived soon after the time of Orpheus. He composed an account of the foundation of Miletus and of the colonization of Ionia in four Books.[2]

The account, which Suidas gives, of the age of Cadmus, is undoubtedly erroneous. [3]Josephus says, that he flourished only a short time previous to the expedition of the Persians into Greece. [4]Clemens Alexandrinus tells us that Bion of Proconnesus epitomised Cadmus's History, and we learn from [5]Diogenes Laertius, that this Bion was contemporary with Pherecydes of Syrus. But according to [6]Cicero, Pherecydes of Syrus lived

1. Compare Suidas. vv. καταλογάδην, ἱστορῆσαι, πεζολόγος.

2. In Kuster's Edition, an obelus is prefixed to the concluding sentence of this article. It appears, in fact, to have been written on the margin as an explanation of the Epigram on the Phœnician Cadmus.

3. οἱ μέντοι τὰς ἱστορίας ἐπιχειρήσαντες συγγράφειν παρ' αὐτοῖς, λέγω δὲ τοὺς περὶ Κάδμον τε τὸν Μιλήσιον καὶ τὸν Ἀργεῖον Ἀκουσίλαον, καὶ μετὰ τούτον εἴ τινες ἄλλοι λέγονται γενέσθαι, βραχὺ τῆς Περσῶν ἐπὶ τὴν Ἑλλάδα στρατείας τῷ χρόνῳ προέλαβον. Ed. Genevæ, p. 1034. E. cont. Apion. L. I.

4. καὶ ἐπὶ τούτοις ὁ Προκοννήσιος Βίων, ὃς καὶ τὰ Κάδμου τοῦ παλαιοῦ μετέγραψεν κεφαλαιούμενος. Stromatum Lib. VI. p. 629. Ed. Par. 1629.

5. γεγόνασι δὲ Βίωνες δέκα· πρῶτος, ὁ Φερεκύδει τῷ Συρίῳ συνακμάσας, οὗ φέρεται βιβλία δύο· ἔστι δὲ Προκοννήσιος· in Bione.

6. Sed, quod literis exstet proditum, Pherecydes Syrius primum dixit, animos hominum esse sempiternos; antiquus sane, fuit enim meo regnante gentili. Tuscul. Quæst. Lib. I. Bentley, on the Age of Pythagoras, says that Pherecydes is supposed to have died about Ol. LIX. being then 85 years of age. The latter circumstance he obtained from Lucian in Macrobiis; but he mentions no authority for the former. The expression of Diogenes in Pherecyde is, γέγονε δὲ κατὰ τὴν πεντηκοστὴν ἐννάτην Ὀλυμπιάδα. Diogenes says indeed that he was a Scholar of Pittacus, who flourished about Ol. XLII. and died Ol. LII. 3. about seventy years old. Diog. in Pittaco. From which we may infer that in Ol. LIX. Pherecydes was far advanced in life. Suidas v. Φερεκύδης. says that he was born Ol. XLV.

in the reign of Servius Tullius, which lasted from Ol. L. 4. to Ol. LXI. 4. We may consequently suppose Bion to have flourished about Ol. LV. or about seventy years before the expedition of Darius. It appears, therefore, most probable that Cadmus lived towards the latter end of the seventh or the beginning of the sixth century before Christ.

Suidas says that, in the opinion of some persons, Cadmus was the first Prose-Writer: on this point, however, he is not altogether consistent. Under the word *ἱστορῆσαι* we find, *ὁ Ἑκαταῖος πρῶτος ἱστορίαν πεζῶς ἐξήνεγκε· συγγραφὴν Φερεκύδης. τὰ γὰρ Ἀκουσιλάου νοθεύεται.* See also the words *συγγράφω* and *Ἑκαταῖος*. Under the word *Φερεκύδης* he divides the honour of being the first Prose-Writer between Cadmus and Pherecydes. Pliny. L. V. c. 29. (Ed. Hard.) says, Nec Miletus fraudanda cive Cadmo, qui primus prosam orationem condere instituit; but at L. VII. c. 56. we find Prosam orationem condere Pherecydes Syrius instituit, Cyri regis ætate; historiam Cadmus Milesius. We are told also by [1] Apuleius that Pherecydes of Syrus was the first writer in prose. If, however, the account we have given of the ages of Cadmus and Pherecydes be correct, there can be no doubt that Cadmus was the first Prose-Writer. Strabo[2] says that Cadmus, Pherecydes, and Hecatæus were the earliest writers in prose, and by placing Cadmus the first in order, appears to have considered him the first in time.

We have seen in the second passage quoted from Dionysius that there were extant in his time some writings, which bore

1. Quinetiam Pherecydes Syro ex insulâ oriundus, qui primus, versuum nexu repudiato, conscribere ausus est passis verbis, soluto loquutu, liberâ oratione. Floridorum. Lib. II.

2. *ὡς δ' εἰπεῖν, ὁ πεζὸς λόγος ὅγε κατεσκευασμένος μίμημα τοῦ ποιητικοῦ ἐστι· πρώτιστα γὰρ ἡ ποιητικὴ κατασκευὴ παρῆλθεν εἰς τὸ μέσον καὶ εὐδοκίμησεν· εἶτα ἐκείνην μιμούμενοι, λύσαντες τὸ μέτρον, τἆλλα δὲ φυλάξαντες τὰ ποιητικά, συνέγραψαν οἱ περὶ Κάδμον, καὶ Φερεκύδην, καὶ Ἑκαταῖον.* Ed. Amst. 1707. p. 34. This passage is alluded to by Eustathius on Homer p. 9. Ed. Rom. who makes no mention of Cadmus.

the name of Cadmus, but which he considered spurious. Even these, however, have entirely vanished; nor does a single passage, professing to be a fragment of Cadmus, remain. Diodorus Siculus[1] says, that he, as well as Hecatæus and Hellanicus, had recourse to fable in their endeavours to account for the overflowing of the Nile.

With regard to Bion, who epitomised Cadmus's History, we have already shewn that he flourished about the fifty-fifth Olympiad, and that two books under his name were extant in the time of Laertius. Schweighæuser supposes that he is referred to in a passage in the second Book of Athenæus.[2] The passage in the thirteenth Book[3] evidently belongs to another Bion, the fifth in Diogenes's Catalogue;[4] whom Vossius[5] also supposes to be meant in a passage of Plutarch,[6] and in another of Agathias,[7] though without assigning any reason for his opinion.

1. *οἱ μὲν γὰρ περὶ τὸν Ἑλλάνικον καὶ Κάδμον, ἔτι δ' Ἑκαταῖον, καὶ πάντες οἱ τοιοῦτοι, παλαιοὶ παντάπασιν ὄντες, εἰς τὰς μυθώδεις ἀποφάσεις ἐκλιναν.* Ed. Wessel. p. 44. This passage is quoted by Theophylactus Simocatta. Ed. Par. 1647. p. 186. C.

2. *ἔστι δὲ ἡ κρήνη, ὡς φησὶ Βίων, μέση Μαιδῶν καὶ Παιόνων Ἶννα καλουμένη.* p. 45. Ed. Casaub. vide Casaub. et Schweigh. in loco.

3. *καθίστων δὲ καὶ πολλοὶ τοὺς καλλίστους βασιλέας, ὡς μέχρι νῦν οἱ Ἀθάνατοι καλούμενοι Αἰθίοπες, ὥς φησι Βίων ἐν Αἰθιοπικοῖς.* p. 566. C. See Herodotus. Lib. III. c. 20.

4. *πέμπτος, Σολεύς, Αἰθιοπικὰ γεγραφώς.* in Bione.

5. de Historicis Græcis. p. 396.

6. *Βίων δὲ, καὶ ταύτην παρακρουσάμενον οἴχεσθαι λαβόντα.* in Theseo. p. 12. Ed. Par. He is speaking of the Amazon Antiopa.

7. *ἐς τούτον γὰρ δὴ τὸν Βελλεοῦν τῆς τοῦ Σεμιραμείου φύλου διαδοχῆς παυσαμένης, Βελητάραν τις ὄνομα, φυτουργὸς ἀνὴρ καὶ τῶν ἐν τοῖς βασιλείοις κήπων μελεδωνὸς καὶ ἐπιστάτης, ἐκαρπώσατο παραλόγως τὴν βασιλείαν καὶ τῷ οἰκείῳ ἐνεφύτευσε γένει, ὥς που Βίωνι γέγραπται καὶ Ἀλεξάνδρῳ τῷ Πολυΐστορι· ἔως, ἐς Σαρδανάπαλον, ὡς ἐκεινοί φασι, τῆς ἀρχῆς ἀπομαρανθεῖσης, Ἀρβάκης ὁ Μῆδος καὶ Βέλεσυς ὁ Βαβυλώνιος ἀφῆρηνται αὐτὴν τοὺς Ἀσσυρίους, καθελόντες τὸν βασιλέα, καὶ ἐς τὸ Μηδικὸν μετέστησαν ἔθνος, ἔξ τε καὶ τριακοσίων ἤδη πρὸ τοῖς χιλίοις καὶ ὀλίγῳ πλειόνων ἐτῶν παρῳχηκότων, ἀφ' οὗ τὰ πρῶτα ὁ Νίνος τῶν ἐκείνῃ κατέσχε πραγμάτων.* Ed. Par. 1660. p. 63. C. See also Syncellus.

EUGEON of SAMOS.

Of this writer no mention is found except in the above-cited passage from Dionysius; unless we suppose with Vossius[1] that the article Εὐγαίων in Suidas refers to him. *Εὐγαίων. ὄνομα κύριον.*

DEIOCHUS of PROCONNESUS.

The Scholiast on Apollonius Rhodius frequently mentions an author of the name of Deilochus, and it appears most probable that the name ought to be so written in Dionysius. His work related principally to the History of Cyzicus and the neighbouring territory, as will be seen from the following passages, in which the Scholiast on Apollonius refers to him.

Arg. L. I. v. 139. Δηΐλοχος (the name is printed Δηΐσχος in Hœlzlin's and Shaw's Editions) δὲ καὶ Ἀμφιάραον. He is reciting the names of the Argonauts.

v. 961. Δηΐλοχος τοὺς μὲν Δολίονας οὐκ ὀνομάζει, τὸν δὲ Κύζικον φησὶ, πυθόμενον τὴν τῶν ἀριστέων γενεὰν, ξενίσαι.

v. 966. Δηΐλοχος δὲ τὸ ἱερὸν οὐκ ἐκβασίου Ἀπόλλωνος φησὶν εἶναι, ἀλλὰ Ἰασονίου Ἀπόλλωνος.

v. 976. Κλείτη δὲ, θυγάτηρ Μέροπος, Περκωσίου τὸ γένος, μάντεως, ἣν Κύζικος ἔγημεν, ὡς ἱστορεῖ Δηΐλοχος καὶ Ἔφορος.

v. 987. Χυτὸς λιμὴν ἐν Κυζίκῳ οὕτω καλούμενος. ἐπεχείρησαν γὰρ οἱ Πελασγοὶ χῶσαι αὐτὸν, ὥς φησι Δηΐλοχος, κατὰ ἔχθος τὸ πρὸς τοὺς Θεσσαλοὺς, ὑφ' ὧν ἐξεβέβληντο.

v. 989. Δηΐλοχος Θετταλοὺς εἶναί φησιν ἐγχειρογάστορας· τοὺς δὲ γηγενεῖς φησι τοῖς Ἀργοναύταις ἐπιβουλεῦσαι, δοκοῦντας λῃστὰς εἶναι.

v. 1037. περὶ τῆς μάχης καὶ Δηΐλοχος ἱστορεῖ. He is speaking of the battle in which Cyzicus was slain.

Ed. Par. 1652. p. 859. C. εἰς τοῦτον χρόνον τοῦ Σεμιραμείου γένους λήξαντος, Βελιταρᾶ κηπουρὸς ἐβασίλευσεν καὶ τὸ ἐκείνου γένος ἐξῆς μέχρι Σαρδαναπάλου, καθὰ Βίων καὶ Ἀλεξάνδρῳ δοκεῖ τῷ Πολυΐστορι.

1. De Historicis Græcis. p. 10.

v. 1061. *τοῦ δὲ λειμωνίου πεδίου μέμνηται Δηίλοχος, περί τε τοῦ τάφου Κυζίκου ὁ αὐτός.*

v. 1063. *περὶ δὲ τῆς Κλείτης φησὶ Δηίλοχος, ὑπο λύπης τελευτῆσαι.*

v. 1065. *Ἐυάνθης δὲ καὶ Δηίλοχος ἱστοροῦσιν ὅτι ἀπήγξατο ἡ Κλείτη, καὶ ὅτι ἡ ταύτης κρήνη ἐν Κυζίκῳ.*

L. II. v. 98. *Δηίλοχος δὲ ἐν πρώτῳ περὶ Κυζίκου καταπυκτευθῆναί φησιν αὐτὸν ὑπὸ Πολυδεύκους.* He is speaking of Amycus.

In Stephanus Byzantinus under the word *Λάμψακος* we find *ἔστι δὲ Φωκαέων κτίσμα, πάλαι Πιτυούσα λεγομένη, ὡς Δηίχορος ὁ Κυζικηνός*; so at least the passage stood until Vossius[1] suggested that for *Δηίχορος* should be read *Δηίλοχος*. Stephanus or his Epitomiser was probably lead to call Deilochus a native of Cyzicus, from observing that his writings related chiefly to that city.

EUDEMUS of PAROS.

[2]Clemens Alexandrinus accuses an historian of this name of stealing from the writings of [3]Melesagoras, but says that he was a native of Naxus; [4]Vossius, however, supposes him to be the same with the Eudemus mentioned by Dionysius. The author, whose Astrological History is referred to by [5]Clemens in another place, as well as by [6]Diogenes Laertius, and whose Geo-

1. De Historicis Græcis p. 351. This reading was also suggested by Joannes Meursius.

2. *Μελησαγόρου γὰρ * ἔκλεψεν Γοργίας ὁ Λεοντῖνος καὶ Εὔδημος ὁ Νάξιος, οἱ ἱστορικοί.* Stromatum, Lib. VI. p. 629. A. Ed. Par. 1629. * *ἔκλεψαν.*

3. The same with the Amelesagoras of Dionysius.

4. De Historicis Græcis, p. 365.

5. *Θάλην δὲ Εὔδημος ἐν ταῖς Ἀστρολογικαῖς ἱστορίαις τὴν γενομένην ἔκλειψιν τοῦ Ἡλίου προειπεῖν φησι, καθ' οὓς χρόνους συνῆψαν μάχην πρὸς ἀλλήλους Μηδοί τε καὶ Λυδοί, βασιλεύοντος Κυαξάρους μὲν τοῦ Ἀστυάγους πατρὸς Μήδων, Ἀλυάττου δὲ τοῦ Κροίσου Λυδῶν. συνᾴδει δὲ αὐτῷ καὶ Ἡρόδοτος ἐν τῇ πρώτῃ.* Stromatum, Lib. I. p. 302. A.

6. *δοκεῖ δὲ (ὁ Θαλῆς) κατά τινας πρῶτος ἀστρολογῆσαι καὶ ἡλιακὰς*

metrical History is quoted by Proclus (Commentary on Euclid. Lib. I. Prop. 26.) was a Peripatetic, as we learn from the same work of Proclus, (Definition of a plane Angle, and Prop. 32.) See also Prop. 15. and 44.

Ælian in his Treatise *περὶ ζώων ἰδιότητος* relates several strange stories on the authority of a writer of the name of Eudemus. The passages will be found in L. III. c. 20. 21. L. IV. c. 8. 45. 53. 56. L. V. c. 7. Gronovius in a note on the first of these passages, speaking of this Eudemus, says, Qui vixit ante bellum Peloponnesiacum, Paro, vel Naxo oriundus, et artis Astrologicæ scientiâ clarus. Adi J. G. Vossium de Historicis Græcis, p. 365. Vossius, however, is so far from saying that this Eudemus is the same either with the Parian or the writer on Astronomical subjects, that he expressly declares himself unable to give any account of him.

DEMOCLES of [1]PHIGALEA.

[2]Strabo quotes a passage from Demetrius Scepsius, in which the name of this writer occurs. *μιμνήσκεται δὲ (Δημήτριος ὁ Σκήψιος) πρὸς ταῦτα τῶν ὑπὸ Δημοκλεούς λεγομένων, σεισμούς τινας μεγάλους, τοὺς μὲν πάλαι περὶ Λυδίαν γενομένους καὶ Ἰωνίαν μέχρι τῆς Τρωάδος, ἱστοροῦντος, ὑφ' ὧν καὶ κῶμαι κατεπόθησαν, καὶ Σίπυλος κατεστράφη κατὰ τὴν Ταντάλου βασιλείαν, καὶ ἐξ ἑλῶν λίμναι ἐγένοντο, τὴν δὲ Τροίαν ἐπέκλυσε κῦμα.* Schweighæuser is inclined to suppose that he is the author referred to in the following passage of [3]Athenæus. *τὸν γὰρ Ἄδωνιν Γίγγρην καλεῖτε ὑμεῖς οἱ Φοίνικες, ὡς ἱστορεῖ Δημοκλείδης.*

ἐκλείψεις καὶ τροπὰς προειπεῖν, ὥς φησιν Εὔδημος ἐν τῇ περὶ τῶν ἀστρολογουμένων ἱστορίᾳ. in Thalete.

1. The Greek word in Dionysius is Φυγελεύς, which is certainly wrong. In Stephanus Byzantinus it is written Φιγαλεύς.

2. p. 101. Ed. Amst. 1707.

3. p. 174. F. Ed. Casaub.

HECATÆUS of MILETUS.

We learn from Suidas v. Ἑκαταῖος that his father's name was Hegesander; that he flourished about Ol. LXV. during the reign of Darius, who succeeded Cambyses; that he was a Scholar of Protagoras, and the first who composed a history in prose; and that Herodotus was much indebted to his writings. Under the word [1]Ἑλλάνικος Suidas says that Hecatæus flourished during the Persian wars.

This account is in part confirmed by Herodotus, who tells us that, when Aristagoras planned the revolt of the Ionian Cities from Darius, [2]Hecatæus in the first instance dissuaded the enterprise; and [3]afterwards, when the unfortunate events of the war had demonstrated the wisdom of his former advice, he recommended Aristagoras, in case he found himself under the necessity of quitting Ionia, to fortify some strong position in the island of Leros, and there to remain quiet until a favourable opportunity occurred of re-occupying Miletus. [4]We learn also from Herodotus that Hecatæus had visited Ægypt.

1. The words of Suidas are καὶ Ἑκαταίῳ τῷ Μιλησίῳ ἐπέβαλε, γεγονότι κατὰ τὰ Περσικὰ καὶ μικρῷ πρός. Kuster after Portus wishes to read μικρῷ πρό.

2. Ἑκαταῖος δ' ὁ λογοποιὸς πρῶτα μὲν οὐκ ἔα πόλεμον βασιλέϊ τῶν Περσεών ἀναιρέεσθαι, καταλέγων τά τε ἔθνεα πάντα, τῶν ἦρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ· ἔπειτεν δὲ οὐκ ἔπειθε, δεύτερα συνεβούλευε ποιέειν ὅκως ναυκράτεες τῆς θαλάσσης ἔσονται. ἄλλως μέν νυν οὐδαμῶς ἔφη λέγων ἐνορᾷν ἐσόμενον τοῦτο· ἐπιστάσθαι γὰρ τὴν δύναμιν τὴν Μιλησίων ἐοῦσαν ἀσθενέα· εἰ δὲ τὰ χρήματα καταιρεθείη τὰ ἐκ τοῦ ἱροῦ τοῦ ἐν Βραγχίδῃσι, τὰ Κροῖσος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατῆσαι τῆς θαλάσσης· καὶ οὕτω αὐτούς τε ἔξειν χρήμασι χρᾶσθαι, καὶ τοὺς πολεμιούς οὐ συλήσειν αὐτά· τὰ δὲ χρήματα ἦν ταῦτα μεγάλα, ὡς δεδήλωταί μοι ἐν τῷ πρώτῳ τῶν λόγων. Lib. V. c. 36.

3. Ἑκαταίου μεν νυν τοῦ Ἡγησάνδρου, ἀνδρὸς λογοποιοῦ, τουτέων μὲν ἐς οὐδετέρην στέλλειν ἔφερε ἡ γνώμη, ἐν Λέρῳ δὲ τῇ νήσῳ τεῖχος οἰκοδομησάμενον ἡσυχίην ἄγειν, ἢν ἐκπέσῃ ἐκ τῆς Μιλήτου· ἔπειτα δὲ ἐκ ταύτης ὁρμεώμενον, κατελεύσεσθαι ἐς τὴν Μίλητον. ταῦτα μὲν δὴ Ἑκαταίος συνεβούλευε. Lib. V. c. 125. The revolt of the Ionian Colonies from Darius took place in the first year of the 69th Olympiad.

4. πρότερον δὲ Ἑκαταίῳ τῷ λογοποιῷ, ἐν Θήβῃσι γενεηλογήσαντι

According to [1]Diogenes Laertius, Protagoras flourished Ol. LXXXIV. consequently Hecatæus could not have been his Scholar, as Suidas supposes. The Abbé Sevin (Mémoires de l'Académie des Inscriptions, T. vi. p. 472.) has two conjectures on this point; he suggests that we should either read Pythagoras instead of Protagoras; or that Suidas has by mistake said of the Milesian Hecatæus what was true of another Hecatæus, a native of Teos, who is mentioned by Strabo p. 953. Ed. Amst. 1707. [2]Vossius, from misunderstanding a passage in the same [3]Diogenes, erroneously conceives our Hecatæus to have been a Scholar of Heraclitus.

Of his title to the honour of being considered the first Prose-Writer of History we have already spoken. That Herodotus was much indebted to his writings is also stated by Hermogenes, De formis Oratoriis, Lib. ii. cap. ult. We shall translate the whole passage, as it contains an account of the style of Hecatæus. "Hecatæus the Milesian, to whom Herodotus was principally indebted, is a clear and perspicuous writer, and

ἑωϋτὸν καὶ ἀναδήσαντί τε τὴν πατριὴν ἐς ἑκκαιδέκατον θεὸν, ἐποίησαν οἱ ἱρεὲς τοῦ Διὸς οἷόν τι καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεωϋτόν· ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω ἐὸν μέγα, ἐξηρίθμεον δεικνύντες κολοσσοὺς ξυλίνους τοσούτους ὅσουσπερ εἶπον· ἀρχιρεὺς γὰρ ἕκαστος αὐτόθι ἵσταται ἐπὶ τῆς ἑωϋτοῦ ζοῆς εἰκόνα ἑωϋτοῦ· ἀριθμέοντες ὧν καὶ δεικνύντες οἱ ἱρέες ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς ἑωϋτῶν ἕκαστον ἐόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνος, διεξιόντες διὰ πασεών, ἕως οὗ ἀπέδεξαν ἁπάσας αὐτάς. Ἑκαταίῳ δὲ, γενεηλογήσαντι ἑωϋτὸν καὶ ἀναδήσαντι ἐς ἑκκαιδέκατον θεὸν, ἀντεγενεηλόγησαν ἐπὶ τῇ ἀριθμήσει, οὐ δεκόμενοι παρ' αὐτοῦ, ἀπὸ θεοῦ γενέσθαι ἄνθρωπον· ἀντεγενεηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν Πίρωμιν ἐκ Πιρώμιος γεγονέναι· ἐς ὃ τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς, Πίρωμιν ἐκ Πιρώμιος γενόμενον, καὶ οὔτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. Lib. ii. c. 143.

1. καὶ ἀκμάζειν κατὰ τὴν τετάρτην καὶ ὀγδοηκοστὴν Ὀλυμπιάδα, de Protagorâ.

2. De Historicis Græcis. p. 439.

3. The passage in Diogenes is as follows, Μεγαλόφρων δὲ γέγονε (ὁ Ἡράκλειτος) παρ' ὀντινοῦν καὶ ὑπερόπτης· ὡς καὶ ἐκ τοῦ συγγράμματος αὐτοῦ δῆλον, ἐν ᾧ φησι, Πολυμαθίη νόον οὐ διδάσκει. Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὖθίς τε Ξενοφάνεά τε καὶ Ἑκαταῖον. de Heraclito.

in some instances displays no inconsiderable sweetness of expression. As he wrote in the pure Ionic[1], and did not, like Herodotus, admit any mixture or variety of dialects, his diction is less poetical; in fact, he bestowed less pains upon this part of his work, and was less desirous of embellishing it. Although, therefore, his History consists principally of fables and marvellous stories, his writings give far less pleasure than those of Herodotus. For the mere thoughts and sentiments are not sufficient to the perfection of a work, but much also depends upon the diction; and the use of figurative expressions, the structure and connexion of the sentences, the harmonious flow of the language, and the proper adjustment of the pauses, all contribute to produce that pleasure, which we receive from the works of Herodotus, and of which there are various kinds arising from each particular species of writing. The inferiority, therefore, of Hecatæus was the natural consequence of his want of due pains and attention to the embellishment of his diction." [2]Eusebius quotes a passage from Porphyry, *ἀπὸ τοῦ ἀ φιλολογίας ἀκροάσεως*, which also states that Herodotus had

1. That Hecatæus wrote in the Ionic dialect, we learn also from Phrynichus v. *σκορπίζεται*. *Ἑκαταῖος μὲν τοῦτο λέγει, Ἰώνων. οἱ δ' Ἀττικοὶ σκεδάννυται φασί.* See also Eustathius in Hom. p. 1441. Ed. Rom. *Ἑκαταῖος δέ, οἱ Βιαντίδαι ἄνδρες σπουδαιέστατοι ἐγένοντο.* Compare Pausanias, Lib. ii. c. 18. From Julius Pollux, Lib. i. c. 5. we learn that the word *χειρογάστορες* was used by Hecatæus to signify persons, who got their livelihood by manual labour. In the Etymologicum Magnum we find, v. *γέγειος, ὁ ἀρχαῖος· παρὰ Ἑκαταίῳ.* The remainder of the article is exceedingly corrupt; and v. *μέτασσαι. δύναται δὲ καὶ οὕτως ἐπίσσας λέγεσθαι Ἰωνικῶς· παρ' Ἑκαταίῳ ἔστιν ἔπισσαι, αἱ ἐπιγιγνόμεναι τοῖς προγόνοις.* Dionysius says, in his Epistle to Cnæus Pompey, that Herodotus is the best model of the Ionic dialect; by which he appears from this passage of Hermogenes to mean the mixed and ornamented Ionic.

2. *ἢ ὡς Ἡρόδοτος ἐν τῇ δευτέρᾳ πολλὰ Ἑκαταίου τοῦ Μιλησίου κατὰ λέξιν μετήνεγκεν ἐκ τῆς περιηγήσεως, βραχέα παραποιήσας, τὰ τοῦ Φοίνικος ὀρνέου, καὶ περὶ τοῦ ποταμίου ἵππου, καὶ τῆς θήρας τῶν Κροκοδείλων.* Eusebii Præp. Evang. (Ed. Par. 1628.) p. 466. B. See Herodot. Lib. ii. cc. 73. 71. 68.

borrowed considerably from Hecatæus. The Abbé Sevin conceives that [1]Clemens Alexandrinus accuses Hecatæus in his turn of having stolen from Cadmus; but the passage seems rather to mean that he borrowed from Melesagoras.

The references to his works are numerous, and shew that he was a very voluminous writer. Suidas tell us that he wrote a History; [2]Strabo mentions it, and refers to the first Book, as will appear from a comparison of the [3]passages cited below with Stephanus Byzantinus v. Λάκμων. It is also referred to by Stephanus under the words Οἴνη and Φάλαννα, and by the Scholiast on [4]Apollonius Rhodius. To this work we must also refer the passage in the sixth Book of [5]Herodotus, which gives an account of the expulsion of the Pelasgi from Attica.

The passage quoted by Demetrius Phalareus, Sect. 12. was probably the introductory sentence of this history: Ἑκαταῖος

1. Stromatum, Lib. vi. p. 629. A.

2. ἔτι δ' Ἑκαταῖος, ὁ τὴν ἱστορίαν συντάξας. p. 942. Ed. Amst. 1707. Strabo is recounting the names of the celebrated natives of Miletus. See also Solinus, c. 43.

3. βελτίων δ' Ἑκαταῖος, ὃς φησι τὸν ἐν τοῖς Ἀμφιλόχοις Ἴναχον ἐκ τοῦ Λακμοῦ ῥέοντα, ἐξ οὗ καὶ ὁ Αἴας ῥεῖ, ἕτερον εἶναι τοῦ Ἀργολικοῦ· ὠνομάσθαι δ' ὑπὸ Ἀμφιλόχου, τοῦ καὶ τὴν πόλιν Ἄργος Ἀμφιλοχικὸν καλέσαντος· τοῦτον μὲν οὕτω φησὶν εἰς τὸν Ἀχελῶον ἐκβάλλειν, τὸν δὲ Αἴαντα εἰς Ἀπολλωνίαν πρὸς τὴν δύσιν ῥεῖν. p. 417. Ed. Amst. 1707. τὸν δ' Ἄωον Αἴαντα καλεῖ Ἑκαταῖος, καί φησιν ἀπὸ τοῦ αὐτοῦ τόπου, τοῦ περὶ Λάκμον, μᾶλλον δὲ τοῦ αὐτοῦ μυχοῦ, τόν τε Ἴναχον ῥεῖν εἰς Ἄργος πρὸς νότον, καὶ τὸν Αἴαντα πρὸς ἑσπέραν εἰς τὸν Ἀδρίαν. p. 486. Λάκμων, ἄκρα τοῦ Πίνδου ὄρους, ἐξ ἧς ὁ Ἴναχος καὶ Αἴας ῥεῖ ποταμός, ὡς Ἑκαταῖος ἐν πρώτῳ. Stephanus Byzantinus v. Λάκμων.

4. περὶ ἧς Ἑκαταῖος ἐν τῇ πρώτῃ τῶν ἱστοριῶν λέγει. Lib. i. v. 551.

5. Πελασγοὶ, ἔπειτεν ἐκτὸς Ἀττικῆς ὑπὸ Ἀθηναίων ἐξελάθησαν, εἴτε ὧν δὴ δικαίως, εἴτε ἀδίκως, τοῦτο γὰρ οὐκ ἔχω φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἑκαταῖος μὲν ὁ Ἡγησάνδρου ἔφησε ἐν τοῖσι λόγοισι λέγων ἀδίκως. ἔπειτεν γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώρην, τήν σφισι ὑπὸ τὸν Ὑμησσὸν ἐοῦσαν ἔδοσαν οἰκῆσαι μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολίν κοτε ἐληλαμένου· ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξειργασμένην εὖ, τὴν πρότερον εἶναι κακήν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἵμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν αὐτοὺς, οὐδεμίην ἄλλην πρόφασιν προϊσχομένους τοὺς Ἀθηναίους. c. 137.

Μιλήσιος ὧδε μυθεῖται· τάδε γράφω ὥς μοι ἀληθέα δοκέει εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοί τε καὶ γελοῖοι, ὡς ἐμοὶ φαίνονται, εἰσίν. To his history we must also assign the passage quoted by Longinus, Sect. 27. ὡς καὶ παρὰ τῷ Ἑκαταίῳ· Κῆυξ δὲ, ταῦτα δεινὰ ποιούμενος, αὐτίκα ἐκέλευε τοὺς Ἡρακλείδας ἐκχωρεῖν· οὐ γὰρ ὑμῖν δυνατός εἰμι ἀρήγειν. Ὡς μὴ ὧν αὐτοί τε ἀπολήσθε, κἀμὲ τρώσητε, ἐς ἄλλον τινὰ δῆμον ἀποίχεσθε[1]—Several passages referred to by Strabo[2]: The explanation of the story of Cerberus, quoted by Pausanias Laconicis, c. 25. ἀλλὰ Ἑκαταῖος μὲν ὁ Μιλήσιος λόγον εὗρεν εἰκότα, ὄφιν φήσας ἐπὶ Ταινάρῳ τραφῆναι δεινὸν, κληθῆναι δὲ ἅδου κύνα, ὅτι ἔδει τὸν δηχθέντα τεθνάναι παραυτίκα ὑπὸ τοῦ ἰοῦ· καὶ τοῦτον ἔφη τὸν ὄφιν ὑπὸ Ἡρακλέους ἀχθῆναι παρ' Εὐρυσθέα.—and two other passages referred to by the same author[3].—A passage in Athenæus, Lib. ii. p. 35. Ἑκαταῖος δ' ὁ Μιλήσιος, τὴν ἄμπελον ἐν Αἰτωλίᾳ λέγων εὑρεθῆναι, φησὶ καὶ τάδε. Ὀρεσθεὺς ὁ Δευκαλίωνος ἦλθεν εἰς

1. This passage is given as it stands in Toup's edition.

2. Παρ' Ἑκαταίῳ δὲ Κιμμερίδα πόλιν. p. 459.

Ἑκαταῖος μὲν οὖν ὁ Μιλήσιος περὶ τῆς Πελοποννήσου φησὶν, ὅτι πρὸ τῶν Ἑλλήνων ᾤκησαν αὐτὴν Βάρβαροι. p. 494.

Ἑκαταῖος δ' ὁ Μιλήσιος ἑτέρους λέγει τῶν Ἠλείων τοὺς Ἐπειούς· τῷ γοῦν Ἡρακλεῖ συστρατεῦσαι τοὺς Ἐπειοὺς ἐπὶ Αὐγείαν καὶ συνανελεῖν αὐτῷ τόν τε Αὐγείαν καὶ τὴν Ἦλιν· φησὶ δὲ καὶ τὴν Δύμην Ἐπειΐδα καὶ Ἀχαΐδα. p. 524.

Ταύτην δέ φησιν Ἑκαταῖον τὸν Μιλήσιον δέχεσθαι τὴν Ἀμισόν. p. 830. See Eustathius on Homer. p. 361. Ed. Rom.

Ὅπερ Ἑκαταῖος μὲν ἐμφαίνει τὸ αὐτὸ εἶναι νομίζων τῷ ὑπὸ τοῦ ποιητοῦ Φθειρῶν ὄρει λεγομένῳ, p. 942. See also a passage, p. 723. which inclines the Oxford Editor of Strabo to think that Hecatæus was the author of a Poem entitled ἡ Φορωνίς.

3. Ταύτῃ τῇ Αὔγῃ, τῷ Ἑκαταίου λόγῳ, συνεγένετο Ἡρακλῆς, ὁπότε ἀφίκοιτο ἐς Τέγεαν· τέλος δὲ καὶ ἐφωράθη τετοκυῖα ἐκ τοῦ Ἡρακλέους, καὶ αὐτὴν ὁ Ἀλεὸς ἐσθέμενος ὁμοῦ τῷ παιδὶ ἐς λάρνακα ἄφησιν ἐς θάλασσαν· καὶ ἡ μὲν ἀφίκετο ἐς Τεύθραντα δυνάστην ἄνδρα ἐν Καΐκου πεδίῳ, καὶ συνῴκησεν ἐρασθέντι τῷ Τεύθραντι. Arcadicis. c. 4. And again, with reference to the same Auge, οὐχ ὁμολογοῦντες Ἑκαταίῳ τὰ ἐς αὐτήν. c. 47.

Αἰτωλίαν ἐπὶ βασιλείᾳ, καὶ κύων αὐτῷ στέλεχος ἔτεκε· καὶ ὃς ἐκέλευσεν αὐτὸ κατορυχθῆναι· καὶ ἐξ αὐτοῦ ἔφυ ἄμπελος πολυστάφυλος· διὸ καὶ τὸν αὐτοῦ παῖδα Φύτιον ἐκάλεσε· τούτου δ' Οἰνεὺς ἐγένετο κληθεὶς ἀπὸ τῶν ἀμπέλων. οἱ γὰρ παλαιοί, φησὶν, Ἕλληνες οἴνας ἐκάλουν τὰς ἀμπέλους· Οἰνέως δ' ἐγένετο Λίτωλος[1]—A passage from the Scholiast on Sophocles[2]—Another from the Scholiast on Euripides[3]—Several passages from the Scholiast on Apollonius Rhodius[4]—Two passages from Ælian[5]—One in Eustathius on Homer[6];—and lastly, a passage in Arrian[7]. Perhaps, however, some of these

1. Compare Pausanias. Phocicis, c. 38. Ὀρεσθεῖ τῷ Δευκαλίωνος βασιλεύοντι, ἐν τῇ χώρᾳ (Λοκρῶν τῶν καλουμένων Ὀζυλῶν) κύων ἔτεκεν ἀντὶ σκύλακος ξύλον· κατορύξαντος δὲ τοῦ Ὀρεσθέως τὸ ξύλον, ἅμα τῷ ἦρι φυῆναι ἄμπελον ἀπ' αὐτοῦ λέγουσι, καὶ ἀπὸ τοῦ ξύλου τῶν ὄζων γενέσθαι τὸ ὄνομα τοῖς ἀνθρώποις.

2. Ἔνιοι οὐ τὸν Ἀταλάντης Παρθενοπαῖόν φασι στρατεῦσαι, ἀλλὰ τὸν Ταλαοῦ, ὃν ἔνιοι διὰ τοῦ κ Καλαὸν προσαγορεύουσι, καθάπερ Ἀρίσταρχος ὁ Τεγεάτης καὶ Φιλοκλῆς ἱστοροῦσι· συγγραφέων δὲ, Ἑκαταῖος ὁ Μιλήσιος. Œd. C. v. 1320. ed. Brunck.

3. Καθάπερ ἄλλοι τέ φασι, καὶ Ἑκαταῖος γράφων οὕτως· ὁ δὲ Αἴγυπτος αὐτὸς μὲν οὐκ ἦλθεν εἰς Ἄργος. Orest. v. 869. ed. Beck.

4. Ὅτι δὲ ἐλάλησεν ὁ κριὸς καὶ Ἑκαταῖος φησιν. Lib. i. v. 256.

ἡ δὲ μέθυσος Ἀμαζὼν ἐκ τῆς πόλεως παρεγένετο πρὸς * λυτίδαν, ὥς φησιν Ἑκαταῖος. Lib. ii. v. 948.

οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας ὥς φησιν Ἑκαταῖος καὶ Ἡσίοδος. Lib. iv. v. 266.

5. τὴν μὲν ὕδραν τὴν Λερναίαν, τὸν ἆθλον τὸν Ἡράκλειον, ᾠδέτωσαν ποιηταὶ καὶ μύθων ἀρχαίων συνθέται, ὥνπερ οὖν καὶ Ἑκαταῖος ὁ λογοποιός ἐστιν. Lib. ix. c. 23.

καὶ λέγει μὲν ὁ Ἑκαταῖος ὁ Μιλήσιος Ἀμφιάρεων τὸν Ὀικλέους κατακοιμίσαι τὴν φυλακὴν, καὶ ὀλίγου παθεῖν ὅσα λέγει. Lib. xiii. c. 22.

6. Il. 3. v. 6. ἱστορεῖται δὲ καὶ ὅτι κέρατα παρατίθενται καὶ ἐν σχήματι κριῶν, ὡς Ἑκαταῖός φησι, κρόταλα ψοφοῦσι καὶ οὕτω τὰς πυγμαιομάχους γεράνους ἀμύνονται καταφρονούσας ἄλλως τοῦ μήκους. See also the Scholia published by Villoison.

7. Γηρυόνην δὲ, ἐφ' ὅντινα ὁ Ἀργεῖος Ἡρακλῆς ἐστάλη πρὸς Εὐρυσθέως τὰς βοῦς ἀπελάσαι τὰς Γηρυόνου καὶ ἀγαγεῖν ἐς Μυκήνας, οὐδέν τι προσήκειν τῇ γῇ τῶν Ἰβήρων Ἑκαταῖος ὁ λογοποιὸς λέγει· οὐδὲ ἐπὶ νῆσον τινὰ

passages, particularly those relating to the labours of Hercules, ought rather to be assigned to his genealogical work.

This work contained several Books: the first and second are mentioned in Stephanus Byzantinus[1]; the second by Harpocration[2]; the third by Athenæus[3]; the fourth in Stephanus Byzantinus[4].

We have the testimony of Strabo, that Hecatæus was one of the earliest writers on geographical subjects: *οἵ τε γὰρ πρῶτοι θαῤῥήσαντες αὐτῆς (τῆς γεωγραφικῆς) ἅψασθαι τοιοῦτοί τινες ὑπῆρξαν, Ὅμηρός τε καὶ Ἀναξίμανδρος ὁ Μιλήσιος, καὶ Ἑκαταῖος ὁ πολίτης αὐτοῦ.* p. 1. And again, p. 13. *τὸν δὲ Ἑκαταῖον καταλιπεῖν γράμμα, πιστούμενον ἐκείνου εἶναι ἐκ τῆς ἄλλης αὐτοῦ γραφῆς.* Agathamerus, p. 2. Ed. Huds. says that Hecatæus corrected a map of the world, which had been delineated by Anaximander. *Ἀναξίμανδρος ὁ Μιλήσιος, ἀκουστὴς Θάλεω, πρῶτος ἐτόλμησε τὴν οἰκουμένην ἐν πίνακι γράψαι· μεθ' ὃν Ἑκαταῖος ὁ Μιλήσιος, ἀνὴρ πολυπλανὴς, διηκρίβωσεν, ὥστε θαυμασθῆναι τὸ πρᾶγμα. Ἑλλάνικος γὰρ Λέσβιος ἀνὴρ πολυΐστωρ ἁπλάστως παρέδωκε τὴν ἱστορίαν.* In opposition to Strabo, Agatharchides (p. 47. Ed. Huds.) says that Hecatæus

τινὰ Ἐρύθειαν ἔξω τῆς μεγάλης θαλάσσης σταλῆναι Ἡρακλέα· ἀλλὰ τῆς ἠπείρου τῆς περὶ Ἀμπρακίαν τε καὶ Ἀμφιλόχους βασιλέα γενέσθαι Γηρυόνην, καὶ ἐκ τῆς ἠπείρου ταύτης ἀπελάσαι Ἡρακλέα τὰς βοῦς οὐδὲ τοῦτον φαῦλον ἆθλον τιθέμενον. Lib. ii. p. 126. ed. Ams. 1668. See Eustathius on Dionysius Periegetes. v. 558.

1. *Ἑκαταῖος γενεαλογιῶν πρώτῳ.* v. Μελία. See also v. Ἀμφαναί. *Ἑκαταῖος γενεαλογιῶν δευτέρῳ· ἡ δὲ Θεμισκύρη πεδίον ἐστὶν ἀπὸ Χαδισίης μέχρι Θερμωδόντος.* v. Χαδισία. See the Scholiast on Apollonius Rhodius, Lib. ii. v. 1002. *Χαδησίας δὲ αὐτὰς εἶπεν Ἑκαταῖος ἀπὸ τοῦ χαδῆσαι.*

2. v. *ἀδελφίζειν.* Originally the passage stood, *παρ' Ἑκαταίῳ τῷ Μιλησίῳ ἐν β' Ἡρωελεγείων.* Vossius suggested that *Ἡρωελεγείων* was a corruption of *γενεαλογιῶν.* The Abbé Sevin wishes to read *Ἡρωικῶν γενεαλογιῶν.*

3. *Ἀρκαδικὸν δὲ δεῖπνον διαγράφων ὁ Μιλήσιος Ἑκαταῖος ἐν τῇ τρίτῃ τῶν γενεαλογιῶν μάζας φησὶν εἶναι καὶ ὕεια κρέα.* Lib. ii. p. 148. ed. Cas.

4. *Ἑκαταῖος τετάρτῃ γενεαλογιῶν.* v. Μύγισοι. See also v. Τρεμίλη.

confined himself to the description of the eastern parts of the world. ὅτι φησὶ, τῆς ὅλης οἰκουμένης ἐν τέταρσι κυκλιζομένης μέρεσιν· ἀνατολῆς, λέγω, δύσεως, ἄρκτου, καὶ μεσημβρίας· τὰ μὲν πρὸς ἑσπέραν ἐξείργασται Λύκος τε καὶ Τιμαῖος· τὰ δὲ πρὸς ἀνατολὰς, Ἑκαταῖος καὶ Βάσιλις. Of the two, the opinion of Strabo appears to be the more deserving of credit, since he actually quotes a work of Hecatæus, under the title of γῆς περίοδος[1]. Ammianus Marcellinus also mentions him as a writer on geographical subjects. Speaking of the Euxine Sea, he says, (Lib. xxii.) "Omnis autem ejus velut insularis circuitûs littorea navigatio viginti tribus dimensa millibus stadiorum, ut Eratosthenes affirmat, et Hecatæus, et Ptolemæus, aliique hujusmodi cognitionum scientissimi scrutatores, in speciem Scythici arcus nervo coagmentati geographiæ totius assensione formatur." See also Festi Rufi Avieni ora maritima, Lib. i. v. 42.

Whether the treatises, which we find quoted in various writers under the titles of Εὐρώπης περίοδος, Ἀσίας περιήγησις, Λιβύης περιήγησις, Αἰγύπτου περιήγησις, were distinct works or parts of this larger work, cannot now be ascertained.

The first is quoted by Athenæus, Lib. x. p. 447. ed. Casaub. ἐν δὲ τῇ τῆς Εὐρώπης περιόδῳ Παιονάς φησι (Ἑκαταῖος) πίνειν βρύτον ἀπὸ τῶν κριθῶν καὶ παραβίην ἀπὸ κέγχρου καὶ κονύζης. ἀλείφονται δὲ, φησὶν, ἐλαίῳ ἀπὸ γάλακτος, by Harpocration, vv. Κύπασσις, Λοιδίας, and very frequently in Stephanus Byzantinus[2].

1. Ἐπαινεῖ δὲ μάλιστα τὴν Ἑκαταίου τοῦ Μιλησίου καὶ Μενεκράτους τοῦ Ἐλαΐτου, τῶν Ξενοκράτους γνωρίμων ἀνδρῶν, δόξαν, καὶ τὴν Παλαιφάτου· ὧν ὁ μὲν ἐν γῆς περιόδῳ φησίν· ἐπὶ δ' Ἀλαζίᾳ πόλει ποταμὸς * ὁ Ῥύμος ῥέων διὰ Μυγδόνης πεδίου ἀπὸ δύσιος ἐκ τῆς λίμνης τῆς Λασκυλίτιδος ἐς Ῥυνδακὸν ἐσβάλλει· ἔρημον δὲ εἶναι νῦν τὴν Ἀλαζίαν λέγει· κώμας δὲ πολλὰς τῶν Ἀλαζώνων οἰκεῖσθαι, δι' ὧν Ὀδρύσσης ῥεῖ· ἐν δὲ ταύταις τὸν Ἀπόλλωνα τιμᾶσθαι διαφερόντως, καὶ μάλιστα κατὰ τὴν ἐφόρειαν τῶν Κυζικηνῶν. p. 828. See also Eustathius on Homer. p. 363. And again, p. 829. ὁ δὴ Ἑκαταῖος λέγει ἐπέκεινα τῶν ἐκβολῶν αὐτοῦ. See also Harpocration. v. Καλαύρεια. * Ὀδρύσσης.

2. Besides the passages here alluded to, see under vv. Αἰθάλη. Ἄμπελος.

v. Χερρόνησος. ἔστι δευτέρα πόλις ἐν τῇ Θράκῃ Χερρόνησος, περὶ ἧς Ἑκαταῖος ἐν Εὐρώπῃ· ἐν δ' αὐτοῖσι πόλις Χερρόνησος, ἐν τῷ ἰσθμῷ τῆς Χερρονήσου· καὶ τὸν πολίτην Χερρονήσιόν φησιν· Ἀψινθίοισι πρὸς μεσημβρίαν * ὁμορέουσι Χερρονησίται, ἀπὸ τῶν πύργων ἐσημήναντο τοῖσιν Ἀθηναίοισι τὸ γεγονός[1]. * ὁμουρέουσι.

v. Χίος. Ἑκαταῖος Εὐρώπῃ· Χῖοι κατὰ Ἐρυθράς. ἐν δὲ πόλις Χίος, ἀπὸ Χίου τῆς Ὠκεανοῦ, ἢ ἀπὸ τῆς χιόνος τῆς ἐκεῖ γιγνομένης πολλῆς, ἢ ἀπὸ νύμφης τῆς Χιόνος.

v. Χοιράδες. Ἑκαταῖος Εὐρώπῃ. Τιβαροῖσι δὲ πρὸς ἥλιον ἀνίσχοντα Μοσσύνοικοι ὁμουρέουσιν, ἐν δ' αὐτοῖσι Χοιράδες πόλις.

v. Ὡρικός. Ἑκαταῖος λιμένα καλεῖ Ἠπείρου τὸν Ὡρικὸν ἐν τῇ Εὐρώπῃ· μετὰ δὲ, Βουθρωτὸς πόλις· μετὰ δὲ, Ὡρικὸς λιμήν. See Eustathius on Dionysius Periegetes v. 321.

v. Κρίσα. Ἑκαταῖος Εὐρώπῃ· ἀπὸ Κρίσου Φωκίου. We should perhaps read Κρίσου τοῦ Φώκου. Compare Stephanus v. Φώκις. and Eustathius on Homer. p. 274. ed. Rom.

Ἄμπελος. Ἀρίνθη. (in which article we should probably read, πόλις Οἰνώτρων, ἐν μεσογείῳ. See Ἀρτεμίσιον. Ἰξιάς. Κόσσα. Μαλάνιος. Μενεκίνη.) Αἰζική. Ἀρτεμίσιον. Γαληψός. Δανδάριοι. Δάρσιοι. Δατύλεπτοι. Δαξάροι. Δεσιλοί. Δισοραί. Ἐλεύη. Ἐλεύτιοι. Ἐλιβύργη. Ἐντριβαί. Ἐπιλευκάδιοι. Εὐρυμεναί. Ζάγκλη. Ζώνη. Ἠδοί. Ἰλαραυγάται. Ἰμφής. Ἰμέρα. Ἰξιάς. Ἴστροι. Ἴτων. Καλάθη. Καπρίη. Κάπυα. Καρδησός. Καρκινίτης. Καυλικοί. Κόρινθος. Κόρσεαι. Κορώνεια. Κόσσα. Κραβασία. Κράνων. Κρήστων. Κρόβυζοι. Κρομούσα. Κρόταλλα. Κύπασις. Λαμητῖνοι. Λῆμνος. Λιβυρνοί. Λιλύβαιον. Λίμναι. Δοκροὶ ἐπιζεφύριοι. Μαδυτός. Μαινόβωρα. Μαστιανοί. Ματυκέται. Μέδμη. Μαλάνιος. Μελάγχλαινοι. Μενεκίνη. Μέντορες. Μήκιστον. Μηκύβερνα. Μήλουσσα. Μίσγητες. Μολυβδάνα. Μόνοικος. Μοτύη. Μυλαί. Μυργέται. Μύρινα. Νίναια. Νύραξ. Νῶλα. Ξάνθοι. Οἰνοῦσσαι, Ὀλιζών. Ὀλύκραι. Ὀργάλημα. Ὀρέσται. Ὀρέστη. Πευκετίαντες. Σάτραι. Σατροκέναι. Σικάνη. Σινδοναῖοι. Σκαιοί. Σκύλλαιον. Σμίλα. Σολοῦς. Συρακοῦσαι. Συώπιοι. Τιπάνισσαι. Τριζοί. Τρίσπλαι. Ὑδρέα. Ὑθμῖται. Φάγρης. Φωκίς. Χαλκίς. Χανδάνη. Χελιδόνιον. Χαλάστρα. Ὑοψ. Χαιρώνεια. Χάλαιον. Κατάνη. Δωδώνη in fragmento. Κύρνος.

1. In the latter part of this passage there is great confusion; the concluding words are taken from Herodotus Lib. ix. c. 118.

The work entitled Ἀσίας περιήγησις is also quoted by Athenæus, who says, however, that Callimachus ascribed it to another author. Ἑκαταῖος δ' ὁ Μιλήσιος ἐν Ἀσίας περιηγήσει (εἰ γνήσιον τοῦ συγγραφέως τὸ βιβλίον· Καλλίμαχος γὰρ Νησιώτου αὐτὸ ἀναγράφει [1]) ὅστις οὖν ὁ ποιήσας, λέγει οὕτω· Περὶ τὴν Ὑρκανίην θάλασσαν καλεομένην οὔρεα ὑψηλὰ καὶ δασέα ὕλησι, ἐπὶ δὲ τοῖσιν οὔρεσιν ἄκανθα κυνάρα. Καὶ ἑξῆς· Πάρθων πρὸς ἥλιον ἀνίσχοντα Χοράσμιοι οἰκοῦσι, γῆν ἔχοντες καὶ πεδία καὶ οὔρεα· ἐν δὲ τοῖσιν οὔρεσι δένδρεα ἔνι ἄγρια, ἄκανθα κυνάρα, ἰτέα, μυρίκη· καὶ περὶ τὸν Ἰνδὸν δέ φησι ποταμὸν γίγνεσθαι τὴν κυνάραν. Lib. ii. p. 70. ed. Casaub. Part of this passage is quoted by Stephanus Byzantinus v. Χορασμίη. And again, Lib. ix. p. 410. ὡς καὶ Ἑκαταῖος δηλοῖ, ἢ ὁ γεγραφὼς τὰς περιηγήσεις ἐν τῇ Ἀσίᾳ ἐπιγράφομένῃ. Γυναῖκες δὲ ἐπὶ τῆς κεφαλῆς ἔχουσι χειρόμακτρα. In which last passage Athenæus appears to suggest a doubt whether any of those works, which bore the title of περιηγήσεις, were really written by Hecatæus. In Stephanus Byzantinus, however, v. Ἄβαρνος, the description of Asia is expressly ascribed to our Hecatæus. Ἑκαταῖος δ' ὁ Μιλήσιος ἐν Ἀσίας περιηγήσει Λαμψάκου ἄκρην εἶναί φησιν. Whoever was the real author of the work, the similarity of style observable in the passages quoted from the different περιηγήσεις will induce us to believe that they were all the productions of the same pen. Thus in the same Stephanus:

v. Παρικάνη. Ἑκαταῖος Ἀσίᾳ. ἐν δ' αὐτοῖσι πόλις Παρικάνη οὔνομα.

v. Ὑώπη. Ἑκαταῖος Ἀσίᾳ. ἐν δὲ πόλις Ὑώπη. οἱ δὲ ἄνθρωποι ἐσθῆτα φορέουσιν, οἵην περ Παφλάγονες.

v. Χοῖ. Ἑκαταῖος Ἀσίᾳ. ἐς μὲν τοῦτο ἡ Βεχειρικὴ, ἔχονται δ' αὐτῶν Χοῖ. καὶ πάλιν, μέχρι μὲν τούτων Χοῖ. καὶ πάλιν, Χοῖσι δ' ὁμουρέουσι πρὸς ἥλιον ἀνίσχοντα Δίζηρες.

v. Ὠπίαι. Ἑκαταῖος Ἀσίᾳ. ἐν δ' αὐτοῖς οἰκέουσιν ἄνθρω-

1. See Schweighæuser's Note on the passage.

ποι παρὰ Ἰνδὸν ποταμὸν Ὠπίαι· ἐν δὲ τεῖχος βασιλήιον· μέχρι τούτου Ὠπίαι· ἀπὸ τούτου ἐρημίη μέχρις Ἰνδῶν[1].

The description of Africa is referred to by Stephanus Byzantinus, under the word Ψύλλοι. Ἑκαταῖος περιηγήσει Λιβύης· ὁ Ψυλλικὸς κόλπος μέγας καὶ βαθὺς, τριῶν ἡμερῶν πλοῦς[2]. The description of Egypt under the word Χέμμις. ὡς Ἑκαταῖος ἐν περιηγήσει Αἰγύπτου· ἐν Βούτοις περὶ τὸ ἱερὸν τῆς Λητοῦς, ἔστι νῆσος Χέμβις ὄνομα, ἱρὴ τοῦ Ἀπόλλωνος· ἔστι δ' ἡ νῆσος μεταρσίη, καὶ περιπλεῖ ἐπὶ τοῦ ὕδατος, καὶ κινεῖται (ἐπὶ τοῦ ὕδατος.)[3] Stephanus Byzantinus[4] refers to a geographical work of Hecatæus, under the general title of Περιήγησις, of which Athenæus[5] also quotes the second Book. The first Book is referred to by Harpocration v. Ῥοδωνιά. It is worthy of remark, that all the passages in Stephanus relate either to Ægypt, or to countries either in Africa or border-

1. See also under the words Ἀπάτουρον. Γάνδαρα. Γάνδροι. Ἐρυθρά. Ζαυηκές. Ζήβυττις. Ζυγαντίς. Θρίγκη. Ἰάμαι. Ἰαγξούατις. Ἰξιβάται. Ἱππόνησος. Ἰσσηδόνες. Καστάπυρος. Καρδυτόν. Κεδρέαι. Κόραξοι. Κόρδυλος. Καλατίαι. Κορύδαλλα. Κρόσσα. Κύλανδος. Κυνή. Κύρβη. Κώρυκος. Κανθηλία. Κραδη. Κρῶς. Λάδη. Λαμπώνεια. Λιρνίτεια. Μάκρωνες. Μάρες. Μάρμακες. Μέγασα. Μέδμασα. Μελανίππιον. Μέλισσα. Μέσσαβα. Μηδία. Μίλητος. Μιμνηδός. Μόσχοι. Μύης. Μυκοί. Μύλισιν. Μυόνησος. Ναγίδος. Ξάνθος. Ξύλος. Οἰάνθη. Πάταρα. Πάτρασις. Σίγη. Σίδη. Σιδήλη. Σίδουσσα. Σιδών. Σινδία. Σιτάκη. Σκυλάκη. Σόλοι. Στεφανίς. Στρύη. Τείρια. Τνώσσος. Ὑβέλη. Φαναγόρεια. Φελλός. Χανδανάκη. Χάραδρος. Δῶρος in fragmento.

2. See also vv. Ἐλένειος. Εὐδείπνη. Μεταγώνιον. Μῶλυς. Ὀνειαβάτης. Στοῖαι. Φασήλουσσαι. Φοινικοῦσσαι. Κύβος. Κυνόσσημα.

3. The words, which are included in brackets, should probably be omitted. Compare Herodotus, Lib. ii. c. 156. from which passage we are inclined to read ἐν Βούτοις παρὰ τὸ ἱερόν. See also vv. Λίηβρις. Νεῖλος. Συῖς. Ταβις. Ὑσαεῖς. Σῆνος.

4. See the words Γαῦλος. Δούλων πόλις. Θίγγη. Ἱεράφη. Καλαμένθη. Καμαρηνοί. Μαγδωλός. Μάζυες. Μάσκυτος. Ἀθάρραβις, Ἑκαταῖος δ' ἐν δευτέρῳ περιηγήσεως. Κύρη.

5. Ἑκαταῖος δὲ ἐν δευτέρῳ περιηγήσεως εἰπὼν περὶ Αἰγυπτίων, ὡς ἀρτοφάγοι εἰσὶν, ἐπιφέρει, τὰς κριθὰς εἰς τὸ πόμα καταλέουσιν. Compare

ing upon it. Under the word Τένεδος, in Stephanus Byzantinus, we find ὡς Ἑκαταῖος ἐν Ἑλληνοπόντῳ. This treatise probably formed a part of the description either of Europe or of Asia[1].

The supposition that the Milesian Hecatæus wrote a description of Ægypt receives some support from the passage of Diodorus Siculus already cited in our account of Cadmus, in which he says that Cadmus, and Hellanicus, and Hecatæus had recourse to fable in order to account for the annual overflowing of the Nile. Arrian[2] says expressly that such a work was extant in his time under the name of Hecatæus, although he appears uncertain whether Hecatæus was really the author. If we compare the Scholiast[3] on Apollonius Rhodius, Lib. iv. v. 259. with

pare Eustathius in Hom. p. 1270. Lib. x. p. 447. And again, Lib. x. p. 418. Αἰγυπτίους δ' Ἑκαταῖος ἀρτοφάγους φησὶν εἶναι, κυλληστίας ἐσθιόντας, τὰς δὲ κρίθας εἰς ποτὸν καταλέοντας. See also Lib. iii. p. 114.

1. In addition to the passages already pointed out, Stephanus Byzantinus refers to Hecatæus in many other places, but without mentioning to what particular work. See vv. Ἄβοτις. Ἄβροι. Ἀγάμεια. Ἀδρία. Αἰγάτης. Αἰγιαλός. Αἰγώνεια. Αὔσιγδα. Βαιάκη. Βάντιοι. Βολβιτίνη. Γέφυρα. Γιγγλυμώτη. Γρύνοι. Ἔριμον. Ἑρμώνασσα. Ἔφεσος. Θορικός. Ἰαπυγία. Καβησσός. Κανθήλη, Καυλωνία. Καρύανδα. Κρομμύων. Κῦνος. Μυρικοῦς. Λίπαξος. Ναρβών. Οἰδάντιον. Σερμυλία. Σεσάρηθος. Σίξος. Χάλυβες. Φάκουσσα. See also Harpocration v. Ὀξυθύμια, and a corrupt article in Hesychius, ὑπ' αὐτήν.

2. Αἴγυπτον Ἡρόδοτός τε καὶ Ἑκαταῖος οἱ λογοποιοὶ (ἢ εἰ δὴ τοῦ ἄλλου ἢ Ἑκαταίου ἐστὶ τὰ ἀμφὶ τῇ γῇ τῇ Αἰγυπτίᾳ ποιήματα) δῶρόν τε τοῦ ποταμοῦ ἀμφότεροι ὡσαύτως ὀνομάζουσι. Exp. Alex. Lib. v. p. 324. Ed. Amst. 1668.

3. The Scholiast is speaking of the accounts given by different authors of the route, by which the Argonauts returned to Greece; his words are, Ἑκαταῖος δὲ ὁ Μιλήσιος, ἐκ τοῦ Φάσιδος διελθεῖν εἰς τὸν Ὠκεανὸν, εἶτα ἐκεῖθεν εἰς τὸν Νεῖλον, ὅθεν εἰς τὴν ἡμετέραν θάλασσαν. The words of Herodotus are, ἡ δ' ἑτέρη ἀνεπιστημονεστέρη μέν ἐστι τῆς λελεγμένης, λόγῳ δὲ εἰπεῖν, θωϋμασιωτέρη· ἢ λέγει ἀπὸ τοῦ Ὠκεανοῦ ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι· τὸν δ' Ὠκεανὸν γῆν περὶ πᾶσαν ῥέειν It is true that at v. 284. the Scholiast ascribes this opinion to Hesiod, and says that Hecatæus asserted on the contrary that the Argonauts returned to Greece by the same course which they pursued in going,

an

Herodotus, Lib. ii. c. 21. we shall find reason to conclude that Hecatæus adopted what Herodotus there describes as at once the least scientific and most marvellous mode of accounting for the phænomena of the Nile.

The work on the Philosophy of the Egyptians, referred to by Diogenes Laertius,[1] was probably the composition of another Hecatæus, a native of Abdera, who according to Diodorus[2] Siculus lived in the time of Ptolemy Lagus. Compare Josephus Tom. II. pp. 455. 456. 458. 472. Ed. Havercamp. Plutarch Mor. pp. 353. 354. 666. Ed. Par. 1624. Clemens Alexandrinus pp. 417. 603. Ed. Par. 1629. Origen contra Celsum p. 13. Ed. Spencer. 1658.

In Stephanus Byzantinus v. Μελήτου κόλπος we find, ὡς Ἑκαταῖος ἐν Αἰολικοῖς. The Abbé Sevin supposes the Treatise so entitled to have been a genealogical work, giving an account of the descendants of Æolus; but the passage in Stephanus seems rather to refer to a work on geography. Pausanias, Lib. iv. c. 2. says, Ἑκαταῖος δὲ ὁ Μιλήσιος ἐν Σκίῳ μοῖραν τῆς Ἐρετρικῆς ἔγραψεν εἶναι Οἰχαλίαν. For Σκίῳ the Abbé wishes to read Αἰολικῷ; Facius proposes to read ἐν Σκίῳ, μοίρᾳ τῆς Ἐρετρικῆς, which appears to receive some support from Stephanus v. Σκιάς. ἔστι καὶ Σκιὰ πολίχνιον Εὐβοίας, οὗ τὸ ἐθνικὸν Σκιεύς. The Abbé says also that Stephanus, when he mentions the title of this work, always uses the singular number Αἰολικόν, whereas in the passage already quoted, as well as under the word Ἀμαζόνιον, we find the plural ἐν Αἰολικοῖς.

Cedrenus (p. 11. Ed. Par. 1647.) says that Hecatæus wrote a History of Phœnicia; but this assertion, as the Abbé Sevin

an opinion ascribed in the former passage to Herodotus; yet when we consider that according to the testimony of Diodorus the opinions of Hecatæus concerning the Nile savoured much of fable, it seems more probable that the mistake lies in the latter passage than in the former.

1. Ἑκαταῖος ἐν τῇ πρώτῃ περὶ τῆς Αἰγυπτίων φιλοσοφίας. And not many lines before, Ἑκαταῖος δὲ καὶ γενητοὺς τοὺς θεοὺς εἶναι κατ' αὐτούς. (τοὺς Μάγους.)

2. p. 56. Ed. Wess.

justly remarks, arose from his having misunderstood a passage of Josephus, p. 18. Compare also Syncellus, p. 48.

The Abbé is induced by a passage in Diodorus Siculus[1] to doubt, whether a History of the Hyperboreans, which is expressly ascribed by Ælian[2] to Hecatæus of Abdera, ought not to be assigned to the Milesian. It is quoted, however, in Stephanus Byzantinus vv. Ἐλίξοια, Καραμβύκη as the work of the former. The Scholiast[3] on Apollonius Lib. ii. v. 677. mentions the work, but does not assist us in determining to which Hecatæus it belonged. Pliny mentions this History, (Lib. vi. c. 17.) and probably quotes it: (Lib. iv. c. 13.) "Septentrionalis Oceanus; Amalchium eum Hecatæus appellat a Paropamiso amne, qua Scythiam alluit, quod nomen ejus gentis linguâ significat congelatum." See Solinus, c. 22.

In the Eclogæ Physicæ of Stobæus, p. 55. Ed. Antv. 1575. we find a passage, which probably confirmed Vossius in the idea already mentioned, that Hecatæus was a scholar of Heraclitus. Ἡράκλειτος καὶ Ἑκαταῖος, * ἄναλμα νοερὸν τὸ ἐκ θαλάττης εἶναι τὸν ἥλιον, σκαφοειδῆ εἶναι ὑπόκυρτον· γίγνεσθαι δὲ τὴν ἔκλειψιν κατὰ τὴν σκαφοειδοῦς στροφήν, ὥστε τὸ μὲν κοῖλον ἄνω γίγνεσθαι, τὸ δὲ κυρτὸν κάτω πρὸς τὴν ἡμετέραν ὄψιν· τὸ δὲ μέγεθος ἔχειν, εὖρος ποδὸς ἀνθρωπείου. Compare Diogenes Laertius de Heraclito[4].

1. ἡμεῖς δ', ἐπεὶ τὰ πρὸς ἄρκτους κεκλιμένα μέρη τῆς Ἀσίας ἠξιώσαμεν ἀναγραφῆς, οὐκ ἀνοίκειον εἶναι νομίζομεν τὰ περὶ τῶν Ὑπερβορέων μυθολογούμενα διελθεῖν. τῶν γὰρ τὰς παλαιὰς μυθολογίας ἀναγεγραφότων Ἑκαταῖος καὶ τίνες ἕτεροί φασιν κ.τ.ἑ. p. 158. Ed. Wess.

2. ἀνθρώπων Ὑπερβορέων γένος, καὶ τιμὰς Ἀπόλλωνος τὰς ἐκεῖθι, ᾄδουσι μὲν καὶ ποιηταὶ, ὑμνοῦσι δὲ καὶ συγγραφεῖς· ἐν δὲ τοῖς καὶ Ἑκαταῖος, οὐ Μιλήσιος, ἀλλ' ὁ Ἀβδηρίτης. Lib. ii. c. 1.

3. Ἑκαταῖος δὲ μέχρι τοῦ αὐτοῦ χρόνου εἶναί φησι τὸ τῶν Ὑπερβορείων ἔθνος· ἔστι δὲ αὐτῷ βίβλια ἐπιγραφόμενα περὶ τῶν Ὑπερβορείων.

4. In 1806. was published at Heidelburg a Collection of the Fragments of the ancient Historians by Frid. Creutzer; but the Writer of this Article has not been able to procure a copy of the Work.

(To be concluded in the next Number.)

A SKETCH OF THE PRINCIPAL USAGES

OF THE

MIDDLE VOICE OF THE GREEK VERB,

WHEN ITS SIGNIFICATION IS STRICTLY OBSERVED.

To the Editor of the MUSEUM CRITICUM.

SIR,

THE following article I have found very useful in presenting to my pupils the doctrine of Kuster under a different arrangement. Every thing at least is thus made very strong, clear, and distinct. And in the hope that other *adolescentuli* may be the better for the perusal, it is with your good leave submitted to their eye.

I remain, Mr. Editor,
most faithfully yours,
J.T. M.R.S. Y.

March 9, 1813.

Qui bene dividit, bene docet.

The first four may be called usages of *reflexive*; the fifth, the usages of *reciprocal* signification.

I. Where A does the act on himself, or on what belongs to himself, i.e. is the object of his own action.

1. ἀπήγξατο, *he hanged himself.*
2. Ὤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅγε κόψατο χερσίν.
Iliad. X. 33.

II. Where A does the act on some other object M, relatively to himself (in the sense of the dative case put acquisitively) and not for another person B.

1. A κατεστρέψατο τὸν Μῆδον.
He made the Persian subject, or subdued him, to himself.

A κατέστρεψε τὸν Μῆδον τῷ B. *res prorsus alia.*

2. To this usage belongs the following—

κουνῇ ἀπωσάμενοι τὸν Βάρβαρον. Thucyd. I. 18. *et similia.*

III. Where A gets an act done for himself or for those belonging to him by B.

1. Of Chryses it is said, λυσόμενος θύγατρα, *to get his daughter released by Agamemnon, on the payment of a ransom,* that is, briefly, *to ransom his daughter.*

Whereas of Agamemnon it is said, Οὐδ' ἀπέλυσε θύγατρα, sc. τῷ Χρύσῃ. He did not *grant* the release, he did not *release* her.

So too Chryses to the Greeks, Παῖδα δ' ἐμοὶ λύσαιτε φίλην.

To this head may be appended, διδάξασθαι τὸν υἱὸν—*to get one's son instructed.* Euripides has said, with a double idiom, Medea v. 297. παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.

2. δανείζω, *to give a loan, to lend,* as A to B.

δανείζομαι, *to get a loan, to borrow,* as B from A.

So too in the Epigram, χρήσας, *having lent;* χρησάμενος, *having borrowed.*

Ἀνέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπαυγὴς
Ἦγε, πόδας χρήσας, ὄμματα χρησάμενος.

Again, χρῆσαι, *to utter a response;* χρήσασθαι, *to seek a response, to consult an oracle.*

IV. Where, in such verbs as κόπτομαι, *lugeo,* σεύομαι, τίλλομαι, &c. the direct action is done by A on himself, but an accusative or other case follows of B, whom that action farther regards.

1. . . . . εἴπερ ἂν αὐτὸν
Σεύωνται ταχέες τε κύνες κ. τ. λ. Iliad. Γ. 25.
although fleet dogs stir themselves in pursuit of him.
. . . . . Διωνύσοιο τιθήνας.
Σεῦε . . . Z. 133. . . . . *res prorsus alia.*

Again, Πρῶται τόν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ
Τιλλέσθην . . . Ω. 710, 11. *tore their hair in mourning over him.*

But *κείρομαι* is differently used. Bion has Κειράμενοι χαίτας ἐπ' Ἀδώνιδι, not Ἄδωνιν.

To this class belong *φυλάττω* and *φυλάττομαι*.

φυλάξαι τὸν παῖδα. φυλάξασθαι τὸν λέοντα.

and so too the following—

Ὡς εἰπὼν, οὗ παῖδος ὀρέξατο φαίδιμος Ἕκτωρ.
stretched out his arms to receive his Son.

Thus far the *reflexive* uses; now the *reciprocal* use.

V. Where the action is reciprocal betwixt two persons or parties, and A does to B what B does to A.

as in verbs of *contract, quarrel, war, reconciliation*, and the like.

ἕως ἂν διαλυσώμεθα τὸν πόλεμον. Demosth. Philip. A. §. 6.
till we shall have put an end to the war in which we are engaged with Philip, by treaty mutually agreed upon.

In a very different sense, as follows, is διαλῦσαι used.

παρήνει δὲ [Ἀλκιβιάδης] καὶ τῷ Τισσαφέρνῃ μὴ ἄγαν ἐπείγεσθαι τὸν πόλεμον διαλῦσαι. Thucyd. VIII. §. 46.
to be in no hurry to put an end to the war between the two conflicting parties in Greece.

Remark. Though on some occasions the active voice is used where the middle would be proper, that is, where the act is denoted without farther relation to the agent, though there does exist a middle verb so to denote it; yet where the two voices exist in actual use, the middle denoting the action relatively to the agent, as in N° II. is very seldom, if ever, in pure Attic used to denote the action when it regards another person.

Ex. Gr. ἱστάναι τρόπαιον *may* be said of an army who erect their own trophy: for it is true as far as it goes, they do erect a trophy.

But ἐστήσατο τρόπαιον *cannot* be said of him who erected a trophy for others, but ἔστησεν only.

BIBLIOGRAPHICAL NOTICE

OF

THE EDITIONS OF

ÆSCHYLUS.

ALDI. *Venetiis* 1518.

THIS first edition of Æschylus was printed under the superintendance of Asulanus at the Aldine Press. Aldus himself died in 1516. The compositor of the press not only printed from a faulty manuscript, but was unable to read it, such as it was. Robortellus expresses his astonishment at the carelessness of the printers, who might have had recourse to better MSS. of which there was no want in Italy. It is amusing however to hear him talk of numberless MSS. in which the three first plays were written "*sine labe ulla.*"

The value of this edition proceeds chiefly from its rarity. From the cause above-mentioned, it cannot be considered as of equal authority with any single MS. of the three first plays. In the latter plays it deserves more consideration, on account of the extreme paucity of manuscripts which contain the seven tragedies.

In the three first editions there is a lacuna from v. 319. to v. 1076. of the Agamemnon (ed. Stanl.) and from v. 1168. of the Agamemnon, to v. 8. of the Choephori. In those of Aldus and Turnebus, these two plays form only one, under the title of Agamemnon. The only two MSS. which are at present known to contain a part of these tragedies, have the same defects; viz. the Medicean, and that at Wolfenbuttel.

The MS. of the three first plays, which was so inaccurately represented by the workmen of the Aldine Press, was in all probability that which Dr. Butler calls *Venetus Primus.*

ROBORTELLI. *Venetiis* 1552.

Mr. Dibdin, who calls this the edition of Robertellus, describes it as being the first which contains the seven tragedies *complete*. He does not seem to have derived his information from an inspection of the book itself, which has the same chasms as the Aldine edition, but has the title of the Choephori, and is vastly superior to its predecessor in accuracy. Mariano Savello, being informed of Robortello's intention of publishing Æschylus, sent him a very ancient MS. containing the Agamemnon and Choephori in their mutilated state, together with the Eumenides and the Supplices. Robortello himself had collated several MSS. of the three first plays, and was assisted by the remarks of Ludovico Castelvetro, a most judicious scholar, and of Michael Sofiano. He justly remarks that there is a great similarity in *all* the copies of these plays. He introduces into the text many of his own corrections, and some conjectures of Sophianus [1]. It is worth while to observe, that the *errata* at the end of this edition have not been sufficiently attended to by later editors. Its excellence may be judged of from the great help which it afforded to the late Professor Porson in correcting the text of Æschylus. *See Prometh.* 350. 389. *Agam.* 1086. Robortello also collected the Scholia, and published them in a volume which corresponds to the text. Both are very rare. A copy was sold at Dr. Heath's sale for £4. 6*s*.

TURNEBI. *Parisiis* 1552.

This edition, which was dedicated by Adrien Turnébe to the celebrated Michel l'Hôpital, appeared in the same year with the preceding. He states in his Preface, that he had

1. This Michael Sophianus was a man of rank, and a native of Constantinople. He was living at Venice in the year 1564. See Martini Crusii Turco-Græcia p. 200.

Robortello made use of the MS. which Dr. Butler and Mr. Blomfield designate by Colb. 2.

access to one MS. alone, belonging to the President Aimar de Ranconet, which contained only the three first plays. He professes to have corrected the remaining plays, partly by the context, and partly by the help of Scholia. These must have been the Scholia of Robortello; but his edition of the plays Turnebus had certainly not seen, since he includes the Agamemnon and Choephori in one. It may therefore be doubted which edition first appeared. Robortello dates his Preface the first of February 1552. I think, therefore, that bibliographers do wrong in placing him after Turnébe.

Mr. Elmsley has observed, that the *Codex Ranconeti* answers to No. 2789. of the MS. in the French King's Library. Two copies of this edition, at the sale of Dr. Heath's Library, one on large and the other on small paper, fetched respectively the sums of £1. 6*s*. and 17*s*. 6*d*.

VICTORII vel STEPHANI. *Parisiis* 1557.

Pietro Vettori informs us in the Preface, that, with all respect for Robortello and Turnébe, who had so recently published Æschylus, he thought that he could still mend him, and being unwilling that his lucubrations should perish, he had given them to Henri Etienne, then a young man, to be by him printed. He justly values himself upon his good fortune in being able at length to give the Agamemnon *entire*. Vettori possessed a very ancient MS. containing the seven Plays of Æschylus, and the Argonautics of Apollonius. From this some leaves have been cut out, containing the greater part of the Agamemnon and the beginning of the Choephori. He found another MS. containing the Agamemnon entire; but all the MSS. which he consulted wanted precisely as much of the Choephori as his own MS. did. This therefore he considers to be the most ancient MS. of that play extant. He procured also a collation of a MS. belonging to the Cardinal Alessandro Farnese, which contained the Agamemnon. He was assisted in his labours on Æschylus by Bartolomeo Barbadori.

Vettori considerably augmented the Scholia from his ancient MS. The Remarks of Henri Etienne are at the end of the volume, in which he talks largely of the MSS. which he had consulted; but considerable allowance must be made by the reader for a certain latitude of speech, in which that eminent printer sometimes indulged when speaking of his *subsidia*. He had probably looked into one or at most two Manuscripts. This edition is now much sought after. A copy at Dr. Heath's sale fetched the enormous price of £4. 14*s*. 6*d*.

CANTERI. *Antverp. Ex officina Christophori Plantini.* 1580. 12mo.

This edition, which represents what may be called the received text of Æschylus, contains a Greek dedication by William Canter to Pietro Vettori, his Prolegomena, the fourth chapter of the fifth book of his Novæ Lectiones, in which the plays of the three tragedians are arranged in historical order, two epigrams on Æschylus, and the rest as in H. Stephens. At the end are some brief critical remarks of Canter, and *Æschyli Sententiæ aliquot insigniores*. The text is frequently corrected and the metre restored by the editor, who also recovered part of the prologue of the Choephori from the Frogs of Aristophanes. On the whole this edition is very valuable, and a creditable monument of the learning and acuteness of Canter, who promised to undertake a Latin version of Æschylus, from doing which he was prevented by death.

STANLEII. *Londini. Typis Jacobi Flesher.* 1663. Fol.

This magnificent edition contains the text of Canter, the Scholia from Stephens, Stanley's Latin version and notes, a collection of the Fragments of Æschylus, various readings from former editions and two MSS., and the prefaces, dedications and notes of former editors. Some additional Scholia on the three first plays are given from the Arundel or Selden MS.; and the

former Scholia are corrected and enlarged from another MS. in the Baroccian Collection.

In his Preface Stanley observes, *Æschylum etiam edere et illustrare voluit Vir incomparabilis* Isaacus Casaubonus, *ipso teste ad Strabonem* pp. 18. et 104. *sed vel nihil præstitit, vel quod præstiterat (non nisi magna rei literariæ jactura) intercidit.* It is with concern that I am obliged to remark, that the concluding part of the above sentence seems to have been intended to veil the truth; which now appears to be, that Stanley was not only aware of the existence of Casaubon's labours on Æschylus; but that he actually got possession of them, and converted them without acknowledgment to his own use; and that almost all his good conjectures on the Agamemnon are the property of Isaac Casaubon. Πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.

Stanley's collations of the Arundel and Baroccian MSS. are very imperfect. His notes are very learned, and contain a great deal of matter illustrative of Æschylus; but not a little which is irrelevant. The collection of Fragments is very considerable, but imperfect. This edition is extremely scarce.

PAUWII. *Hagæ Comitis.* 1745. 4to.

This edition contains the whole of Stanley's, typographical errors not excepted, together with the animadversions of the editor John Cornelius de Pauw, which are a useless farrago of absurd and illegitimate criticism, erroneous disquisitions on metre, false interpretations of his author, and false praise of himself. A severe critique on this edition appeared in the Acta Eruditorum for 1749.

GLASGUÆ. *Typis Foulis.* 1746. 4to et 12mo.

A reprint of the text of Stanley.

SCHUTZII. *Halæ,* 1782-99. 8vo.

This edition, which has never been completed, is principally remarkable for the verbose commentaries with which it is loaded.

Mr. Schutz had the collations of three MSS. containing the first plays, and one comprising all. He professes to have collated with diligence the early editions of Æschylus, an assertion which is quite untrue; since he omits at least a third of the various readings which do occur, and notes down several which do not occur. In the three first plays he follows with implicit deference the editions given by Brunck; and in the few instances where he departs from them, he is generally wrong. His notes are occasionally instructive, but for the most part tedious and puerile beyond measure; as long-winded as those of Ezechiel Spanheim [1], without a fiftieth part of the Baron's learning. Mr. Schutz manifests throughout a total ignorance of the dialect and metres of the Greek scenic writers, and a very superficial knowledge of the Greek language in general. In imitation of his prototype Brunck, he pillages, without any acknowledgment, the works of preceding critics; and in his notes on the *Supplices*, he filches in the most audacious manner the corrections of Porson, from the Glasgow edition of 1795. It is with great justice, therefore, that Mr. Dibdin terms this "a most excellent and valuable edition;" that Mr. Harles speaks of the improved edition by the *famous* Mr. Schutz.

GLASGUÆ. 1795. Fol.

The following account of this edition is given by the author of the Pursuits of Literature. "Mr. Porson, the Greek Professor at Cambridge, lent his MS. corrections and conjectures on the text of Æschylus to a friend in Scotland. His corrected text fell into the hands of the Scotch Printer Foulis, and without the Professor's leave, or even knowledge, he published a magnificent edition of Æschylus from it, without notes." The fact is, that Mr. Porson furnished Foulis with a corrected copy of Pauw's edition, from which a duodecimo impression was

1. It is well known that this commentator of brazen entrails threatened to edit Æschylus; a design, which some lucky combination of circumstances rendered abortive.

struck off in 1794, which was kept back till 1806. In the mean time Mr. Foulis published his folio edition in 1795.

The illustrious critic in question never openly acknowledged this edition, but there were too many marks of the master's hand for it to be mistaken. It is not to be supposed however that the text of this edition is that which the Professor would have given to the public, had he openly undertaken to edit Æschylus.

BOTHEI. *Lipsiæ* 1805. Octavo.

An edition on remarkably good paper, which is the only good thing about it.

BUTLERI. *Cantabrigiæ* 1809. Quarto et Octavo.

When the Syndics of the Cambridge University press were desirous of reprinting Stanley's Æschylus, the editorship was offered to Mr. Porson, who declined to undertake it, under the restrictions which they thought proper to impose. Their choice then fell upon Mr. Butler, to whom, as being then a very young man, this selection was highly honourable.

We have in the present edition, as far as it goes, the entire of Stanley's folio, together with the whole of his *Curæ Secundæ* from the autographs in the University Library. Dr. Butler has given, moreover, the collations of different MSS. which had been procured by Drs. Needham and Askew, of which the latter published a specimen at Leipzig in 1746.[1] and some varieties of which he had communicated to Burton. Besides these *Subsidia*, Dr. Butler has been enabled to give the collations of two MSS. at Venice, one of which was no doubt used by Aldus.

1. Dr. Askew, who is characterized by Mr. Dibdin, as "having possessed not only a great knowledge of Grecian Literature, but a peculiar felicity of intellect," obtained by various means a considerable share of reputation amongst his contemporaries, but he was undoubtedly a man of very little learning and less literary honesty.—Of his want of the latter quality one proof is given by Mr. Porson in his Appendix to Toup. p. 495.

The Editor has given what appeared to be useful in the notes of all the editors and commentators subsequent to Stanley, omitting, as he tells us, what seemed to be redundant and irrelevant. He has interspersed his own remarks.

The third volume was published last year, and the Persæ alone remains, which is to be followed by the Fragments, an Index, and a general Preface. The whole will undoubtedly form a very useful *Corpus Æschyleum*, in four Volumes 4to, and eight octavo.

BLOMFIELDII. *Cantabrigiæ* 1810.

Of this edition, the *Prometheus* was published in 1810. A second edition of it in 1811. and the *Septem contra Thebas* in 1812. Mr. Blomfield promises the remaining Plays and Fragments in succession. This edition contains a corrected text, accompanied by notes, explanatory of the alterations, a Glossary of the remarkable words and expressions, and an Index to the Glossary. The whole edition, when completed, will probably form three octavo volumes of about 400 pages each. This edition also is printed at the expense of the University.

The following editions of detached plays have appeared.

PROMETHEUS VINCTUS.

Lutetiæ Parisiorum. apud Wechel. 1548. 8*vo.*

Of this edition, which is mentioned on the authority of Fabricius, I know nothing. It is preceded by a Preface of Auratus.

GARBITII. *Basil. apud Oporin.* 1559. 8*vo.*

The text of Turnebus with a Latin version by Garbitius, Greek Professor in the University of Tubingen. Reprinted at Strasburg 1609. and in the *Tragœdiæ Selectæ* of H. Stephens. Paris 1567.

MORELLI. *Londini* 1773. Quarto.

An edition intended for the use of schools, by the celebrated and laborious Dr. Thomas Morell.

BRUNCKII. *Argentorati* 1779. *Octavo.*

In company with the *Persæ* and *Septem contra Thebas*, the *Antigone* of Sophocles and the *Medea* of Euripides. By the help of two Paris MSS. and by his own acuteness, Brunck was enabled to improve to a certain degree the text of Æschylus. But the edition was put forth with his usual precipitancy.

The Prometheus, as Harles informs us, was printed in certain German School-books. Schutz printed it as a lecture-book at Halle in 1781. Under the text, which differs little from Stanley's, are given various readings, and Scholia.

SEPTEM CONTRA THEBAS.

FLORENTIS CHRISTIANI. *Lutet. Paris apud. Morell.* 1584. 4to.

The Greek text of Stephens, with a few various readings in the margin, and a Latin version by Florens Christianus,* "stylo ad Tragicos Latinos accedente, quam proxime fieri potuit." This is a beautiful and rare book. It escaped the notice of Dr. Butler.

Caselii. 1581. *4to.*

Of this edition I know nothing.

BURTONI. *Oxonii* 1779.

Of the Pentalogia published by that prince of scholars, Burton, this play is the last. The critical merits of the editor may be briefly summed up in the words which Styan Thirlby applied to the laborious Grabe. "Criticus non fuit, neque esse potuit, utpote neque ingenio, neque judicio, neque, si verum dicere licet, doctrina, satis ad eam rem instructus."

AGAMEMNON.

This play is printed in the Tetralogia published by Wolf, at Halle, 1787.

* It may not be amiss to inform our younger readers, that the name of this flourishing Christian was *Florent Chrétien.* He was the tutor of Henry the Great.

CHOEPHORI.

Glasguæ. 1774. *apud Foulis.* 4to.

Edinburgæ. 1811.

A neat edition of the Glasgow text of 1794, with the disposition of the choruses from Dr. Burney's *Tentamen.* It is published by Professor Young of Glasgow.

EUMENIDES.

WAKEFIELDII. *Londini* 1794. 8vo.

In his *Tragœdiarum Delectus.* This edition, like most of the productions of Gilbert Wakefield, exhibits marks of acute but perverted genius, and extensive but misapplied learning. Several passages are ingeniously restored.

HERMANNI. *Lipsiæ.* 1799. 8vo.

It is well known that Mr. Hermann has for many years been preparing an edition of Æschylus, of which the present publication, being merely the text of the Eumenides, was intended as a specimen. The learned editor manifests his usual boldness in his critical operations on Æschylus. *Et ferrum et ignis sæpe medicinæ loco est.*

In enumerating the editions of Æschylus, it would be unpardonable not to mention Dr. Charles Burney's elaborate and excellent *Tentamen de Metris ab Æschylo in Choricis Cantibus adhibitis,* in which the choral metres of this poet are arranged with skill and dexterity. Dr. Burney may undoubtedly take to himself the words of Canter, "Carminum rationem omnium, in Æschylo magis quam in Sophocle aut Euripide perturbatum, sic in integrum restituimus, ut ex difficillima, et obscurissima facillimam eam et apertissimam reddiderimus."

C. J. B.

NOTICE OF

NEW CLASSICAL PUBLICATIONS.

RICARDI PORSONI ADVERSARIA. *Notæ et Emendationes in Poetas Græcos, quas ex Schedis Manuscriptis Porsoni, apud Collegium SS. Trinitatis, Cantabrigiæ, repositis deprompserunt et ordinarunt, nec non Indicibus instruxerunt* JACOBUS HENRICUS MONK A.M. CAROLUS JACOBUS BLOMFIELD A.M. *Cantabrigiæ, Sumptibus Collegii SS. Trinitatis, Excudit Johannes Smith, Academiæ Typographus.* 1812.

THE most singular as well as the most valuable critical publication which has appeared for many years, is this collection of posthumous notes and observations from the pen of Porson, to which the Editors, Professor Monk and Mr. Blomfield, have given the title of *Porsoni Adversaria.* This volume being already in the hands of every scholar in this country, and the proofs which it exhibits of the sagacity, ingenuity and learning of the author being universally seen and acknowledged, it is not intended in this place to make any display of the merits of its contents: nor will it be attempted to decide the degree of judgment and care which has been exerted by the Editors in the publication. But some information (fuller than that contained in the Preface) respecting the nature of the documents from which this work has been compiled, and the plan which was adopted in the execution, will probably be deemed acceptable; and this information we shall now proceed to communicate.

Immediately after the fatal event which deprived the world of the first Scholar of his age, it was the care of those friends who were interested in preserving his reputation from the chance of injury, to seal his papers, and to select from his library such

books as contained marginal notes written in his hand. For this service the literary public is principally indebted to the late amiable and learned Dr. Raine, Master of the Charterhouse School, whose intimacy with Professor Porson had subsisted from their early youth, and who was solicitous that these monuments of the learning and genius of his beloved friend should be given entire in a publication, the completion of which he unhappily did not live to behold. In the sale of Porson's books, in June 1809, a few, containing specimens of his beautiful writing, were purposely inserted. The unusual competition, which these excited among the purchasers, induced the executors to fix a larger price upon the remainder, than had been at first intended. It was determined to offer this inestimable purchase to Trinity College, Cambridge, of which Society he had himself been so illustrious an ornament, and within whose walls his mortal remains were deposited. Accordingly, in December 1809, at the instance of Dr. Raine, who was himself a Senior Fellow of the Society, the reserved part of the library, consisting of between two and three hundred volumes, (many of them very valuable) containing notes in Porson's hand, together with the whole of his papers, were purchased by Trinity College for one thousand guineas: a sum, which when compared with the intrinsic value of the collection, cannot be deemed excessive. A few months afterwards, the Society determined that the contents of the manuscrips should be given to the world, and committed the task of editorship to three of their members, Professor Monk, Mr. Dobree, and Mr. Blomfield. Mr. Dobree was at first prevented by illness from taking a share in the work, and shortly after his recovery set out on a journey to Spain, leaving the execution of it to his two colleagues.

When the documents were examined, they were found to present obstacles and difficulties to the publishers, which had not been anticipated, and of which it is difficult to convey in words an adequate conception. Amidst the prodigious variety of matter scattered through the books and papers, scarcely any thing appeared in

a form intended to meet the public eye. The notes found in the margins and on the blank leaves of the books contained, generally speaking, references to passages which might defend particular readings, or notices of corrections made by himself or other critics, the mention of which generally implies his approbation. Of these *notulæ*, very few wore the appearance of regular commentaries: they were evidently intended only as *memoranda* for himself, written either from his love of accuracy, or with a view to their utility in his projected critical works. In his different copy-books the annotations presented more appearance of regular criticism. a few critical fragments, particularly those found in a common place book, bearing the date 1787, from which most of the *Observationes Variæ* are extracted, bore evident marks of having been originally written with a view to publication. But the mass of the contents of the copy-books were detached emendations and critical observations upon passages of ancient writers, extending almost through the whole range of classical literature, and inserted in these precious depositories without the slightest regard to arrangement, and at very different periods of his life. It is well known that Porson possessed the faculty of writing in a hand not only excelling all other hands in the neatness, correctness, and elegance of the characters, but at the same time exceedingly minute. In his earlier MSS. particularly, he indulged his fondness for small writing to such a degree, that the quantity of matter compressed into a single page is scarcely conceivable. Sometimes not less than forty or fifty perfect notes, upon unconnected passages in a great variety of authors, are included in one small page. The same close, but unconnected, form of writing appears in the loose scraps of paper, upon which he was in the habit of recording his criticisms, and which presented themselves in great abundance. To reduce to system and arrangement the contents of these numerous wildernesses, and to incorporate them with the marginal and other notes found in the printed books, appeared at first a hopeless undertaking. Indeed the Editors were advised by some friends, to whom they communicated the circumstances, to acquit

themselves of their task, by printing separately the contents of each book and each paper, and then connecting them by a general Index. Though this mode of publication would have vastly abridged their labour, and perhaps have satisfied the public, yet they determined to show their gratitude for the honour which their College had conferred upon them in the selection for this task, by producing a publication as complete as the nature of the documents, and their own ability would admit. They persevered therefore in a plan of bringing together, arranging, and referring to the same editions, all the notes upon each author which they could discover in the different parts of this multifarious collection. The labour attending the execution of this scheme can only be estimated by those, who will take the trouble of tracing any part of the book to the various manuscript sources from which it is derived. This labour was considerably increased, owing to the notes on the same author being frequently written in the margins of different editions, and to the same passage having been handled in different modes, and in notes of different forms.

The publication was retarded for some time by the want of suitable types. The old Greek types at the University Press were worn out and condemned, and of the new *Porsonian* types, only two sizes (those in which the *Prometheus* and the *Hippolytus* are printed) had been cast. A set of types upon the same model, of a middle size, were ordered by the Syndics of the Press to be cast for this work; and immediately upon their completion the book was put to press. In June 1812, the Notes on the Greek Poets, with the exception of those on the eleven entire Plays of Aristophanes, were completely printed. The necessity which then existed for Mr. Blomfield's quitting the vicinity of Cambridge to reside upon a living in Buckinghamshire, made it impossible for the two Editors to carry any further a joint publication upon the strict principle of co-operation which they had judged it right to adopt. Having accordingly made two Indexes, and prefixed a Preface, the Editors delivered the result of their labours into the hands of those by whom the task had been enjoined. And here

their concern with the publication ceased: the disposal of their book to the bookseller, and the price by him affixed to it, are circumstances with which they were totally unconnected. But though the high price of this volume is a general subject of regret, and most of all to the Editors, yet it is fair to observe, that if the value of a book is to be estimated by the merit of its contents, it is impossible to complain of dearness in the present instance. The matter in Porson's criticisms is exceedingly condensed. Had the remarks and emendations here published been written by Porson at the same length as the elegant and chastized Preface to the Hecuba, they would have occupied at least five times their present space: and had the publication of such a multitude of critical dainties been entrusted to any of our German brethren, they would probably have been diffused through many full-grown volumes, to the great delight of all lovers of bulky literature.

It was deemed however more consistent with the respect due to the remains of Porson, and more agreeable to the wishes of the public, to print the exact words of the author, without any addition, except such explanations and occasional remarks, as were requisite to prevent ambiguity. The words of the Editors are distinguished by being printed in Italics.

The Prælection on Euripides, which immediately follows the preface, was read by Porson in the public Schools at Cambridge, on the occasion of his election to the Greek Professorship, and is known to have occupied less than two days in the composition. Though the subject of the distinguishing excellencies and comparative merits of the three Greek Tragedians has been handled by so many writers, we should in vain search for any account of them, which can be compared with this dissertation, for judgment, acuteness, elegance, or precision. When a friend expressed to the Professor his surprise at so finished a composition being the production of so short a time, he answered, with his usual candour, that though the composition was hasty, the subject had for some time employed his meditations. It is printed from the only copy which he ever wrote, and is divided into paragraphs by the Editors.

The emendations of the fragments in Athenæus form the most valuable part of this volume, and will remain a proof of the extent to which an union of consummate learning and ingenuity may restore the most corrupt and desperate passages of ancient poets. It is well known that Athenæus was the favourite book of Porson. The remains of Greek Comedy, with which it so richly abounds, at once gratified his taste for the exquisite humour and elegant diction of the Attic stage, and exercised his skill in removing the corruptions which the barbarous ignorance or carelessness of copyists had introduced. When his papers were examined, not only every common-place book, but almost every scrap of paper was found to contain specimens of his labours on Athenæus. Upon Athenæus, the earliest efforts of his juvenile criticism were exerted: and the same writer received the latest touches from the hand of the veteran critic, during the last years of his life. When the number of these emendations is considered, when it is compared with what has been effected by the most industrious and acute of other critics, those persons must surely be silenced, who are in the habit of complaining, that Porson should have accomplished so little.

Many of his emendations on Athenæus were evidently written before he had seen any edition except that of Casaubon 1657. But as these were frequently retouched and corrected afterwards, it was judged that all attempts to fix the periods in which the different notes were written, would prove fallacious. Some of the corrections are anticipated in the edition of Schweighæuser: though, considering the great number of critics whose exertions are recorded by that Editor, it is surprising that this should not be the case more frequently. It is proper to remark, that the notes written by Porson, subsequently to the appearance of Schweighæuser's Edition, may generally be distinguished by the references made in them to the collations of MSS. which it contains. Some of the notes upon Athenæus are taken from the margin of the last mentioned edition; a much greater number from the margin of his copy of Aldus. Two rich collections of notes were furnished by two copies of Casaubon, which he had

used, in the possession of Mr. Richard Heber, and Mr. Henry Drury. The former of these copies contains the specimen given in pp. 83—7. of a new edition of the text.

The observations on the Tragedians, like those on Athenæus, are collected from common-place books, loose papers, and the margins of printed books. The volumes most enriched with such notes, are, Johnson's Sophocles, Markland's octavo editions of the Supplices and the two Iphigenias, and Brunck's small editions of various plays of Æschylus, Sophocles, and Euripides. It was in the margin of the last-mentioned volumes that Porson wrote similar *notulæ* upon the four plays afterwards published by himself. From a comparison of these written observations with the printed notes, it appears that where he merely refers to passages which defend a different reading from that of the edition, or to critics who have proposed an emendation, he may *generally* be considered as either adopting that emendation, or as bearing his testimony to its probability. Frequently the reading itself is not specified; and it is only by actual reference to the passages pointed out, that the tendency of the note can be ascertained. This circumstance must be carefully attended to by all who wish to derive the full benefit from the critical materials of this collection.

Porson's notes on Aristophanes are considerably fuller and more numerous than those on the Tragedians: indeed they appeared sufficient to form the ground-work of a new edition; and it was accordingly directed that they should not be inserted in the present publication. The Governors of Trinity College have however lately determined that these Notes shall appear in a form similar to the contents of this Volume, and have entrusted the task of collecting and editing them to Mr. Dobree.

The remainder of the Porsonian Manuscripts are to be published in the same manner by Professor Monk. It is therefore unnecessary to say more respecting them in the present place. The emendations of the Greek Lexicographers are exceedingly numerous and valuable. Porson has himself been

heard to express surprise, that after so many first-rate scholars had been employed on Hesychius, so much should have been left for his hand to effect.

It may be proper here to remark, that of the MSS. Notes of Porson upon the Greek Poets, nothing has been omitted in this collection, except a few of the juvenile emendations, which it is evident from his publications, that he had himself rejected; and a few others which escaped the searches of the Editors. The latter will be printed along with the remainder of his posthumous criticism.

It is a just tribute to the typography of Cambridge to notice, that the large paper copy of the *Adversaria*, is one of the most beautiful and highly finished books that the presses of this country have yet produced.

ΦΙΛΗΜΟΝΟΣ ΛΕΞΙΚΟΝ ΤΕΧΝΟΛΟΓΙΚΟΝ. *Ex Bibliotheca Parisiensi. Londini* 1812. 4*to et* 8*vo*. pp. 167.

The Lexicon of Philemon of which Villoison had spoken in such high terms of approbation, and of which Ruhnken had given some extracts, is at length published for the first time by Dr. Charles Burney, from the MS. in the National Library at Paris, a transcript of which he procured, we believe, about seven years ago. And we learn from a notice in the last page of the volume, that the same eminent scholar proposes to publish in succession the remains of the celebrated Παρασκευὴ Σοφιστικὴ of Phrynicus, the brief Lexicon formerly in the Coislin Library called by Montfaucon Ἄλλος Ἀλφάβητος, which we suspect to be an epitome of a Dramatic Lexicon, and the Etymological Treatise of Orion the Theban, from which the compiler of the Etymologicon Magnum has so largely borrowed.

We are no doubt under great obligations to Dr. Burney for publishing the Lexicon Technologicum before us, but he will

confer a much greater favour upon classical literature by the publication of the other three ἀνέκδοτα above-mentioned.

The fact is, that nearly the whole of this Lexicon of Philemon has been long before the public in the vast collection of Phavorinus Camers, who transcribed it from beginning to end.* The present publication therefore is principally useful, inasmuch as it enables us to assign to their right author those articles which Phavorinus borrowed from him.

Of the Lexicon itself, only a small part is come down to us entire. It consisted originally, as the author's nuncupatory epistle informs us, of treatises on the eight parts of speech. Of these we have remaining only the list of nouns, and of verbs beginning with A, and two only beginning with B. Dr. Burney has sent the present volume into the world unaccompanied either by a preface or notes, but preceded by the following dedication, which is a very flattering expression of his regard for and opinion of the four gentlemen to whom it is addressed.

JACOBO HENRICO MONK, Græcarum Literarum Professori Regio, PETRO PAULO DOBREE, CAROLO JACOBO BLOMFIELD, et JOANNI KAYE, Cantabrigiensibus, quum ingenio, tum doctrina florentissimis, Hoc Philemonis Lexicon, nunc primum typis divulgatum, summa benevolentia commendat CAROLUS BURNEIUS; et futurum sperat, ut ex Almæ suæ Matris alumnis brevi exoriatur, qui hoc opus, notis illustratum, iterum in lucem edat.

Of the birth, parentage, and education of Philemon, who is a very different personage from the Athenian Grammarian of that name cited by Athenæus, we are quite ignorant. He addresses his work to Antiphanes, who it seems was not satisfied with the Τεχνολογία of Hypereschius, as being confused and ill arranged. Of this Hypereschius, Suidas gives the following account. Ὑπερέσχιος, Ἀλεξανδρεὺς, γραμματικός· ἐπὶ τῶν χρόνων Μαρκιανοῦ τοῦ βασιλέως. ἔγραψε Τέχνην γραμματικήν· Περὶ

* We had made this observation before we had seen a letter of the celebrated M. Bast to M. Bredow, in which the same circumstance is remarked.

Ὀνομάτων· Περὶ Ῥήματος· καὶ Ὀρθογραφίαν. We should suspect that the three last-mentioned treatises were only parts of the Τέχνη γραμματική, did not Philemon mention specifically Ὑπερεσχίου περὶ ὀνομάτων Τεχνολογία.

It may perhaps be advisable to inform our younger readers, that the ancient grammarians made a tripartite division of grammar, viz. Γραμματικὴ τεχνικὴ, ἐξηγητικὴ, κριτικὴ. to the first of which belonged etymology, analogy, orthography, dialects, and all that is now included under the head of grammar; to the second belonged the province of interpretation, and the third, or judiciary, was concerned about the comparative merits, the moral usefulness, the purity and integrity of the text of ancient authors. This last was considered to be a sort of ἐγκυκλικὴ μάθησις, embracing every branch of knowledge, and the first examples of it were given by Aristotle, Crates Mallotes, and Aristarchus.* We have an excellent specimen of the ἱστορικὴ or ἐξηγητικὴ in the ancient Scholia on Apollonius Rhodius, and of the κριτικὴ in the Venetian Scholiast on Homer. The later grammarians employed themselves principally about the Τεχνική. Dionysius the Thracian wrote a celebrated Τεχνικὴ γραμματικὴ or Τεχνολογία, edited by Fabricius, and was called by way of distinction ὁ Τεχνικός. He is frequently cited under that name by the compiler of the Etymol. Magnum. His Τεχνολογία, like that of Philemon, was περὶ τῶν ὀκτὼ μερῶν λόγου.† With regard to the age of Philemon, as Hypereschius flourished under Marcian, who died A.D. 457, and as our author quotes also Sozomenus, the ecclesiastical historian, who lived about the same time, we may determine that he did not write this Lexicon before the end of the fifth century, and this is all that can be said with certainty. Our own opinion is that he did not live before the tenth century, and this is founded in part upon the circumstance of so little use hav-

* Vid. D. Heins. Prolegom. in Aristarch. Sac. p. 1. Maussac. Dissert. Critic. de Harpocr. p. 334. Villoison. Anecd. Græc. T. II. p. 99. seqq.

† Vid. Porphyr. ap. Villois. Anecd. Græc. T. II. p. 101.

ing been made of his Lexicon by the grammarians of the later ages. We are aware that a great portion of this Lexicon occurs in the Etymologicum Magnum and Zonaras, but we believe, not that Philemon was pillaged by the compilers of those vocabularies, but that all three borrowed from common sources, viz. the works of Herodian, Herodorus, Orus, Trypho, Pausanias, Ælius Dionysius, &c. For instance, the gloss of Philemon on *Αἰδοιέστατος* is also in the Etymol. M. p. 31, 6. but it is there cited from Philoxenus *περὶ συγκριτικῶν*. The article on *Ἄκυθος* is also in Zonaras, who quotes it from Theognotus. From Theognotus also is taken the etymology of *Σμῶδιξ*. See Etymol. M. p. 721, 20. Now Theognotus lived in the ninth century.

Philemon also illustrates his rules by examples from Aphthonius, Ælian, Julian, Lucian, and Synesius, which practice is a strong indication of his being a very modern grammarian. He is anterior to the fourteenth century, since he seems to have been copied by Thomas Magister and Georgius Lecapenus. We may therefore probably consider him as having lived about the tenth century.

Villoison has made great use of this Lexicon in his notes upon the Homeric Lexicon of Apollonius; the extracts which Ruhnken and his friends have published, are pointed out by Mr. Kidd, in the very learned and instructive preface to his collection of the *Opuscula Ruhnkeniana;* some mention of it is made by Professor Schweighæuser *in Athen.* IV. p. 131. C. Vol. xiii. p. 420. and it is examined by M. Schneider in the Biblioth. Philolog. Gotting. Vol. ii. p. 520. of whose remarks we have not been able to procure a sight.

We cannot help regretting that the learned Editor of the present volume has not accompanied it with a short commentary; we do not think that a long one is requisite. Neither our abilities nor our limits will enable us to supply this defect, but we shall content ourselves with pointing out, in a few instances, the sources from which Philemon has borrowed, and the grammarians who have made use of him, and with giving a few specimens of what we conceive might be a useful commentary.

1. Ἀβλής Eadem habet Zonaras, paucis immutatis, et Etymologi M. auctor, ex Choerobosco εἰς τὸν τέταρτον κάνονα τῶν ἀρσενικῶν ὀνομάτων. M. v. 5. rectius Etymologus et Phavorinus εἴτε εἰς ως, εἴτε εἰς ης.

3. Ἄγνωτα. Hæc ad verbum translata sunt ex Herodiano, qui a Scholiasta Aristoph. ad Ran. 951. laudatur.

5. Αἰδοιέστατος. Hæc profert Etymol. p. 31, 6. ex Philoxeno περὶ συγκριτικῶν.

6. Αἰδώς—ἐν τῇ ὀνομαστικῇ ὀξύνεται—ἐν τῇ αἰτιατικῇ δὲ περισπᾶται. Etymol. M. p. 30, 40. Discimus ex Schol. Venet. ad Iliad. B. 262. Aristarchum αἰδῶ, ἠῶ circumflexe scripsisse, Dionysium vero Sidonium oxytone. Pamphilus omnes id genus accusativos circumflectebat, Dionysius Thra. Aristarchum culpat, qui αἰδῶ et ἠῶ circumflexe scripserit, alia vero oxytone, Πυθὼ Λητώ. Vide etiam ad Iliad. I. 240.

7. Hujus articuli rectius apud Phavorinum constituitur, Αἰθιοπῆας. Αἰθίοψ, καὶ κατὰ μετασχηματισμὸν Αἰθιοπεύς. Nempe respicitur Ilias A. v. 423.

9. Apud Etymolog. M. p. 37, 10. et Zonar. in voce, qui ambo et proximam glossam habent; utramque ex Herodiano desumtam esse puto.

12. In fine θλάτης legendum ex Phavorino et Etymol. M. p. 40, 50. Conferendus est canon a Scholiasta Veneto traditus ad Iliad. E. 158.

13. Minime prætermittendum est quod in fine hujus periochæ apud Phavorinum legitur. ἔλετο, ἔντο, καὶ Δωρικῶς γέντο· κέλετο κέντο παρὰ Ἀλκμᾶνι. Cf. Schol. ad Theocr. I. 77. Koen. ad Gregor. p. 87.

14. Voces σκοτίαν αἰῶνα sunt ex Eurip. Phœniss. 1498. unde adducuntur ab Eustath. ad Iliad. Δ. p. 501. Mox νωτιαῖος μυελὸς recte Phavorinus. Schol. Venet. ad Iliad. T. 27. Ἐκ δ' αἰὼν πέφαται]—ἤγουν ὁ νωτιαῖος μυελός. quo respicit Hesychius. Τίνες δὲ τῶν νεωτέρων τὸν νωτιαῖον μυελὸν ἀπέδωκαν, ὡς Ἱπποκράτης. Τὸν αἰῶνα τίς νοσήσας, ἑβδομαῖος ἀπέθανεν qui locus Erotiano citatur p. 16. Pindari etiam testimonio adducto, αἰὼν δὲ δι' ὀστέων ἐρρᾳΐσθη. Ceterum αἰὼν generis est muliebris

in Iliad. X. 58. a Philemone allegato, φίλης αἰῶνος ἀμερθῆς. quem locum imitatur Simonides Anthol. III. xxiii. 15. Ἢ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας. Pindar. Pyth. E. 8. κλυτᾶς αἰῶνος ἄκραν βαθμίδων ἄπο.

16. Ἀλεξαμενὸς Τήϊος. Recte igitur legitur Ἀλεξαμενοῦ in Athenæo XI. p. 505. C. minus recte Tyrwhitti typographus ad Aristot. Poet. p. 116. Ἀλεξαμένου.

18. Hæc mutuatus est Eustathius ad Iliad. E. p. 578.

19. Phavorinus omittit voces ἢ μαμάκυτος. Glossam ex Methodio desumtam esse patet ex Etymol. M. p. 55. 12. Zenoras tamen eandem ex Theognoto profert. Nempe Theognotus Methodium, Theognotum Philemon compilavit. Hic tamen Callimachi testimonium ab illis prolatum, omittit. Voce μαμάκυθος, seu potius μαμμάκυθος, cui synonyma fuere μαμμόθρεπτος et τηθαλλαδοῦς, quod a nobis Anglis elegantiore dialecto diceretur *a moll-coddle*, utitur Aristoph. Ran. 1015. ubi vid. Schol. et interpp. ad Hesych. in voce. Hemsterhus. ad Polluc. III. 20. Pierson. ad Mœrin. p. 258.

20. Etymol. M. p. 596, 51. Zonar. p. 81.

22. Hæc pleniora servavit Etymol. M. p. 60. ult. ex Grammatico quodam vetustiore. Cum nostro fere consentiunt Zonaras, et Phavorinus qui tamen pro ἄλειφαρ cum Etymologo exhibent ἄλειφα, quæ forma occurrit in Æsch. Agam. 323. Callim. Fragm. 12. (vid. Ruhnken. Ep. Crit. II. p. 178.) Hipponax ap. Polluc. X. 87. Κἄλειφα ῥόδινον ἡδύ, καὶ λέκος πύρου. Mox iidem recte φιλαλειπτῶ pro φιλαλείπτης, nisi forte in proverbio legendum sit Οὐκ ἔστι πίστις ἀνδρὶ φιλαλείπτῃ τινί. Ceterum memoratu dignum est quod in hoc capite tradit Etymologus, δεῖ γινώσκειν ὅτι γέγραπται Διφίλῳ τῷ κωμικῷ δρᾶμα, (ὃ) ἐπιγέγραπται Ἀλείπτρια. Vide annon legendum sit Ἀντιφάνει. Athen. III. p. 123. B. Ἀντιφάνης ἐν Ἀλειπτρίᾳ (φέρεται καὶ τὸ δρᾶμα ὡς Ἀλέξιδος). Quin Pollux X. 17. ait, Ἄμφιδος δὲ καὶ δρᾶμά ἐστιν Ἀλείπτρια. Equidem Antiphanis hanc fabulam fuisse opinor, cujus etiam Ἀκέστρια citatur.

43. 220. 242. Ex Harpocratione desumta.

159. Ex Herodiano descripta. Vid. Hermann. de Em. Gr. p. 310.

105. Ad verbum ex Schol. Aristoph. Vesp. 747.

214. Eadem fere, sed contractiora, citat Hermannus ex Technologia MS.

244. Ex. Aristophanis Scholiasta ad Plut. 302.

248. Ex eodem ad Nub. 769.

Verb. 22. Hæc ad verbum habet Georgius Lecapenus apud Villoison. Anecd. Græc. T. II. p. 79. not.

Catalogus, sive Notitia Manuscriptorum, qui, a cel. E. D. CLARKE *comparati, in Bibliotheca Bodleiana adservantur. Pars prior. Inseruntur Scholia quædam inedita in Platonem et in carmina Gregorii Nazianzeni. Oxonii e typographeo Clarendoniano.* 1812. 4*to.* pp. 105.

IT is well known to the literary public, that a very valuable collection of MSS. was brought to this country by Dr. E. D. Clarke, with whom few travellers can be compared, whether we consider the number of countries which he visited, the extent and variety of his researches, or the diligence and success with which he applied himself to collect materials, illustrative of natural philosophy and antiquities. It is, perhaps, not equally well known, that these very curious MSS. were offered by Dr. Clarke, on liberal and advantageous terms, to the University, of which he is a distinguished ornament, and whose public buildings bear testimony to his exertions in procuring, and his liberality in presenting, some of the most interesting relics of the ancient arts. That learned body, with a spirit of œconomy, which might have been exerted on a better occasion, declined enriching, at a moderate expense, its manuscript stores, the deficiency of which is the subject of constant regret with those of its members, who pay a critical attention to the languages of antiquity. On this, as on a former occasion, these Κειμήλια were eagerly purchased by

the Curators of the Bodleian Library, who did not, it is to be presumed, accurately calculate the intrinsic value of certain quires of vellum, parchment, and yellow paper, disfigured by pot-hooks not easy to be deciphered, but were anxious to add to the literary treasures already deposited in that noble collection. On whose shoulders rests the blame of that ill-judged parsimony, which deprived us of the benefit of Dr. Clarke's offer, we are not disposed to enquire, nor will the public be much interested to know; but we thought it necessary to state thus much, in order that the world may know that it was the Doctor's wish that his valuable collection should belong to his own University. We are now presented by Professor Gaisford with a Catalogue descriptive of as many of the Clarkian MSS. as are written in Greek, Latin, and French, in number fifty. To these was originally added a very curious MS. of Ovid's Epistles, written in the thirteenth century, which some careless or rapacious virtuoso borrowed of the learned possessor, and with a forgetfulness, to which of all persons book-collectors seem to be most subject, omitted to return. We are informed that a subsequent Catalogue will appear of the remaining part of the collection, comprising the Oriental MSS.

As Professor Gaisford's Preface is short, we shall transcribe it entire for the information of our Readers, who will unite with us in expressing a wish, that the intimation, which is given towards the conclusion, of an edition of Plato from the same able hand, may be realized.

LECTORI S.

Omnibus jamdudum innotuit, V. C. Edvardum Dan. Clarkium, LL. D. Coll. Jes. apud Cantabrigienses nuper Socium, ex itinere per varios Europæ Asiæque tractus instituto reducem cum alia industriæ suæ monumenta secum retulisse, tum præcipue haud exiguam codicum manu exaratorum copiam, vetustate pariter ac bonitate spectabilium, qui pecuniis Academicis haud ita pridem coempti, et Bibliotheca Bodleiana repositi, perpetuis Eruditorum usibus inserviunt. Istorum codicum, quotquot Græco, Latino, vel Gallico sermone perscribuntur, recensionem hodie tibi offero. In qua conficienda, operam inprimis dedi, ut libri uniuscujusque status atque habitus, (i. e. forma voluminis,

foliorum numeri, et materies in qua scriptus est,) quoad ejus fieri potuit, accurate proponerentur. Præterea non titulos solum exhibui et auctorum nomina, sed prima sæpissime et postrema singulorum tractatuum verba, Lambecii, Montefalconii, et Bandinii, longo licet intervallo, vestigia secutus. Eorundem quoque exemplo scholia inedita e nn. 12. 39. protraxi, collationem insuper Dialogorum Platonis daturus, nisi re diu perpensa, collationem istam in majus quoddam opus, aliquando forsan prodituram, reservare decrevissem. Quod superest, codicum scripturam, quantum rei typographicæ rationes permisere, ubique retinui; hoc tantum veritus, ne in accentuum notis addendis vel omittendis, sæpius aliquanto, quam debueram, erraverim.

Vale, et his nostris conatibus fave.

T. GAISFORD.

Dabam ex Æde Christi
vii *Kal. Nov.*

We think that we shall confer a favour upon the possessors of this Catalogue, if we communicate with them the names of the different places from which Dr. Clarke procured these MSS. with a list of which he has favoured us. The numbers refer to those in Mr. Gaisford's Catalogue.

No. 1. 2. 7. 10. 11. 19. 35. 37. 38. 39. 43. 49. 50. from Constantinople.

No. 3. 12. 13. 14. 15. 16. 39. from Patmos.

No. 4. 8. 9. 36. 40. 41. 42. from the Isle of Princes.

No. 5. 44. 45. 46. from Paros.

No. 6. 47. 48. from Naxos.

No. 17. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 31. 32. from Vienna.

No. 30. 33. 34. from Paris.

Professor Gaisford appears to give a very accurate description of the size, age, quality, condition, and contents of each MS. We have only a few observations to offer upon two or three of them.

The title of the first MS. is ΦΙΛΙΠΠΟΥ ΣΟΛΙΤΑΡΙΟΥ *βίβλος ἡ λεγομένη* ΔΙΟΠΤΡΑ *καὶ* ΓΕΩΡΓΙΟΥ *τοῦ* ΠΙΣΙΔΟΥ ΕΞΑΗΜΕΡΟΝ *διὰ στίχων πολιτικῶν τε καὶ ἰαμβικῶν.* Of this the third leaf is inscribed, *μερικὴ ὑπόμνησις διὰ στίχων πολιτικῶν,*

πῶς ἡ ψυχὴ ἀπὸ τοῦ σώματος διαζεύγνυται. Mr. Gaisford remarks, "Defectus libri primi quem in Codice Vindobon. notat Lambecius Comment. tom. V. p. 78. ex hoc nostro suppleri potest. Incipit: Πῶς κάθη πῶς ἀμεριμνεῖς πῶς ἀμελεῖς ψυχή μου." We are extremely obliged to the Professor for this short observation, because it has enabled us to discover a very curious fact; that this MS. which Dr. C. purchased at Constantinople, is the same which had been purchased there by Stephen Gerlachius in the year 1577, from which Martin Crusius, in his Turco-Græcia (1584), published some extracts; one of which is the very portion of which Mr. Gaisford cites the first line. His words are these, p. 198. "Ex manuscr. libro, qui ΔΙΟΠΤΡΑ inscriptus est, a D. Gerlachio 1577. Constantinopoli emptus: continens disputationem animæ et corporis, cur non se ad moriendum præparent. Incipit,

Πῶς κάθη, πῶς ἀμεριμνεῖς, πῶς ἀμελεῖς, ψυχή μου;
ὁ χρόνος σου πεπλήρωται· ἔξελθε, τοῦ σαρκίου.
ποῦ τραπεζῶν ἀβρότητες, μαγείρων μαγγάνειαι;
ποῦ τῶν αὐλῶν τὰ θέλγητρα, τὰ τύμπανα καὶ λύραι;
ποῦ ἡ χαρὰ ἡ πρόσκαιρος τοῦ βίου, ἡ ματαία;
ὡς ὄναρ παρελήλυθεν, ὡς καπνὸς διελύθη."

The title of ΔΙΟΠΤΡΑ was frequently adopted by the monkish authors. The famous *Speculum Salutis*, the *Speculum Morientium*, &c. are well known.

No. 12. is a curious MS. of the Poems of Gregory Nazianzen, apparently written in the tenth century. In the margin of it are some Scholia which Mr. Gaisford has printed. Amongst these in f. 83. b. is a quotation from Lucian, descriptive of a painting of Zeuxis. The MS. itself we have never had an opportunity of inspecting; but we have now before us a *fac-simile* of this Scholium made by Mr. Porson, and a transcript of it in his own exquisite hand-writing. From this we are led to believe that Mr. Gaisford is not quite accurate in his representation of this part of the MS. In line 1. the fac-simile has very plainly the words,

Ζεῦξις ἄριστος συγγραφέων γενόμενος. and in line 2. καινοτομεῖν, where Mr. G. gives καινοποιεῖν.

No. 28. containing the Comedies of Terence, is one of the most beautiful MSS. ever seen, written by a Florentine notary A. D. 1466.

No. 39. is the famous MS. of Plato, written on vellum in the year 896. It contains the first twenty-four dialogues, with the titles precisely as they are given in the Basil Edition of 1534. In the margin are written Scholia in a very ancient hand, of which Mr. Gaisford has printed such as are not already before the public in the collection of Ruhnken, which, with the extracts from the Parisian MS. No. 1807, by M. Brondsted, and Mr. Kidd's accurate collation of the Scholia, with the Anecdota Græca of Siebenkees, forms a valuable Appendix to the *Sylloge Ruhnkeniana*.

We observe that this MS. preserves the true orthography in the name of one of the accusers of Socrates, Μέλητος. We collect from a fragment of Callimachus, quoted in p. 206. E. (Bentl. CCXXXIX.) that this MS., or a copy of it, was used by Eustathius. We have not had an opportunity of inspecting it ourselves; but the extracts, which we have seen of it, prove its extreme importance to a future editor of Plato.

EPISTOLÆ PARISIENSES. *In quibus de rebus variis, quæ ad studium antiquitatis pertinent, agitur. Editæ a* G. G. BREDOW, *Profess. Histor. in Universitate Vratislaviensi. Lipsiæ.* 1812.

THE accumulation of MSS. treasures in the National Library at Paris has afforded vast facilities to those continental scholars, who are sufficiently near to that metropolis to take advantage of its literary stores. The Epistola Critica of M. Bast has made us frequently regret the state of affairs which precludes our access

to that immense collection. The present *fasciculus* of Epistles originated in the visit of M. Bredow, and some of his learned friends, to Paris. In the number of these friends was M. Bast, whose untimely death he bewails in terms of great feeling, and describes the assiduity with which that able scholar availed himself of the riches of the Parisian Library.

The first Epistle is from the Editor to M. Schneider, and contains a well-digested history of the different collections which have been published of the *Geographi Minores*. The second is an inedited letter of the celebrated Luke Holstein to M. Peiresc. The fifth is a very curious letter of M. Bast on the word ἤγουν, which, being expressed in ancient MSS. by a peculiar compendium, has repeatedly deceived the scribes and editors. The following remark, relating to an eminent countryman of ours, does not appear to us to be just. "Un riche Anglois fit copier ici, il n'y a pas bien long temps, le lexique de Philemon dans toute son étendue, tandis qu'il eut pu se contenter de le faire collationner sur Phavorinus, travail qui ne lui auroit même procuré qu'un certain nombre de variantes plus ou moins insignifiantes." M. Bast might have added, that it was nevertheless very desirable that the Lexicon of Philemon should be published, in order that those parts of Phavorinus, which have been extracted from it, may be assigned to their right author, and have their due weight and authority.

Ep. X. is written by M. Brondstedt, and contains several corrections of the Scholia on Plato from MSS. at Paris.

Ep. XIV. contains a notice of and extracts from two MSS. of Heraclides Ponticus, with corrections of the same author from the Venetian Scholia on Homer. This letter is from M. Hase, one of the keepers of the Greek and Latin MSS. in the Imperial Library.—The volume concludes with an Index.

ΕΥΡΙΠΙΔΟΥ ΗΡΑΚΛΕΙΔΑΙ. *Euripidis Heraclidæ. Ex recensione* PETRI ELMSLEY A.M. *Qui Annotationes suas et aliorum selectas adjecit. Oxonii, Excudebat Samuel Collingwood.* 1813. 8vo. pp. 144.

THE Tragedy of the *Heraclidæ* appears not to have met with so much attention either from the editors or the readers of Euripides, as, from the beauty and facility of the dialogue, and other characteristic traits of the author's excellence, it unquestionably deserves. With pleasure do we announce, and with pleasure will our readers learn, the publication of this Play, from the Clarendon Press, with a text corrected by Mr. Elmsley, and accompanied by notes, abounding in critical and philological information, of a highly valuable and useful nature. The Editor is already well known to the literary world as the reviser of the Edinburgh Thucydides, the publisher of the Acharnenses of Aristophanes and Œdipus Tyrannus of Sophocles, and the author of some very learned classical articles in the Edinburgh and Quarterly Reviews: among the latter, his review of Markland's Supplices and two Iphigenias (*Quarterly Rev.* No. xiv.) deserves to be named as a paper which for ingenuity and learning has never been surpassed by any article, either in a British or a foreign journal.

Mr. Elmsley is, in his mode of criticism, a decided follower of Dawes and Porson. His writings exhibit a strong proof of the success which attends a close and careful observation and comparison of the peculiarities of contemporary Greek authors. The suspicious and unwearied caution which he must have exerted in an incessant perusal of the Attic writers, particularly of the three Tragedians and Aristophanes, and his diligence in noting down metrical and grammatical usages, cannot escape the reader's observation. He has by this means enabled himself and others securely to correct many inaccuracies, which have been transmitted to us by the copyists of these works, and has besides enlarged our knowledge of the real state of the language at that period. Much of the doctrine of the Alexandrian grammarians,

respecting the formation of the Greek verbs, the significations and usages of their tenses, and the rules of Syntax, have already given way to the test of critical examination; and are found to exist no where but in the grammars, to be unlearned by the student as soon as he has left school. The day cannot be very distant, when the learner of the Greek Language will be no longer perplexed and misled by imaginary forms, and analogies clumsily constructed:—If the Porsonian style of criticism be exerted by others with the same success as by Mr. Elmsley, we may hope to see such forms of the Greek verbs laid down, and such rules of construction clearly defined, as were in actual use among the classical authors. Our grammars will, it is true, decrease in bulk; but the access to a real knowledge of the language will be proportionably facilitated.

At the bottom of the pages containing the text, are given the readings of the Aldine edition, even where the variations are very slight. Here we have two remarks to make; first, that Aldus's text in the Heraclidæ is purer than in most of the other plays of Euripides; and secondly, that of the improvements which it has received during three hundred years, a large proportion are those of Mr. Elmsley himself.

The notes which follow are much more comprehensive and more valuable than those on the Œdipus Tyrannus. Mr. E. professes to insert all that is useful in the commentaries of his predecessors, which, to say the truth, has not considerably swelled the size of his volume. He appears laudably scrupulous in assigning each correction and interpretation to its author. His language is remarkably accurate, concise, and pointed: and though no undue severity is exercised by him against other critics, yet all his writings show a turn for irony, which gives them a distinguishing and peculiar character.

The only material fault that we find in Mr. Elmsley's works is, too great a fondness for establishing new canons of criticism. When by unwearied observation he has discovered that a particular

form or construction occurs but seldom in the Tragedians or Aristophanes, he is much too apt to conclude that it never ought to occur, and to alter the exceptions to his rule of exclusion. It happens, of course, that some of these alterations are violent, and consequently improbable. An attention to instances of rare usage is highly useful and important to the critic: the circumstance of an expression, a construction, or a metrical arrangement, being seldom used, is sufficient to decide a controverted reading, and to prevent the introduction of any thing similar in an emendation. But before we alter the authorized reading in such cases, we should reflect, that of the writings of those poets only a small proportion has descended to our times; and that if three or four lines occur, containing an unusual, though legitimate, form either of metre or of syntax, it is agreeable to all just reasoning upon probabilities to believe, that the lost writings, could they be restored, would present many other lines corroborative of those instances.

It is however due to Mr. E. to mention, that the alterations of the description to which we have objected are almost entirely confined to proposals in his notes. The actual emendations of his text are, for the most part, irrefragable. We cannot help noticing the candour with which he occasionally retracts his conjectures, when subsequent reflection has shewn him that they were unnecessary.

Neither the present occasion, nor our present limits, admit of a critical examination of the points upon which we differ from Mr. Elmsley. We would not call upon our readers to reject any of his opinions either lightly or hastily; and a bare expression of dissent would be equal injustice to him and to ourselves. It was intended, instead of a critical examination of readings, to mention some of the grammatical observations in the notes on the Heraclidæ, which we owe, either wholly or in part, to Mr. Elmsley. But owing to the length of some preceding articles, our Number has already exceeded its destined limits, and we are reluctantly

compelled to forego the intention of producing these specimens of the merits of the publication, and of conveying to our readers the useful information contained therein.

Mr. E. gives the readings of the MSS. which have been collated, and is particular in noticing the editions in which the Aldine readings were first altered: he also explains the construction where any real difficulty occurs. Of course this edition of the Heraclidæ may be said almost to supersede the use of any other.

We understand that Mr. Elmsley intends to publish the *Helen* with notes upon the same plan as the *Heraclidæ*, with which it is to form an uniform volume.

C. Cornelii Taciti Opera recognovit, emendavit, Supplementis explevit, Notis, Dissertationibus illustravit Gabriel Brotier. Editio nova et auctior. Londini, curante et imprimente A. J. Valpy A. M. Coll. Pemb. Oxon. nuperrime Socio. 1812. *5 Tom.* 8vo.

Mr. Valpy says in his Preface, that in order to make the present edition as perfect as possible, he has not only reprinted the substance of both the Paris editions of 1771 and 1776, but has availed himself of the labours of subsequent editors, and of the translations of Murphy and Dureau. Among the notes will be found some that were selected by the late Professor Porson, and some by Mr. Kidd, from Ruhnken and other eminent critics. Brotier's Dissertations are collected together in the fifth volume, in which we find also, by rather a singular arrangement, the Testimonia Veterum Scriptorum; it contains, moreover, a Catalogue of the Manuscripts, Editions, and Translations of Tacitus, founded upon the Catalogue in the Bipontine Edition. Mr. Valpy has sometimes, though not frequently, inserted his own remarks and conjectures in the Notes; and in his Preface has given two Tables, the one of Roman, the other of Grecian Coins, with their

respective values in English money; the latter appears to agree exactly with the Table in the last volume of the Travels of Anacharsis.

LITERARY INTELLIGENCE.

CAMBRIDGE UNIVERSITY PRESS. A second edition of Professor Monk's *Hippolytus of Euripides* is just published. The former edition has been revised, a few alterations made in the text, and several slight corrections and additions in the notes. The improvements in this edition are in a great part owing to the suggestions of other scholars, particularly of Mr. Elmsley and Mr. Tate. The editor has affixed a full index to the contents of the annotations. It is his intention to publish the *Alcestis* upon the same plan.

Dr. Butler's fourth volume of Æschylus is in a state of forwardness. The *Persæ* are completely printed; and the Doctor is now employed upon the Fragments. In the same volume will be given an *Index Rerum*, and *Index Auctorum* to all Stanley's notes, and similar Indexes to the *Variorum* notes: also a general Preface, Life of Æschylus, and general critical remarks on his works. Dr. B. intends also to make an entirely new Index to Æschylus on the plan of Beck's Index to Euripides: this is to be given in the supplemental volume which is to contain his own text, but will be so framed, that it will serve for reference to the numbers of Stanley's verses.

Dr. Maltby's edition of Morell's Thesaurus is already far advanced in the Press; and, when completed, will tend greatly to facilitate the acquisition of an accurate knowledge of the Greek language. As Dr. Maltby has affixed to each word its different significations in Latin, his work will serve the double purpose of a Lexicon and a Gradus. Great numbers of words, omitted by Morell, have been inserted; the sources, from which

he derived his Examples and Synonyms, have been carefully traced and examined; and no opportunity has been omitted of noticing the discoveries that have been made by later scholars on the subject either of verbal or metrical Greek criticism.

The Syndics of our Press determined, at their last meeting, to print a new edition of Dawes's Miscellanea Critica, at the expense of the University. It will contain extracts from Greek MSS., unpublished emendations of Dr. Bentley, and notes communicated by Professor Porson to the editor, the Rev. Thomas Kidd. We have seen the editor's papers; and, from the learning and industry exhibited in them, we are persuaded that this publication will be useful and important.

Mr. Blomfield's edition of the *Persæ* of Æschylus will very shortly be sent to Press.

Mr. Hermann printed at Leipsic, in the years 1810 and 1811, the Hercules Furens, and the Electra of Euripides, in two very small volumes, as lecture-books. These editions having only just reached this country, we have not had an opportunity of examining them, and are only able to say that each contains a preface upon metrical topics, with short notes under the Greek text in a small type.

The sixth volume of Erfurdt's Sophocles, containing the Ajax, is published, and a few copies have been imported by the London booksellers. We understand that the Editor died very lately.

Accounts of some of the new classical publications, lately imported from Germany, were intended for insertion in the present Number; but owing to want of room, they are unavoidably postponed.——The Second Number will be published in October.

A new edition of Callimachus, by an English Scholar, is in contemplation.

ERRATUM.

P. 100. l. 29. *Lege* Herodorus.

ῥεῖ γὰρ ἀπ' ἄκρας
Πίνδου, Λάκμου τ' ἀπὸ Περῥαιβῶν.
Εἰς Ἀμφιλόχους κἀχαρνᾶνας,
μίσγει δ' ὕδασιν τοῦ Ἀχελώου
καὶ ὑποβὰς ἐνθένδ' εἰς Ἄργος,
διὰ κῦμα τεμὼν, ἥκει δῆμον
τοῦ Λυρκείου.

Nemo non correxerit τοῖς Ἀχελώου. Dein legendum, Καὶ γῆν ὑποβὰς ἔνθεν ἐς Ἄργος. Supra dixerat Strabo, φέρονται δ' ὑπὸ γῆν ποταμοὶ πολλοί. Alterum fragmentum ex Schol. Aristophan. ad Ran. 1385. Platon. Polit. II. p. 431. C. laudavit Ruhnkenius ad Timæi Lex. p. 10.

Νύμφαι ὀρεσσιγόνοι . . . . θεαῖσιν ἀγείρω
Ἰνάχου, Ἀργείου ποταμοῦ, παισὶν βιοδώροις.

Sic enim distribuendi sunt isti versiculi.

ΙΝΩ.

Hac fabula Sophoclem immerito beavit Brunckius. Versus quem ex Athenæo citat Euripideus est, nempe Bacch. 1127. Apud Hesychium quidem legitur Ἄλυτον—ἀκατάπαυστον Σοφοκλῆς Ἰνει. (Sic MS.) ubi forsan legendum Αἰγεῖ. Vel si vera lectio sit Ἰνοῖ, eandem fuisse fabulam crediderim cum Ἀθάμαντι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

In corrupta Erotiani glossa pro Ἄντεον θεὸν omnino rescribendum Ἄνταιον θεόν. Hesychius, Ἀνταία. ἐναντία. ἱκέσιος. Αἰσχύλος Σεμέλῃ. σημαίνει δὲ καὶ δαίμονα. καὶ τὴν Ἑκάτην δὲ Ἀνταίαν λέγουσιν, ἀπὸ τοῦ ἐπιπέμπειν αὐ [τὴν τὰ ἄνταια.] Sic enim legendum. Ceterum in Codice Erotiani apud Cantabrigienses pro προσπνέοντα ἀ[illegible]ίας θεοῦ, scribitur προσπαίοντα ἀντέας θεοῦ.

ΚΡΙΣΙΣ.

III. Helladius Besantin. Chrestomath. p. 17. ed. Meurs. Ἡ μαγὶς δὲ, ἀντὶ τῆς τραπέζης, Αἰγύπτιον δοκεῖ, καὶ παντελῶς ἔκθεσμον. Ἐπίχαρμος δὲ ὁ Δωριεὺς, καὶ Κερκίδας ὁ

μελοποιὸς, ἐπὶ τῆς αὐτῆς διανοίας ἐχρήσαντο τῇ λέξει, καὶ μὴν καὶ ὁ Ἀττικὸς Σοφοκλῆς.

ΑΑΚΑΙΝΑΙ.

I. Στένην δ' ἔδυμεν ψαλίδα κονὶκ ἀβάρβαρον.

Hemsterhusius in Addendis corrigit ἔδειμε. Ut ut hoc sit, omnino legendum in fine ἄβορβορον. *We went under a narrow dome, where there was plenty of dirt.* De hoc sensu vocis ψαλὶς vid. Scalig. ad Manil. p. 119.

ΑΑΟΚΟΩΝ.

I. βαρβάρους εὐοσμίας Schol. Aristoph. l. c.

II. Manifesto ejiciendum est alterum μέδεις.

ΑΗΜΝΙΑΙ.

IV. Ἄθως σκιάζει νῶτα Λημνίας βοός.

Plutarchus de fac. in Orb. Lun. p. 1724. citat καλύψει πλευρά. Suidas et Paræmiographus MS. καλύπτει πλευρά. Salmasius Exerc. Plin. p. 129. laudat, Ἄθως σκιάζει νῶτα Λημνίας ἀλός.

ΝΑΥΠΑΙΟΣ.

V. Οὗτος δ' ἐφεῦρε τεῖχος Ἀργείων στρατῷ,
Σταθμῶν, ἀριθμῶν, καὶ μέτρων εὑρήματα.

In primo versu τεῦχος Salmasius de Usur. p. 431. et ante eum Scaliger ad Manil. p. 288. qui et sequentes versus paullo diverse citat.

VI. Οὐ λιμὸν οὗτος τόνδ' ἀπῶσε. Optime Scaliger l. c. τῶνδ' ἀπῶσε.

IV. Ἔρχομαι, τί μ' ἀΰτεῖς;

Rectius Suidas τί μ' αὔεις;

ΝΙΠΤΡΑ.

I. 2. In Stephani MS. Coisliniano legitur γυ—ceteris adustis. Montfaucon. p. 285. supplet γυνή.

ΟΙΝΟΜΑΟΣ.

III. Τοίαν Πέλοψ ἴυγγα θηρατηρίαν
Ἔρωτος, ἀστραπὴν τιν' ὀμμάτων ἔχει.

Porsonus, cum corrigeret Τοιάνδ' ἐν ὄψει λύγγα (λύγκα) *θηρατηρίαν*, non legerat, opinor, Valckenaerii notam. Himerius apud Photium p. 1242. *παίζοντας τοὺς νέους περὶ τὸν θάλαμον ἱστόρησε, καὶ ταῖς ἑαυτῶν ἴυγξι ποιεῖ τὴν χάριν ἐλέγχοντας.* Lege, *τὴν χάριν ἕλκοντας.* Ælian. N. A. III. 17. *εἶτα τὰ πτηνὰ ἕλκουσιν οἱονεὶ ἴυγγι τῷ ἄσθματι.* (Haud raro confunduntur ἕλκω et ἐλέγχω. In Plutarch. T. III. p. 1391. HSt. male legitur *ἐν γωνίᾳ τινὶ καθ' ἡσυχίαν ἀναλόων συλλογισμοὺς καὶ περιέλκων φιλοσόφων.* Recte Xylander *περιελέγχων.* In Aristoph. Equit. 365. confusa sunt ἑξελῶ et ἐξελέγξω.) Notum est Theocriteum Ἴυγξ, *ἕλκε τὸ τήνου ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.*

Neglexit Brunckius locum Apollonii Dyscoli in Exc. p. 422. B. Ἀξιοπιστότερος τέο, Σοφοκλῆς *μάρτυς χρησάμενος ἐν* Οἰνομάῳ. *Εἰ μὲν ὡσεὶ θάσσονα εἰδὼς εἰ τέκοι παῖδα.* Prima sic constituenda, Ἀξιοπιστότερος δὲ ὁ Σοφοκλῆς *μάρτυς*— Fragmentum expedire nequeo.

ΠΕΛΙΑΣ.

Λευκὸν γὰρ αὐτὴν οὐκ ἐπαίδευσεν γάλα.

Deest *γὰρ* in ed. H. Steph. et pro *οὐκ* legitur *ὅδ'*.

ΠΗΛΕΥΣ.

Stephanus Byz. v. Δώτιον.—Σοφοκλῆς ἐν Πηλεῖ,

Βασιλεὺς χώρας τῆς Δωτιάδος.

ΠΟΛΥΙΔΟΣ.

III. 2. *καί ῥαῖξ ἐντεθησαυρισμένη.*

εὖ τεθησαυρισμένη citat Gataker. A. M. P. p. 483.

ΠΟΛΥΞΕΝΗ.

III. *Ἐπεὶ οὐδ' ὁ κρείσσων Ζεὺς ἐμοῦ τυραννίδα*

Οὔτ' ἐξεπομβρῶν, οὔτ' ἐπανχμήσας—

Επεί γ' ὁ κρείσσων—*Οὔτ' ἐξ ἐπομβρῶν* Valckenaer. ad Theocrit. IV. 43.

ΣΚΥΡΙΑΙ.

IV. 4. *Λεπταῖς ἐπὶ ῥοπαῖσιν* Scaliger ad Manil. p. 280.

In ultimo versu legitur Ἴσως ἂν ἢ κέρδαναν ἢ διώλεσαν. Stobæi ed. princeps Ἧς ὡς ἂν — Unde Porsonus, Ἢ ἔσωσαν, ἢ κέρδαναν.

ΤΗΡΕΥΣ.

De argumento hujus fabulæ satis nota tradit Tzetz. ad Hesiod. p. 130.

VII. Αἱ δ' εἰς ἀηθῆ δώμαθ'. Recte se habet ἀηθῆ, *insueta*. ἀηθία est *insolita vitæ ratio* in Eurip. Helen. 425.

X. Μήπω μέγαν εἴπῃς πρὶν τελευτήσαντ' ἴδῃς.

"Heathius legendum esse contendit μήπω μέγ' εἴπῃς." Br. Vid. Ajac. 386. Wyttenbach. ad Platon. Phæd. p. 251. Atque ita luculenter citat Schol. Venet. ad Iliad. Θ. 5.

ΤΡΙΠΤΟΛΕΜΟΣ.

I. Nescio an operæ pretium fuerit tirones monuisse, vocem τραγῳδοποιὸς in Dionysii loco, et ubicunque occurrit, in τραγῳδιοποιὸς mutandam esse.

IV. Οὐδ' ἡ τάλαινα δοῦσα ταριχηροῦ γάρου.

Forsitan legendum, Οὐδ' ἡ τάλαιν' ἁλοῦσα ταρχηροῦ γάρου.

VIII. Hoc fragmentum est ex emendatione Scaligeri. Vid. Valckenaer. Animadv. ad Ammon. p. 76.

ΤΡΩΙΛΟΣ.

I. Τῇ πανταμόρφῳ Θέτιδι. Lege παντομόρφῳ.

ΤΥΜΠΑΝΙΣΤΑΙ.

I. Τί τοῦδε χάρμα μεῖζον ἂν λάβοις ποτὲ
Τοῦ γῆς ἐπιψαύσαντα χὑπὸ τῇ στέγῃ
Πυκνῆς ἀκοῦσαι ψεκάδος εὐδούσῃ φρενί.

Præter auctores a Brunckio indicatos, primum versum sine poëtæ nomine laudat Plutarchus. Φεῦ, φεῦ, τί τούτου χάρμα μεῖζον ἂν λάβοις; Trincavelli etiam Stobæus τοῦτου pro τοῦδε, et mox καὶ ὑπὸ στέγῃ. Fragmentum hunc in modum constituo.

Φεῦ, φεῦ, τί τοῦτου χάρμα μεῖζον ἂν λάβοις,
Τοῦ γῆς ἐπιψαῦσαί τε, κἄτ' ὑπὸ στέγῃ
Πυκνῆς ἀκοῦσαι ψεκάδος εὐδούσῃ φρενί;

ΤΥΝΔΑΡΕΩΣ.

— *πρὶν αὐτῷ παντελῶς ἤδη βίος*
Διεκπερανθῇ καὶ τελευτήσῃ βίον.

Lege *παντελῶς ἤδη χρόνος Διεκπερανθῇ.* vel etiam *παντελής.* *βίος* et *χρόνος* nonnunquam confusa esse alibi demonstravi.

ΤΥΡΩ.

VII. *Ὃν τοῖσι πάγχορτοισιν ἐξενίζομεν.*

οἷ τοῖσι Athenæus. *Σίτοισι* Porsonus in Adv. p. 61.

XI. *Πολλῶν δ' ἐν πολυπληθίᾳ.*

Lego, *παμπληθίᾳ.* Laocoont. fr. 3. *Κυκλεῖ δὲ πᾶσαν οἰκετῶν παμπληθίαν.*

XV. Præter auctores in notis citatos, huc etiam respicere videatur Plutarchus in Amator. p. 2342. *ὁμοιός ἐστι τοῖς ἀποκείρουσι τὰς ἵππους, εἶτα πρὸς ποταμὸν καὶ λίμνην ἄγουσι. καθορῶσαν γὰρ ἑκάστην τὴν εἰκόνα τῆς ὄψεως ἀκαλλῆ καὶ ἄμορφον, ἀφιέναι φρυάγματα λέγεται, καὶ προσδέχεσθαι τὰς τῶν ὄνων ἐπιβάσεις.*

ΦΙΛΟΚΤΗΤΗΣ ΕΝ ΤΡΟΙΑΙ.

III. *Ὀσμῆς μόνον γ' ὡς μὴ βαρυνθήσεσθέ μου.*

Codex Prisciani Basiliensis, teste Gatakero A. M. P. X. p. 531. nullum tragœdiæ titulum, nec amplius e Tragico profert his, *ὅπως μὴ βαρυνθήσεσθέ μου.* Atque ita Putschius.

ΦΡΙΞΟΣ.

Etymologicum MS. apud Larcher. ad Herodot. Tom. III. p. 442. *καὶ πάλιν Σοφοκλῆς Φρίξῳ. Κυνηδὸν ἐξέπραξαν κνυζούμενον.* Vere, ut opinor, olim correxi, *Κυνηδὸν ἐξέκραξαν, ὡς κνυζώμενοι.*

ΦΡΥΓΕΣ.

Unicum quod ex hoc dramate profertur fragmentum Scyriis desumtum putat Valckenaer. Diatrib. Eurip. p. 226.

Atque hæc hactenus, cetera in aliud tempus reservare decrevi.

EDMUNDI CHISHULL

NOTÆ IN HORATIUM.

Priusquam brevissimas hasce Edmundi Chishull in Q. Horatium annotationes ad marginem exemplaris Editionis Talbot Cantab. pulcherrima manu adscriptas, et in Academiæ nostræ Bibliotheca jamdiu conservatas protulerim, pauca de ipso auctore velim præfari. Literarum ac bonarum artium disciplina apud Oxonienses institutus, Coll. Corp. Chr. in eadem Academia electus fuit socius A. D. 1693. Exinde in Smyrnam, a mercatoribus ibi sociatis ad sacra evocatus, migravit; et cum non solum Asiam sed Græcas etiam insulas peragravisset, multa eo tempore condidit et composuit, quæ cum summo literarum emolumento postea deprompsit. Quando igitur ex Asia rediisset, Inscriptionem illam Sigeam βουστροφηδὸν exaratam in lucem edidit, et commentario illustravit. De quo libro, ne a laudatioribus eum laudari quis requirat, amplissima prædicavit Bentleius.* Antiquitates deinde Asiaticas ex primariis Græcis monumentis descriptas, Latineque versas notis instruxit et ornavit. Ne plura dicam, celeberrimo illo atque optimo viro R. Mead fide et familiaritate fuit conjunctissimus; a quo impetratus, cum nummos a Smyrnæis in medicorum honorem percussos una serie edidisset, meritam artis ipsius apud antiquiores dignitatem clarissime vindicavit.

Quod ad has in Q. Horatium annotationes attinet, pauca quidem, quæ ex recentiorum vel labore vel ingenio hodie pervulgata sint, lector eruditus fortasse offendat; multa vero in brevi spatio recondita, multa exquisita idem recognoscet. Doctorum igitur reprehensionem minime verebor, si in manus eorum posuerim illam similitudinum et illustrationum copiam, quam in angustum ita contraxit accurata et diligens Chishulli elegantia.

* Vid. Epistolas Bentleianas a Burneio editas, p. 240.

CARMINUM Lib. I. Ode 1.

1. **Mæcenas atavis edite regibus.**] Sic vero Propert. lib. III. eleg. 7. in init. *Mæcenas eques Etrusco de sanguine regum,* quum eleg. simili pæne argumento ad Mæcenatem conscripsit. Vid. tamen quid in contrarium statuat Dacierus, et nota dictum de Phyllide captiva, lib. II. Od. 4. *Regium certe genus,* &c.

3. **Sunt quos curriculo**] Archilochi illud adductis exemplis confirmat ἄλλοις γὰρ ἄλλος κραδίην ἰαίνεται. item Tibulli, lib. II. el. 7. *Naturæ sequitur semina quisque suæ.*

4. **metaque fervidis**] Notæ Var. in Ovid. III. Amor. 2. 12. Vid. et Hieronis nummum apud Gol. Siciliæ, tab. 11.

10. **Quidquid de Libycis verritur areis**] Huic simillimum vide inter Petroniana fragm. quod asseritur esse Pentadii ex Apollodoro:

Et quicquid Libyca secatur area
Non unâ positum tenere cellâ.

13. **ut trabe Cypria**] Trabs Cyprica hic pro nave, et lib. IV. Od. 1. pro tecto citreo aut forte cyparissino. Nugatur igitur Zurk. et Dacier.

20. **Nec partem solido demere de die**] i. e. ut vult quidam, *dormire in medio die,* et citat Plin. lib. VIII. epist. ultimam. Vide phrasim Varronis p. 46. et Stat. Sylv. lib. IV. vers. 36. via Domitiana.

At nunc, quæ solidum diem terebat,
Horarum via facta vix duarum,

ubi pro, *hic senis populi vias gravatur,* lege, *hic segnis populi* &c. Quære Achillis Statii in Hor. de arte poetica Commentarium. *solido die* forte intelligit interscindere diem, et ex profesta intercisam facere, quæ qualis sit vide Statii Syl. 1. 6. v. 7.

— dum refero diem beatam
Læti Cæsaris, ebriamque partem.

quin et lib. II. Od. 7. *morantem sæpe diem mero Fregi.*

25. sub Jove frigido] Vid. locum insignem Ennii, frag. p. 132. et Ciceronem de natura Deor. lib. II. Sect. 25. quin et Stob. Ecl. Physic. p. 6. ἀὴρ ὃν ἄν τις ὀνομάσειε καὶ Δία.

29. Me doctarum hederæ præmia frontium] Hederæ præmium olim victoribus poetis. Pers. in præf. v. 5. *quorum imagines lambunt Hederæ sequaces.* Prop. eleg. 4. lib. II. *Cujus non hederæ circumiere caput.* Et Noster. I. Ep. 3. v. 25. *Prima feres hederæ victricis præmia.* Corona ornabantur poetæ illi qui in certationibus vicerunt.

30. Dîs miscent superis.] Vid. Apotheosin Homeri in marmore.

33. nec Polyhymnia] Πολύμνια λύραν, &c. Catalogus Musarum Græce. Thes. Gr. vol. I. pag. ultima. Pind. Ol. I. in fine. Iambica Petronii Afranis, epigram. Musar. elog. *Euterpæ geminis loquitur cava tibia ventis.* Idem. *Flectitur in faciles variosque Polymnia motus.* Quod interpretor de arte variandi cantus. Vid. illud *Lyræ et Berecynthiæ tibiæ Mistis carminibus.*

36. feriam sidera vertice.] Θεοκριτ. ἐς οὐρανον ἄμμιν ἀλεῦμαι. Prop. lib. I. el. 8. v. 43. *Nunc mihi summa licet contingere sidera plantis.*

ODE II.

2. rubente] ob fulgur fulminum comitem.

3. sacras jaculatus arces] *jaculari* activa significatione non alias dicitur nisi Od. 12. lib. III. in eo vero secutus est Horatius significationem Græci verbi βάλλω tum neutre, tum active significantis.

6. Seculum Pyrrhæ.] pro diluvio, ut dixit Claudianus, *Pyrrhæ sæcula.* Bell. Gild. 43.

7. Omne cum Proteus.] Inepte facit qui per Protea hic intelligit Prothea Ægypti regem, sub quo diluvium accidisse tradit Xenophon. Proteus vero erat Deus marinus, ut videre est apud Hesiod. Hic vero pro *mari* ponitur, ut et apud Silium de Bell. Punic. Secund. lib. VII. v. 420.

Conditur abrupto Proteus, ac spumea late
Cautibus objectis rejectat cærula vates.

41. Sive mutata juvenem figura] Calpurnius, eclog. 4. v. 142.

Tu quoque mutata seu Jupiter ipse figura
Cæsar ades, seu quos superum sub imagine falsa
Mortalique lates. Thes. Cr. vol. V. p. 43.

43. patiens vocari] Nota phrasim Horatio usitatissimam, qua adjectivum infinitivum regit imitatione Græcorum. Eurip. *κακαὶ γεωργεῖν χεῖρες*. p. 190.

ODE III.

4. præter Iapyga] Vid. Gellium, lib. II. cap. 22.

8. animæ dimidium meæ.] i. e. amicum meum. Interrogatus enim Pythagoras quis esset amicus, respondit, animæ dimidium. Locum hunc imitatus est Statius, Sylv. lib. III. 2.

Grande tuo rarumque damus, Neptune, profundo
Depositum, juvenis dubio committitur alto
Metius, atque animæ partem super æquora nostræ
Majorem transferre parat.

9. Illi robur et æs triplex] *κεῖνος ἐξ ἀδάμαντος ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν*. Plutarch. ex vet. Poeta in lib. de fructu ex inimic. Vide Bourdelot. in Heliod. p. 79.

17. Quem mortis timuit gradum] Vid. Stat. non multo post locum modo citatum.

25. Audax omnia perpeti] *Pati* et *perpeti*, quid et quantum differant disce ex illo Ennii loco apud Cic. 3. Tusc. non procul ab initio: *Animaque æger, ut ait Ennius, semper errat, neque pati neque perpeti potest*. Ter. Eun. Act. 1. Sc. 1. v. 3. *perpeti meretricum contumelias*. Vid. Hesiod. Ἔργ. v. 50. &c.

33. Lethi corripuit gradum.] Unde a Pindaro dicitur hominum *ἔθνος ταχύποτμον*. Ol. I. stroph. 3. 13.

ODE IV.

1. Solvitur acris hyems.] Plin. p. 13. lib. XXIII.

1. Favoni.] A Favonio ad æquinoctium vernum dies 40. Var. 62.

17. Et domus exilis Plutonia] i. e. sepulchrum. vid. Rutgursium. *Exilis domus est ubi non et multa supersunt.*

16. fabulæque Manes] *fabulas* dixit respiciens ad Callimachum, qui in Epigrammate cuncta post mortem fabulosa denunciavit.

Ὦ Χαρίδα, τί τὰ νέρθε; πολὺ σκότος. αἱ δ' ἄνοδοι τί;
Ψεῦδος. ὁ δὲ Πλούτων; μῦθος. ἀπωλόμεθα.

ODE V.

2. liquidis urget odoribus] Odores liquidi erant et sicci. Plin. Nat. Hist. lib. XIII. cap. 2. *Siccis odoribus constant quæ diaspasmata vocantur: sunt vero odores sicci medicamenta in pulverem trita; liquidi e contra unguenta diffluentia.*

13. tabula sacer Votiva paries] Vid. Aristophanis huc spectantia apud Vandale de marmoribus, p. 49.

ODE VI.

1. Scriberis Vario fortis] *Scriberis Vario* pro *a Vario.* Sic *cœna ministratur pueris tribus,* pro *a tribus,* &c. imitatio Græcorum. vid. Vech. p. 201.

2. carminis alite] *alite* pro *pennâ* dixit.

7. duplicis per mare Ulyssei] i. e. *vafri, callidi.* Hoc igitur in loco *duplex* opponitur *simplici.*

12. Culpa deterere ingeni.] 11. Epist. I. 235.

13. Quis Martem tunica tectum adamantina] Oppian. ἀδαμάντινον ἄορ. Pindar. καρδία ἐξ ἀδάμαντος. Vid. III. Od. 24. v. 5. Man. lib. I. *Utque adamanteis discordia vincta catenis.*

ODE VII.

1. claram Rhodon] Lloyidi Lexicon in verbo *Rhodus.*

2. bimarisve Corinthi] Ex. Gr. ἀμφιθαλάσσου. Sic Athenæ a Xenophonte nominatæ.

4. aut Thessala Tempe] Vid. Pind. Pythici εἴδους. 10. initium.

10. patiens Lacedæmon] Vid. Petron. cap. 65. et notas in verba *Tres plagas Spartanâ nobilitate concori.*

ANIMADVERSIONES QUÆDAM

IN

FRAGMENTORUM SOPHOCLEORUM

SYLLOGEN BRUNCKIANAM

Brunckium aliunde hunc Fragmentorum fasciculum accepisse, non ipsum contexuisse, quibus rationibus permotus sim ut credam, alibi fusius explicui. Hodie pauca quædam ab eo omissa supplere, et admissa corrigere decrevi, quod negotii, etiamsi leviculum sit, Sophoclis lectoribus haud ingratum fore confido. Verbum igitur non amplius addam, sed ad Fragmenta statim me accingam.

ΑΙΑΣ ΛΟΚΡΟΣ

I. *Εἰ δεινὰ ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ.*
Δίκης γὰρ ἐξέλαμψε νῦν ὅσιον φάος.

Stobæi MSS. habent *Δίκας δ' ἐξέλαμψεν ὅσιον φάος*, unde Grotius senarium fecit qui cum superiore cohæreret. Theophilus primum tantum laudat. Diversa sunt fragmenta. Seidlerus, vir loquax, secundum versum dochmiacum esse putat.

In fragm. IV. v. 1. lege *φρένα*. v. 3. *καλούς*. v. 4. *ὅταν δ' ὁ δαίμων*. ut in notissimo isto, *Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, Τὸν νοῦν ἔβλαψε πρῶτα*. fr. V. *Καὶ πεξὰ καὶ φορμικτά*. Vid. Porsoni Adv. p. 299.

ΑΙΓΕΥΣ.

II. *Καὶ μή γε πλείω τῶνδ' ἔχειν δυσφημίας.*

Lege *Καὶ μὴ πλέω γε*.

III. *Κέστρᾳ σιδηρᾷ πλευρὰ καὶ κατὰ ῥάχιν*
Πλέον ἀλοῆσαι.

Emendate citaverat Bentleius in Epist. ad Hemsterh. ex Polluc. X. 36. *καὶ κατὰ ῥάχιν Ἥλαυνε παίων.* Sed et ante Bentleium Casaubonus ad Athen. p. 482.

IV. In Herculis fragmento hic citato pro *Στρέφουσι κρήνης φῦλα χωρίτην ὄφιν,* Stephanus exhibet *φῦλα καὶ χ. ὀ.* unde optime Jacobsius Animadv. in Eurip. p. 110. *φύλακα χωρίτην ὄφιν.*

ΑΙΘΙΟΠΕΣ.

II. Photius in Lexico MS.— *Σοφοκλῆς Αἰθίοψι τοὺς ἐσφιγμένους μύρμηκας τῇ σαρκώσει· Τετράπτεροι γὰρ νῶτον ἐν δεσμώμασι* [*Σφῆκοι κελαινόρινες.*] Voces uncinulis inclusas omisit Brunckius. *μελαινόρινες* Etymol. M. p. 385. 4.

ΑΛΕΞΑΝΔΡΟΣ.

III. Eustathius citat Sophoclem *ἐν Ἀλεξάνδρᾳ.* Sed *Ἀλεξάνδρῳ* Schol. Venet. ad Iliad. E. 158. ubi *Στίχων δ' ἀγρώστην ὄχλον.*

ΑΛΗΤΗΣ.

Sic scribendum esse hujus fabulæ nomen monuerat Casaubon. ad Athen. p. 483.

III. *Λέληθεν αὐτόν.* Lege *αὐτόν.*

V. *Ἀλλ' ἀξίως ἔλεξας οὐδὲ μὴν πικρῶς.*
Γένος γὰρ εἰς ἔλεγχον ἐξιὸν καλὸν,
Εὔκλειαν ἂν κτήσαιτο μᾶλλον ἢ ψόγον.

Corrigo, *Γένος γὰρ εἰς ἔλεγχον ἄξιον καλῶν, Εὔκλειαν ἂν κτήσαιο.*

VI. In fine legendum *Κοὐδεὶς ἂν οὕτως εὐτυχοῖ.*

ΑΛΩΑΔΑΙ.

V. *Τί ταῦτα πολλῶν ῥημάτων ἔτ' ἐστί σοι;* forsan corrigendum *ἔνεστί σοι.*

VI. *Μὴ πάντ' ἐρευνᾷ· πολλὰ καὶ λαλεῖν κακόν.*

Manifesto legendum, *πολλὰ καὶ λαθεῖν καλόν.* Quippe, *Nescire quædam magna pars sapientiæ.*

XI. Δεινὸς γὰρ ἕρπειν πλοῦτος ἔς τε τἄβατα
Καὶ πρὸς τὰ βατὰ δὴ, χὠπόθεν πένης ἀνὴρ
Μηδ' ἐντυχὼν δύναιτ' ἂν ὧν ἐρᾷ τυχεῖν.

Importunum istud δὴ infersit Heathius. Lego καὶ πρός γε τὰ βατά. Ceterum supra pro Codicum lectione Τυραννίδος τ' ἄγουσιν ἡδίστην ἕδραν, "Grotius," ait Brunckius, "*prava* conjectura dederat θακοῦσιν." Imo vero *optima* ac certissima. Verbum enim non a χρήματα, tunc enim numerus singularis necessarius esset, sed ab ἄνθρωποι pendet.

ΑΧΙΛΛΕΩΣ ΕΡΑΣΤΑΙ.

I. Τέλος δ', ὁ χυμὸς οὔτ' ἀφεθῆναί πως θέλει.
Οὔτ' ἐν χεροῖν τὸ κτῆμα σύμφορον μένειν.

Primus versus in libris depravatus est. Grotius dedit, οὐδ' ὅπως ἀφῇ θέλει. Conjicio οὔτε πως ἀφῇ θέλει, vel forsan, οὔτε πῶς ἤφθαι.

IV. Παπαὶ, τὰ παιδίχ', ὡς ὁρᾷς, ἀπώλεσας.

In Lexico Coisliniano ap. Montfauc. p. 474. male legitur Ποπαὶ, τὰ παιδί', ὡς ὁρᾷς. In Cratini versu ibidem citato legendum puto Μισεῖ γὰρ πάνυ τάς γε γυναῖκας, πρὸς παιδικὰ δὲ τρέπεται νῦν. Sed vide Photium in v. Παιδικά.

ΕΛΕΝΗ.

I. Ἦν καλλίστην &c. Hæc Euripidis verba esse in Hecub. 688. jam alii monuerunt.—Mox pro ἐν γλώσσῃ τί με Παρηγορεῖ lege ἐν γλώσσῃ μέ τι.

II. Γυναῖκα δ' ἐξέλοντες, ἣ θράσσει γένυν.
Lego, ἣ θράσσει γε νῦν.

V. πέπων δ' ἐρινὸς ἀχρεῖος ὢν
Εἰς βρῶσιν, ἄλλους ἐξερινάζεις λόγῳ.

Jos. Scaliger. in Stromat. 803. ex ingenio supplet, Πέπων δ' ἐρινὸς παντελῶς ἀχρεῖος ὤν. Porsonus Adv. p. 59. Πέπων δ' ἐρινὸς ὡς ἀχρεῖος αὐτὸς ὢν Εἰς βρῶσιν.

Photius. Πανόν. ἀπὸ τοῦ πάντα φαίνειν σχηματισθέντα κατὰ μεταβολὴν τοῦ Φ. Σοφοκλῆς Ἑλένης γάμῳ. Hæc omisit Brunckius.

ΕΠΙΓΟΝΟΙ.

II. Κάκιον ἀλλ' οὐκ ἔστιν, οὐδ' ἔσται ποτὲ
Γυναικὸς, ἢ εἴ τι πῆμα γίγνεται βροτοῖς.

Lege Κάκιον ἄλλ' οὐκ ἔστιν. et mox omitte ἤ.

ΕΡΙΦΥΛΗ.

III. Ὅπου δὲ μὴ τὰ ῥᾷστ' ἐλευθέρως λέγειν
Ἔξεστι, νικᾷ δ' ἐν πόλει τὰ χείρονα,
Ἁμαρτίαι σφάλλουσι τὴν σωτηρίαν.

Sophocles scripserat τὰ λῷστ' ἐλευθέρως λέγειν. Œd. T. 1066. Καὶ μὴν φρονοῦσά γ' εὖ, τὰ λῷστά σοι λέγω. Æsch. Prom. 204. Ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων. Eurip. Hippol. 901. τὸ λῷστον σοῖσι βουλεῦσαι δόμοις.

VIII. Ἡ γλῶσσ' ἐν οἷσιν ἀνδράσιν τιμὴν ἔχει,
Ὅπου λόγοι σθένουσι τῶν ἔργων πλέον.

Pro ὅπου lege ἐκεῖ.

ΕΥΜΗΛΟΣ.

Hæc fabula ab Harpocratione et Hesychio laudatur. Sed Hesychii MS. *ἀμήλῳ*, unde suspicor legendum utrobique Ἀμύκῳ.

ΕΥΡΥΣΑΚΗΣ.

Hujus dramatis titulum uni Hesychio debemus, seu potius Marco Musuro, namque in Hesychii Codice Glossa hunc in modum legitur, Ἀδόξαστον. ἀνέλπιστον. Σοφοκλῆς Εὑρησά. Sub ultima voce aliud fortasse latet quam Εὑρυσακεῖ.

ΘΥΕΣΤΗΣ.

I. Πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.

Plato Sympos. 19. p. 154. ed Fischer. καὶ μὴν εἴς γε ἀνδρίαν Ἔρωτι ΟΥΔ' ΑΡΗΣ ΑΝΘΙΣΤΑΤΑΙ.

ΙΝΑΧΟΣ.

Fragmentum insigne a Brunckio omissum notavit Tyrwhittus Conj. in Strabon. p. 25. Larcherus ad Herodot. T. III. p. 441.

15. Albus ut obscuro deterget nubila cælo sæpe Notus.] *Albus Notus,* desumptum ex Græco λευκόνοτος, qui etiam Homero magis proprium ἀργεστὴς Νότος.

29. Ambiguam tellure nova] Ovid. ad Liv. 5. Virg. Æn. III. v. 180.

ODE IX.

1. Vides ut alta] Expressum ex Alcæo. Vid. Lyricos p. 394.

3. geluque Flumina constiterint acuto.] Pind. Pyth. I. ep. 7. 15. ubi χίονος ὀξείας.

ODE X.

4. More palæstræ.] Pind. Ol. VI. Epod. 4. vers. 3. Mercurius. item Isthm. I. Antistr. 4. 3. vocatur ἀγώνιος Ἑρμᾶς.

18. virgaque levi coerces] Cujus rei vide simulacrum Th. Gr. vol. XII. pag. 13. Th. Cr. vol. II. pag. 1422. et notas in cap. 100. Petronii, numero 17. Consonat Horatio Ovid. Fast. 5. v. 665.

Pacis et armorum superis imisque Deorum
Arbiter, alato qui pede carpis iter.
Læte lyra pulsa, nitida quoque læte palæstra,
Quo didicit culte lingua docente loqui.

ODE XI.

2. nec Babylonios Tentaris numeros] Vide Bourdelotium in Heliod. p. m. 73.

3. ut melius quidquid erit pati] Vide Vechneri Hellenolex. pag. 241.

ODE XII.

1. Quem virum, &c.] Pind. Ol. 2. in initio.

45. Crescit occulto velut arbor ævo] Hom. Il. σ. v. 437. ὁ δ' ἀνέδραμεν ἔρνεϊ ἶσος. Pind. Nem. 8. antistr. 3. 2.

47. Julium sidus] Julium sidus explicabis de Livia sive Julia, quæ in nummis designatur per lunam inter sidera. Nummum vero quære apud Mediobarbi Occonem, sed tamen sensum exagita.

ODE XIII.

4. bile tumet jecur] id quod ἀπάγξεσθαι.

ODE XIV.

1. O navis, &c.] Imitatio Alcæi vid. Lyric. p. 396. Hanc navis laborantis descriptionem imitatus est Claudian. in 6. Honorii consulatu.

viduataque cæsis
Remigibus, scissis remorum debilis alis.
Orba gubernaclis, antennis saucia fractis,
Ludibrium pelagi vento jactatur et unda.

7. Vix durare carinæ] Ita et Theognis simili metaphora.

ὑπερβάλλει δὲ θάλασσα
ἀμφοτέρων τοίχων. et postea
δειμαίνω μήπως ναῦν κατὰ κῦμα πίῃ.

16. Debes ludibrium] Expressum ex phrasi Græca, ὄφλειν γέλωτα. quod occurrit in Aristophane, Philone, Max. Tyrio, &c.

ODE XV.

5. Nereus] Th. Cr. vol. IV. pag. 423.

13. Nequicquam Veneris præsidio ferox] Vid. Hom. Il. 3. 54.

24. et Sthenelus sciens Pugnæ] Ut apud Græcos πολέμων εὖ εἰδώς, et τόξων εὖ εἰδώς.

32. Non hoc pollicitus tuis.] Vid. Hom. Iliad. 3. ver. 430.

ODE XVI.

6. incola Pythius] Th. Cr. p. 9. in tomi quinti supp.

21. Hostile aratrum] Signo extremæ devastationis. Modestinus I. C. l. 21. quibus modis usus f. omittitur. Si usus fructus civitatis legetur, et aratrum in eâ inducatur, civitas esse desinit, unde

Jam seges est, ubi Roma fuit.

ODE XVIII.

1. **Nullam, Vare, sacra vite prius severis arborem]** Versus expressus ex Alcæo. Vide Lyr. p. 396.

11. **candide Bassareu]** Agave Baccharum princeps dicta est Bassaris. De *Bassareu* vero vide Heinsii Aristarchum.

ODE XIX.

12. **nec quæ nihil attinent]** Sic Plaut. Merc. in prologo. *Quæ nihil attingunt ad rem nec sunt usui, hæc amator profert sæpe adverso tempore.*

ODE XX.

2. **testa Conditum levi]** Vid. Petron. cap. 34. ubi amphoræ vitreæ gypsatæ.

7. **Vaticani Montis imago]** Sic Claud. de laudibus Stiliconis, lib. II. v. 405.

Ad cælum quoties vallis tua Martia dixit
Nomen, Aventino Pallantæoque recessu.

ODE XXI.

De hac Ode vid. Thes. Rom. vol. VIII. p. 558.

ODE XXIII.

1. **Vitas hinnuleo me similis, Chloe]** Vid. Lyricos p. 514.

5. **veris inhorruit]** forte *vepris*, quæ vox ad veterem lectionem non inepte accedit.

ODE XXIV.

Hanc Oden Sigonius dialogi modo intellexit, ita ut a poeta Virgilius introducatur versus octo priores enarrans ad Musam suam: ei vero Musa respondeat a versu nono usque ad finem.

13. **Threicio blandius Orpheo]** Pind. Nem. 8. antist. 39.

ODE XXV.

1. **Parcius junctas]** Vid. Claud. in Eutr. 1. v. 90.

10. **angiportu]** i. e. via obscura et angusta: a Terentio sæpe usurpatur.

14. matres furiare equorum] *Furiare*, verbum novum. Virg.

Scilicet ante omnes furor est insignis equorum.

18. pulla magis atque myrto] De pulla myrto et Hebro vid Rutgersium et Dacierum. Hebro, aliter Euro, alternantibus b et v tam Latine scilicet quam Græce. Alcæus, a Scholiaste in Theocritum adductus, Εὖρος κάλλιστος ποταμῶν. pag. m. 80.

20. Hebro] IV. Od. 13. 9.

ODE XXVII.

6. Immane quantum] *Immane quantum* dixere Latini, Sallustius, Justinus, &c. sed expressum ex Græco πλεῖστον ὅσον, ἀμύθητον ὅσον, et quod nostro propius accedit ὄχλος ὑπερφυὴς ὅσος. Arist. Pluto ἀμήχανον ὅσον.

21. Quæ saga] *Saga* apud Horatium quid sit videatur apud Cic. de Divinat. lib. I. p. m. 197. ed. Bl. tom. VIII.

24. Pegasus expediet] Simile vide in Anthologia δρέπανον δέ σοι οὐδὲ τὸ Περσέως ἀρκεῖ.

ODE XXVIII.

15. Naturæ verique] *Naturæ*, pro naturali philosophia. Sic quoque Lucretius, p. 140.

— *Natura hæc rerum ratioque reperta est*
Nuper.

20. Sæva caput Proserpina fugit] Thes. Cr. vol. III. p. 610.

23. vagæ ne parce malignus arenæ] *Vagæ* arenæ, et *vagæ* aves pro vulgaribus apud Heinsium, p. m. 157. Sed hic non τυχὸν Græcorum, sed χυδαῖον expressit Horatius. Tertullian. Apol. p. 34. *floribus puto gratius (uti) liberis et solutis, et undique vagis.*

36. Injecto ter pulvere curras] Thes. Crit. vol. II. p. 1352.

ODE XXXII.

15. mihi cunque salve] *Cunque* sic usurpat Lucretius, lib. V. *ut est oris extremis cunque notata.*

ODE XXXIII.

11. **sub juga ahenea**] Vid. alludere ad morem in Aphrodisiis receptum ζεῦγος ἐρωτικὸν portandi. vid. Lucian. tom. I. pag. 881. vid. et lib. III. Od. 9. vid. ἑτερόζυγον in N. Test. et ἑτεροζυγεῖσθε.

ODE XXXIV.

2. **Insanientis dum sapientiæ**] i. e. Philosophiæ. Afranius, *σοφίαν vocant me Graii, vos sapientiam.*

5. **Diespiter**] Vid. Num. Βρεττίων. apud Goltz. tabula magna Gr. 27.

9. **Quo bruta tellus**] *Brutam* antiqui *gravem* vocabant. Festus. Unde Lucretius in MSS. quibusdam, *bruto pondere.*

12. **valet ima summis Mutare**] ὑπέρτερα νέρτερα θήσει. Hom.

13. **et insignem attenuat**] ἀγήνορα κάρφει. Hes.

ODE XXXV.

1. **O Diva**] Imitatur Pindarum Ol. 12. In hac Ode multa a Plutarcho de Fortuna Romanorum explicantur, præcipue pag. 317. E. pag. 321. DE. Liv. lib. XLV. cap. 41. in orat. Æmilii Pauli. *Itaque defunctam esse Fortunam publicam mea tam insigni calamitate spero; quod triumphus meus vel ut ad ludibrium casuum humanorum duobus funeribus,* &c. Vide Fortunas Antiatinas in nummis Suet. pag. 429. et not. Pat. p. 35. quin et fortunam cum clavo trabali, Thes. Ant. Rom. vol. V. p. 779.

2. **Mortale corpus**] i. e. *hominem.*

6. **te dominam æquoris**] Notentur nummi cum Fortunæ simulacro gubernaculum navale gerentis. Thes. Brand. vol. III. pag. 297.

14. **Stantem columnam**] Alludit ad columnam sive bustum C. Cæsaris a Dolabella eversum, de quo vide Historiam Ciceronis a Fabricio conscriptam anno urbis DCCXI. vid. aliquid simile columnæ in nummo Antiatum Goltz. M. G. tab. 17.

17. Te semper anteit sæva necessitas] Fortunam hic intelligit Poeta non illam τύχην dictam, sed εἱμαρμένην, quæ tanquam necessitate comitata describitur. Max. Tyr. diss. 30. Τυραννικὸν δὲ καὶ εἱμαρμένη καὶ ἀδέσποτον, &c. καὶ βίᾳ σπᾷ, &c. vid. Labenum apud Macrobium: *Necessitas, cujus cursus transversi impetum multi effugere voluerunt, pauci potuerunt.* Ovid. ad Liv. 371, &c. item Er. Ad. p. 257. Noster postea, *figit adamantinos summis verticibus dura necessitas clavos.* ad quod respicere videtur illud Ammiani dicto Erasm. loco citatum. Vid. etiam et præcipue Pind. Pyth. 4. stroph. 4. 2.

τίς δὲ κίνδυνος κρατεροῖς ἀδάμαν-
— τος δῆσεν ἄλοις;

de clavo figendo vid. Livium, Lib. VIII. c. 18. 2.

20. liquidumque plumbum] Confer cum isto Tertulliani in Apolog. cap. 12. "*Ante plumbum, et glutinum, et gomphos sine capite sunt Dii vestri.*"

40. Massagetas Arabasque] Aliter legit Barthius ex probo quodam exemplo, *Massagetasve Arabasve ferrum.*

ODE XXXVI.

14. Threicia vincat amystide] De Threicia amystide et potandi genere vide Casaub. ad Athenæum, lib. XI. cap. 4. pag. 781. et 783. Amystide ex ἀμυστὶ *aperto ore*, quod ab *a* et μύω. *Threicia amystide.* i. e. *poculo largiore.* Callimachus enim frag. 18.

Καὶ γὰρ ὁ Θρηϊκίην μὲν ἀπήνατο χανδὸν ἄμυστιν
Ζωροποτεῖν. ὀλίγῳ δ' ἥδετο κισσυβίῳ.

quod fragmentum citat Macrobius, lib. V. cap. 21.

17. in Damalim putres] Vide Bourdelot. ad Heliod. p. m. 80.

20. Lascivis ederis ambitiosior] Vid. Erasm. Adag. p. 751. Lucian. tom. I. p. 881. παντί γε μὴν δένδρῳ περιπλέγδην ὁ φιλέρως προσείρπυε κισσός. Petron. Sat. p. 92. dixit *alligata mutuo nexu corpora.*

ODE XXXVII.

4. **tempus erat**] Tempus præteritum pro præsente, de quo vid. Vech. p. 153.

ODE XXXVIII.

1. **Persicos odi**] Suidas tradit *τὰ πολυτελῆ πάντα οἷς ὁ βασιλεὺς ἔχρητο, ἐκαλεῖτο Περσικά.*

2. **philyra**] Ovid. Fast. V. *Ebrius incinctus philyra conviva capillos Saltat.* Erat vero philyra ipsa arbor tilia, aliquando tuniculæ ex libro ejus tenuiter detractæ. Plin. lib. XVI.

LIBER II. Ode II.

Ad Caium Crispum Sallustium] Divi Augusti amicum, Sallustii historici ex sorore nepotem, metalli fodinæ Sallustianæ dictæ in Centronum Alpino tractu dominum. De qua vid. Plin. lib. XXXIV. cap. 2. Atque hinc illud Horatii.

7. **metuente solvi**] i. e. quæ solvi nequit. Sic Virg. Georg. lib. I. v. 246.

Arctos Oceani metuentes æquore tingi.

ODE III.

4. **moriture Delli**] ex Pindaro Ol. I. *θανεῖν δ' οἵοισι ἀνάγκα*, &c.

25. **omnium Versatur urna .... Sors.**] ita et Anaxandrides apud Athenæum, *τὸν γὰρ οἴακα στρέφει Δαίμων ἑκάστῳ.*

ODE V.

3. **nec tauri ruentis**] Expressit hic vim vocis *ἀταύρωτος*. i. e. *Venerem minime expertus.* Aristoph. in Lysistr. *Οἶκοι δ' ἀταυρώτη διάξω τὸν βίον.* Allusio ad nequissimam apud Græcos tauri significationem. Vide Petron. cap. 25. *posse taurum tollere, quæ vitulum sustulerit,* et notas illic.

ODE VII.

3. **Quiritem**] Vid Petron. fragmenta, cap. 110. cujus nominativus est hic *Quirites.*

8. Malobathro] Quære annon *malabathro*. Vid. Geoponica et Plin. &c. quin et Vossium in Annotationibus ad Geograph. minores, vol. I. pag. annot. 72.

11. relicta non bene parmula] In hoc quoque ut in cæteris Alcæi imitator Flaccus. De quo sic apud Strabonem legimus, Ἀλκαῖός φησιν ὁ ποιητὴς ἔν τινι ἀγῶνι κακῶς φερόμενον ἑαυτὸν τὰ ὅπλα ῥίψαντα φυγεῖν. Strab. Georg. lib. XIII. p. m. 412.

22. ciboria exple] κιβώρια. Vide inter Græcos τὰ Αἰγύπτια κιβώρια.

25. quem Venus arbitrum Dicet bibendi?] Ovid. I. de Art. 581. et Lucian. tom. I. p. 879. ἀμοιβαίως ἀνθεστιάσετέ με· κλήρῳ διακριθεὶς ὁ πρότερος. δοκεῖ ταῦτα. κἀκείνην μὲν τὴν ἡμέραν ἐστιάρχουν ἐγώ.

ODE VIII.

1. Ulla si juris tibi pejerati] Vid. Prov. Græc. ἀφροδίσιος ὅρκος οὐκ ἐμποίνιμος, iterumque, Τὸν γὰρ γυναικὸς ὅρκον εἰς ὕδωρ γράφω. Th. Gr. vol. II. p. 95.

ODE XIII.

21. furvæ regna Proserpinæ] quia supponitur Orcus nebulosus et fumosus. sic Martialis VI. 58.

Oh quam pene tibi Stygias ego raptus ad undas
Elysiæ vidi nubila fusca plagæ.

27. Alcæe.] Vid. Bayle. en article *Alcée.*

29. sacro digna silentio] nota verb. Gr. σιγαλόεις, itemque illud St. Gellii, lib. V. cap. 1. *Dicebat magnam laudem non abesse ab admiratione, admirationem autem, quæ maxima est, parare silentium. Idcirco,* &c. &c. Adde et senarium a Luciano, vol. II. p. 770. adductum.

σίγα τὰ νέρθε, καὶ τὰ σιγῆς ἄξια.

39. Demittit atras bellua centiceps Aures] καὶ οὔατα κάββαλεν ἄμφω.

ODE XIV.

5. quotquot eunt dies] ὅσαι ἡμέραι pro *quotidie* apud

Thucyd. lib. VIII. p. 281. Vid. Steph. Thesaurum Græcum in voce ἡμέρα.

10. **Quicunque terræ munere vescimur**] Sic Hom. οἱ ἀρούρης καρπὸν ἔδουσι. unde Græce *terra* epithet. ζείδωρος meruit.

21. **Linquenda tellus**] Vid. Lucr. lib. III. vers. 907.

At jam non domus accipiet te læta, nec uxor, &c.

ODE XV.

17. **fortuitum**] Vid. Notas in Petron. cap. 95. quin et vocem eandem antepenultima producta vide apud Phædrum.

ODE XVI.

21. **Scandit æratas vitiosa naves Cura**] Vid. *curæque sequaces,* apud Lucr. et illud Theognidis,

Φροντίδες ἀνθρώπων ἔλαχον πτέρα ποικιλ' ἔχουσαι.

ODE XVII.

2. **Nec Dîs amicum est**] Græcorum more "amicum diis" dixit ut apud Hom. φίλον μακαρέσσι θεοῖσι, et apud alios sexcentis in locis.

10. **ibimus, ibimus**] Vid. Dacier. notas ad vitam Horatii in fine.

19. **tyrannus Hesperiæ Capricornus undæ**] Hæc explica de Capricorno natali Augusti sidere, quod repete ex nummis Patini in Suet. p. 25. et Suet. in Aug. p. 277. et notas ad pag. 117. edit. Græ. Manilius.

Tu, Capricorne, regis quicquid sub sole cadente
Expositum.

Vide et Spanheim. Dissert. 3. p. m. 209, 210.

30. **Mercurialium Custos virorum**] non aliter ac Ζεὺς οἰκοφύλαξ ὁσίων ἀνδρῶν apud Æschylum in Suppl.

ODE XVIII.

1. **Non ebur**] Vide Lyricos, p. 568. οὐ βοῶν πάρεστι σώματ', οὔτε χρυσὸς, οὔτε πορφύρεοι τάπητες, ἀλλὰ θυμὸς εὐμενὴς, μοῦσά τε γλυκεῖα. Bacchylides.

16. interire Lunæ] Dixit Græcorum more, qui lunam dividunt in stantem, mediam, et *φθίνοντα*, i. e. *intereuntem.* Confer hunc locum cum Theoph. ad Autolyc. p. 106. Ed. Ox.

32. æqua tellus Pauperi recluditur] Pind. Nem. VII. ep. 1. 3.

40. Vocatus atque non vocatus] Pind. Nem. VII. Ant. 2. Thucyd. lib. I. cap. 118. de Deo Pythico, *αὐτὸς ἔφη συλλήψεσθαι, καὶ παρακαλούμενος καὶ ἄκλητος.* i. e. ad verbum *vocatus, non vocatus.*

ODE XIX.

30. Cornu decorum] Ovid. Epist. 15. 24. Notæ Var.

30. leniter atterens Caudam] Od. P. *Οὐρῇ μέν ῥ' ὅγ' ἔσηνε καὶ οὔατα κάββαλεν ἄμφω.*

ODE XX.

Occasionem tum Odæ hujus, tum præcedentis, necnon quasdam expr. desumpsit ex Platini Ode ad Bacchum ubi habetur,

ἐμὲ δεῖ κελαδεῖν
ἐμὲ δεῖ παταγεῖν, &c.

LIBER III. Ode I.

1. Odi profanum vulgus] Sic Callim. in Epigr. 30. *σικχαίνω πάντα τὰ δημόσια.*

2. Favete linguis] Erasm. Adag. p. 548.

6. Reges in ipsos imperium est Jovis] Alios Deos aliorum esse præsides docet Callimachus, regum vero Jovem, Hymno in Jovem, v. 70, &c.

44. Achæmeniumve costum] i. e. Persicum vid. Hyde. de vet. Pers. rel. Achæmenes Persiæ rex, Cambysis pater, Cambyses Cyri.

ODE II.

14. Mors et fugacem persequitur virum] Expressum ex Simonide *ὁ δ' αὖ θάνατος ἐφῖκε καὶ τὸν φυγόμαχον.*

26. vetabo qui Cereris sacrum Vulgarit arcanæ] Sic Callim. hymno ad Cererem, v. 118.

μὴ τῆνος ἐμὶν φίλος ὅς τοι ἀπεχθὴς
Εἴη, μηδ' ὁμότοιχος.

30. Neglectus incesto addidit integrum] Πόλλακι καὶ ξυμπᾶσα πόλις κ.τ.λ. Hes. lib. I. v. 238.

ODE III.

65. murus aheneus] Thes. Crit. vol. V. p. 373.

ODE IV.

71. Tentator Orion Dianæ] Callim. in hymno ad Dianam.

Μηδέ τινα μνᾶσθαι τὴν παρθένον· οὐδὲ γὰρ Ὦτος
Οὐδὲ μὲν Ὠαρίων ἀγαθὸν γάμον ἐμνήστευσαν.

ODE V.

2. præsens Divus] i. e. θεὸς ἐπιφανής, ut inter regum Syriæ titulos. Augustus enim jam vivus inter deos est relatus. Unde Ovid. de Trist. *Per te præsentem conspicuumque deum.* et Virg. *Namque erit ille mihi semper deus,* &c.

28. medicata fuco] intelligit poeta φῦκος illud θαλάσσιον, cujus usum tum in medicina, tum in tingendis vestibus tradit Plinius, lib. XXVI. cap. 10.

ODE VI.

21. Motus doceri gaudet Ionicos] i. e. *molles;* Iones enim, inquit Dionysius, ἁβροὶ καὶ ἀνείμενοι.

ODE VII.

4. Constantis juvenem fide] Vide notas Farnab. in Ovid. Met. lib. III. v. 341. *fide* pro *fidei.* ut Virg. Georg. lib. I. v. 208. *Libra die somnique pares ubi fecerit horas.* Vid. et Aul. Gell. lib. IX. 14.

ODE VIII.

1. Martiis cœlebs] Notæ Tib. III. E. 1. Mart. V. 85.

10. Corticem astrictum pice dimovebit] Ter. Heaut. 3. 1. 51. *Relevi dolia omnia,* &c.

11. **Amphoræ fumum bibere institutæ**] Tibull. II. El. 1.

Nunc mihi, fumosum veteris proferte Falernum
Consulis.

Mart. lib. X. *Accipit ætatem quisquis ab igne cadus.* Plin. lib. XXIII. cap. 1. *Vinum si sit fumo inveteratum, insaluberrimum est. Fumum bibere* ex Græco πίνειν κάπνον.

ODE IX.

18. **Diductosque jugo cogit aheneo**] Vid. lib. I. Od. 35. quin et Lucian. tom. I. p. 881.

ODE X.

3. **Porrectum ante fores**] Theocr. Idyll. 3. Κεισεῦμαι δὲ πεσὼν καὶ τοὶ λύκοι ὧδέ μ' ἔδοντι. Et Arist. ἐκκλησιαζ. v. 955.

τὴν θύραν ἄνοιξον
Τήνδ', εἰ δὲ μὴ καταπεσὼν κείσομαι.

10. **Ne currente retro funis eat rota**] Erasm. Adag. p. 8.

ODE XII.

3. **patruæ verbera linguæ.**] Erasm. Adag. p. 610.

ODE XIII.

14. **Me dicente, cavis impositam ilicem Saxis**] Quercus olim juxta fontes sacros plantabantur, vel sponte nascebantur; unde fabulati sunt poetæ quercus et Nymphas simul extitisse. Callim. εἰς Δῆλον v. 82. et seq.

ἐμαὶ θεαὶ εἴπατε Μοῦσαι
Ἦ ῥ' ἐτεὸν ἐγένοντο τότε δρύες, ἠνίκα νύμφαι.
Νύμφαι μὲν χαίρουσιν ὅτε δρύας ὄμβρος ἀέξει,
Νύμφαι δ' αὖ κλαίουσιν ὅτε δρυσὶν οὐκ ἔτι φύλλα.

ODE XIV.

11. **male nominatis**] Vide appositum huic locum in Photii bibliotheca p. mei codicis, 1594. et appositissimum in Cic. I. de Divin. tom. VIII. p. 212. In Herculis sacrificio,

cujus ritu Augustum hic adorat Poeta, alium Deum non licuit nominare. Vid. Plat. Quæst. Rom. 89. et 109. Th. Cr. vol. II. p. 1153. item 1129. item Frag. p. 31. Intelligit vero verba obscœna quæ non nisi male nominare posse quis non dixerit, tum tristia, ut Claud. de bell. Get. V. 206. *Festæ doleant ne tristibus aures.*

19. Spartacum] Vid. Claud. de bell. Getico, v. 155. Spartaci gesta. Quin et Appian. Εἰφολ. I. Florus, lib. III. Eutrop. lib. VII. Velleius, lib. II.

22. Myrrheum nodo cohibere crinem] Lege forsan *myrteum.* et vid. Petron. cap. 21. *Myrtea subornatus gausapila.* Colorem innuit inter flavum et nigrum. Similiter et *cingulus cerasinus* apud eundem cap. 28. colorem innuens. Est vero color myrteus subnigrescens, ut, *ilice nigra,* &c.

ODE XVI.

32. Fallit] Juxta sensum verbi λανθάνω apud Græcos, ut, τοῦτο εἰδὼς λέληθα ἐμαυτόν.

ODE XIX.

6. quis aquam temperet ignibus?] Quis calidam præbebit ad vinum diluendum? Vid. Mart. I. 12. *Jam defecisset portantes calda ministros.* et II. 1. *tepuisse calix.* et VI. 39.

——— *tepentem*
Ampullis potas semisupinus aquam.

item, lib. VI. 86.

11. tribus aut novem Miscentur cyathis pocula commodis] Er. Ad. p. 53. Ausonius. *Ter bibe vel latices ternos, sic mystica lex est.* Vid. Petr. cap. 96. *Tribus potionibus ex lege siccatis.*

17. nudis juncta sororibus] Vide Gratiarum simulacrum. Th. Gr. vol. XII. p. 72.

ODE XXI.

11. prisci Catonis] *Prisci* nomine proprio Catonibus concesso uti auctor est Plutarchus.

12. Sæpe mero caluisse virtus] Sic II. Sat. 1. *Virtus Scipiadæ* pro *Scipione*, et apud Virg. *excepto Laurentis corpore Turni*, pro *Turno*. Manavit vero a Græcis: Homerus enim et Hesiodus et Pindarus dixerunt *βίην Ἡρακληείην*.

ODE XXIII.

19. Mollibit aversos Penates] Vid. Pers. Sat. 2. in fine.

ODE XXIV.

27. pater urbium Subscribi statuis] Quære nummos aut lapides sic inscriptos.

31. Virtutem incolumem odimus] Vide Mimnermi *γνώμας* inter Poetas Minores, pag. in meo libro 465.

Δεινοὶ γὰρ ἀνδρὶ πάντες ἐσμὲν εὐκλεεῖ
Ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι.

52. et teneræ nimis Mentes] expressum ex Homerico isto *ἀπαλαὶ φρένες*, unde et Virgilius *teneros animos*.

ODE XXV.

1. Quo me, Bacche, rapis] Ad imitationem Platini Lyric. p. 643.

20. Cingentem viridi tempora pampino] Hic apponatur figura Bacchi pampino coronati.

ODE XXVI.

7. Funalia, et vectes, et arcus Oppositis foribus minaces] Theocr. Idyll. 2.

Εἰ δ' ἄλλᾳ μ' ὠθεῖτε, καὶ ἁ θύρα εἴχετο μοχλῷ,
Πάντως καὶ πελέκεις καὶ λαμπάδες ἦλθον ἐφ' ὑμέας.

ODE XXVII.

10. Imbrium divina avis imminentum] Lucret. lib. V. 1084.

Corvorumque greges, ubi aquam dicuntur et imbres
Poscere, et interdum ventos aurasque vocare.

19. quid albus Peccet Iapyx] ita apud Græcos

῾ργέστης. Vid. illud, *Albus ut obsuro deterget nubila cælo Sæpe Notus.* Arist. de mundo. ἀργέστης ἀπὸ τῆς θερινῆς δόσεως πνέων, ὅν τινες καλοῦσιν Ὀλυμπίαν, οἱ δὲ Ἰάπυγα.

53. Antequam turpis macies decentes Occupet malas] Stat. Sylv. 2. 1. v. 154.

Gratum est, fata, tamen quod non mors lenta jacentis
Exedit puerile decus, manesque subivit
Integer, et nullo violatus corpora damno.

ODE XXIX.

4. balanus] Pers. Sat. *balanatum gausape.* i. e. oleo hujus generis inunctum; per *gausape* vero, barbam intelligit.

18. Jam Procyon furit] Cic. Arat. 26.

23. caretque Ripa vagis taciturna ventis] Describit meridianum tempus in quo ripas esse taciturnas asserit. Meridiem vero taciturnam dixit Callimachus in hymno ad Lavacra Palladis. v. 72.

μεσαμβρινὰ δ' εἶχ' ὄρος ἀσυχία.
Ἀμφότεραι λώοντο, μεσαμβριναὶ δ' ἔσαν ὧραι
Πολλὰ δ' ἀσυχία τῆνο κατεῖχεν ὄρος.

Quin et Plinius alicubi dicit *meridiem conticescere,* et Theoc. Idyll. I. v. 15. Οὐ θέμις, ὦ ποιμὰν, τὸ μεσαμβρινὸν, οὐ θέμις ἄμμιν Συρίσδεν.

ODE XXX.

6. Non omnis moriar] Ex Platonis Phædro. ed. Cantab. p. 167. θάνατος οὔκ ἐστι πάντων ἀπαλλαγή. Sic apud Cl. Alex. πᾶς ἄνθρωπος pro ὅλος, idque juxta apostoli phrasin, ἵνα πάντα ἄνθρωπον παραστήσωμεν τέλειον. Vid. Pearson. Vindicias Ignat. p. m. 387.

LIBER IV. Ode I.

11. Commessabere] Suet. Vit. cap. 13. et notæ in locum. Vid. insuper Pindarum, Εἰδ. 11. ἐπωδ. 1. 4. ἔνθα συγκωμάξατ', quod verbum commessationem significat, et illic Musis attribuitur. item, Isth. 7. stroph. 2. 3.

ODE II.

10. **Seu per audaces nova dithyrambos Verba devolvit**] Vid. Schm. notas in Pind. Ol. 13. pag. 308. C. ubi multa de dithyrambis. Item dissertationem de dith. in fine libri, pag. 247, &c.

19. **centum potiore signis Munere donat**] Vid. Schol. in Pind. Nem. 5. in initio.

ODE III.

Hac Oda docet Horat. qui poetæ nati sunt, non aliud possunt, tota vita, quam poetas agere, occasionem Odæ desumens, ex illo Callimachi, Epigr. 22.

— Μοῦσαί γὰρ ὅσους ἴδον ὄμματι παῖδας,
Ἄχρι βίου πολιοὺς οὐκ ἀπέθεντο φίλους.

Vid. et Hesiod. Theogoniam, vers. 81. et seqq.

13. **Romæ principis urbium**] *Principis urb.* i. e. Βασιλίδος Ῥώμης, de quo vid. nummos et inscriptiones.

17. **O testudinis**] *Nec loquax olim, neque grata.*

22. **Quod monstror digito prætereuntium**] Magnificum putabat Demosthenes, et exinde maxime gloriatus; quod respiciens et idem pro magnifico hic dicit Horatius. et Persius: *pulchrum est digito monstrari*, &c.

ODE IV.

1. **ministrum fulminis alitem**] Plin. pag. 15. l. 57.

2. **in aves vagas**] Vid. notam in *Vagæ arenæ*. I. Od. 28. v. 23.

20. **Amazonia securi**] In nummis passim per Asiam repertis conspicitur Amazonis figura bipennem gerentis. Vid. Thes. Gr. vol. I.

33. **Doctrina sed vim promovet insitam**] Felices igitur prædicat Philo, τοὺς πρὸς γένεσιν παιδείᾳ βεβαιουμένους, in libro de Temulentia.

41. **adorea**] Plaut. Amph. Act. 1. Scen. 1. *Qui præda atque agro adoreaque affecit populares suos.*

44. **Per Siculas equitavit undas**] Sic Eur. in Phœnissis, chor. 1. Ζεφύρου πνοαῖς ἱππεύσαντος ἐν οὐρανῷ. Quin et Hom. Odyss. IV. 780. naves vocat ἀλὸς ἵππους. Unde Hor. non immerito *per undas equitare* dixit.

ODE V.

23. **Laudantur simili prole puerperæ.**] Eras. Adag. p. 767. item Hes. Ἔργων καὶ Ἡμερ. ver. 233. Phocylides, v. 167. Catullus, Juliæ et Manlii Epith. ver. 220.

39. **dicimus uvidi**] Ὑγρὸς γὰρ καὶ ἄσωτος βίος ἅπασιν ἐπίβουλος. Phil. Jud. De Vit. Contempl. Vid. Eras. Adag. p. 465. Cribylus apud Athenæum τὴν ἀσωτίαν γὰρ ὑγρότητα νῦν προσαγορεύουσι τινές. In Sat. 6. lib. II. v. 70. *seu modicis uvescit lætius.*

ODE VI.

Ad Apollinem] Vid. Thes. Rom. vol. VIII. pag. 558. item vol. IX. pag. 1070, &c. quin et Catulli seculare carmen, XXXII.

28. **Levis Agyieu**] Vide Schmid. not. in Pind. Pyth. pag. 377. ab. ἀγγία ὀβελισκὸς θεοῖς ἀνιμένος. Vid. Steph. de urbibus in voce ἀγγία, et Suidam, Ὁ πρὸ τῶν αὐλίων θυρῶν κωνοειδὴς κίων ἱερὸς Ἀπόλλωνος, καὶ αὐτὸς θεός, ut apud Pherecratem. Quin et obelisci Ægyptii soli deo sacri.

31. **puerique claris Patribus orti**] Vid. Zosimum, lib. II. in initio et adjectum illic carmen Sibyllinum. τρὶς ἐννέα παῖδες ἐπιφανεῖς, &c.

38. **Noctilucam**] Expressum ex Græco νυκτιφανὴς aut νυκτιλαμπής.

43. **docilis modorum Vatis Horati.**] Ad id vid. Athenæum de saltationibus, lib. XIV. p. m. 628. Ἐξ ἀρχῆς συνετάττοντο οἱ ποιηταὶ τοῖς ἐλευθέροις τὰς ὀρχήσεις. Quin et huc pertinentem inscriptionem Stratonicensem.

ODE VII.

15. **Ancus**] Vid. Lucret. lib. III. vers. 1038.

Lumina sis oculis etiam bonus Ancu' reliquit.

ODE VIII.

10. **animus deliciarum egens.**] *Egens*, i. e. *cupiens*, Vid. *Qui tantuli eget.* Sat. 1. 1.

27. **divitibus consecrat insulis.**] i. e. fortunatis insulis, vid. Hes. Ἐργ. καὶ Ἡμέρων lib. I. v. 169.

ODE IX.

29. **Paulum sepultæ distat inertiæ Celata virtus.**] Vid. Sirachidem, cap. 41. com. 14, 15.

ODE XI.

16. **Aprilem**] Vid. Dion. Hal. ex Rutgersio, pag. 279.

27. **terrenum equitem gravatus Bellerophontem**] De Tiberio dicitur, eum *matrem suam gravatum fuisse.* Suet. c. 50.

ODE XII.

2. **Impellunt animæ lintea Thraciæ**] Sic et *ventorum animæ*, Fragm. pag. 30. Et apud Persium, *pulmo animæ prælargus.* i. e. vento plenus.

ODE XIII.

8. **Pulchris excubat in genis.**] Sic Sophocles de Amore, ὃς ἐν μαλακαῖς παρειαῖς νεανίδος ἐννυχεύεις.

9. **transvolat aridas Quercus**] Alibi I. Od. 25. *ult.*

Aridas frondes hiemis sodali
Dedicet Hebro.

ODE XIV.

25. **Sic tauriformis volvitur Aufidus**] Ex Græco ταυρόμορφος Eurip. Ion. De Aufido vid. Polyb. 3. 110. Ælian. var. Hist. lib. II. cap. 33. οἱ μὲν ἀναμόρφους ποταμοὺς ἱδρύσαντο, οἱ δὲ βοῶν &c. Quin et Th. Cr. vol. II. p. 1399. *Aufidus longe sonans*, IV. Od. 9. v. 2. *acer*, I. Sat. 1. v. 58. *violens obstrepit*, III. Od. 30. v. 10.

EPODON Liber, Ode 1.

1. **Liburnis**] Plin. Jun. notæ 370. de Liburn. Vid. Zosim. pag. mei cod. 319. quin et Lucian. tom. I. pag. 877.

34. **Discinctus aut perdam ut nepos**] Quidam *discinctum nepotem* intelligunt adeo pinguem et obesum qui cingi non possit.

ODE II.

Vitæ rusticæ laudes.] Comparetur hæc Ode cum simili apud Lucretium materia, lib. V. pag. mei cod. 157.

54. **Non attagen Ionicus Jucundior**] Plin. lib. X. cap. 48. Avis ista (ut ait Vallo) Francolinus vulgo nominatur, quam et ipse in Ionia degens delicatissimi esse saporis non raro sum expertus. Attagenam Phrygiam laudat Gell. lib. VII. cap. 16. *κουδὲν ἦν τούτων ὅλως πρὸς τὸν Ἀτταγῆνα συμβαλεῖν τῶν βρωμάτων.* Athenæus, lib. XIV. cap. 18.

ODE IV.

1. **Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est**] Hom. Iliad. lib. XXII. Achilles ad Hectorem:

Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
Ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
Ὣς οὔκ ἐστ' ἐμὲ καὶ σὲ φιλήμεναι.

8. **Cum bis ter ulnarum toga**] I. Ep. 18. 30. et Ep. 19. 13.

16. **Othone contemto**] Ep. I. 1. 57. et 62.

ODE V.

34. **Inemori spectaculo**] Nota decompositionem Latinis non adeo familiarem, Græcis usitatissimam; expressit vero vocem *ἐναποθνήσκειν.*

69. **Indormit unctis omnium cubilibus Oblivione pellicum.**] Ordo est, ni fallor, *indormit cubilibus unctis oblivione omnium pellicum.* i. e. cubilibus imbutis oblivione &c. i. e. in quibus pellices non cogitat.

87. **magnum fas nefasque**] Ita in Græco epigrammate *πλὴν μεγάλας νεμέσεις.* Vide Brodeum, pag. 187.

95. **inquietis assidens præcordiis**] Alludit poeta ad morbum, quem *ephialtem* vocant.

99. insepulta membra different lupi] Epod. X. 6. atque ibi notata huc redeant.

ODE VI.

1. Quid immerentes hospites vexas] Vid. Mart. VI. 64.

14. Bupalo] Erasm. Adag. p. 552.

ODE VIII.

7. mammæ putres, Equina quales ubera] Illud *quales ubera* Latine non sonat, nisi ducto ex Græcis exemplo defendatur. Vide igitur Josephum Jud. Ant. lib. II. cap. 3. pag. 42. ἐβούλετ' ἀγαθῶν ἑρμηνευτὴς γεγονέναι, καὶ οὐκ οἴων τὸ ὄναρ αὐτῷ δηλοῖ. Voss. de Art. Gram. lib. ult. p. m. 210. Sic enim resolvenda est ista phrasis, καὶ οὐ τοίων οἷα τὸ &c. nt et id quod præ manibus est, *mammæ tales qualia equina ubera.*

ODE IX.

12. Emancipatus feminæ] Plaut. Bacch. Act. 1. Sc. 1. *nunc ego, mulier, tibi me emancupo, tuus sum,* &c.

16. conopeum.] Vid. in Anthologia κωνώπειον. Epig. Gr.

17. Ad hunc frementes] Ita etiam in seq. Epod. *preces ad Jovem.* ver. 18.

ODE X.

6. Fractosque remos differat] Virg. *atque avida differt Nubila.* et Ter. *differor doloribus.* i. e. *distrahor.* Item *differre rumores* apud Ter. Apud Petronium, Tacitum, Ennium, Accium, *rumore* vel *fama differri.*

ODE XI.

40. Sed alius ardor] Cic. 4. Tusc. 62.

ODE XII.

5. an gravis hirsutis cubet hircus in alis] Ep. 1. 5. 29. *arcta premunt olidæ convivia capræ.*

7. vietis] Notæ Ter. E. 4. 4. 21. Vid. et Catullum.

9. Indomitam properat rabiem sedare] Ovid. Art. Am. III. 213. et Petron. cap. 23. *perfluebant*, &c.

12. Tenta, cubilia] Lege *tenta cubilia*, et vid. locum Petronii, ubi Gnython se sub lecto occulte dedit.

25. O ego non felix] *Non felix:* eadem vi sensus ac *illaudatus* in Virg. *Aut illaudati nescit Busiridis aras.* Vide Aul. Gellium, quin et apud Virg. *quem non virtutis egentem* de Pallante.

ODE XIII.

3. siluæ] Vid. Priscianum, lib. I.

6. Dumque virent genua] Erasm. Adag. p. 687.

9. Consule pressa meo.] Vid. *O nata mecum consule Manlio.*

26. ægrimoniæ] i. e. *dolor*, verbum *voluptati* oppositum. Plaut. Amph. Act. 2. Scen. 2. *plus ægri ex abitu viri quam ex adventu voluptatis cepi.*

27. alloquiis.] Græcum *παραμυθέομαι, alloquor et idem consolor.*

ODE XIV.

8. Ad umbilicum adducere.] Eras. Adag. p. 571. et Sen. Suasor. pag. 30.

ODE XVI.

13. Quæque carent ventis] Simile in Ecclesiastico, cap. 51.

14. insolens] i. e. superbus. Q. Curt. IV. 6. *insolenti gaudio.* Cic. *Victoria natura insolens et superba.*

17. Phocæorum] *Φωκείων μεχρίς κε μένῃ μέγας εἰν ἁλὶ μίνθος.* Vide Eras. Ad. p. 220. et 223. quin et rei historiam. Herodot. lib. I. cap. 165. Vide etiam proverb. *Φωκαέων ἀρά.* Thes. Gr. vol. X. in præfatione, p. 14.

42. divites et insulas] Hes. lib. I. ver. 169.

47. Mella cava manant ex ilice] Hesiod. I. *Ἔργων*, vers. 231.

ODE XVII.

3. **Per et Dianæ non movenda numina**] Gr. pr. unde *κινεῖν ἀκίνητα*. Hesiod.

17. **tunc mens et sonus Relatus**] *Sonum* dixit, quia apud poetas *μέροπες* sunt *ἄνθρωποι*.

18. **atque notus in vultus honor.**] *Vultus* homini proprius, non minus ac *mens* et *sonus*. Nam ut Cicero, I. de Legibus 20. *is, qui appellatur vultus, qui in nullo animante esse, præter hominem, potest*.

48. **Novendiales dissipare pulveres.**] Vide Serv. ad Virg. Æn. lib. V. vers. 64. et lib. VI.

56. **Cotyttia**] Erasm. Adag. p. 517.

74. **Vectabor humeris tunc ego inimicis eques**] Desumptum ex Græco loquendi genere *καθιππάζεσθαι τινός*. Sed de vectatione super alienos humeros vide insignem locum Plauti Asinar. Act. 3. Sc. 3. ubi Libanus Argyrippo inequitat.

CARMEN SECULARE.

Carmen Seculare] Comparetur cum Catulli Seculari Carmine, lib. I. 34. Repetenda erit integra hujusce Odæ interpretatio ex Zosimi historia, lib. II. in initio, et adjecto illi carmine Sibyllino, quo rituum secularium ordo præscribitur. Vid. pariter Thes. Rom. vol. VIII. p. 558.

1. **Phœbe, silvarumque potens Diana**] De hac epodo vide Th. Cr. vol. I. pag. 74.

21. **Certus undenos decies per annos**] *Decies undenos*. De his vide Censorinum de die natali, cap. 17.

22. **ut cantus referatque ludos**] Notæ Schmid. in Pind. Ol. pag. 171. a.

61. **Augur**] Vide nummum apud Spanhemium et Begerum hæc omnia Apollinis attributa exprimentem.

Notæ in Sermones et Epistolas brevi sequentur.

CARMEN ANTISTROPHICUM EX ARISTOPHANIS LYSISTRATA.

Nemini ignotum est, qui de antistrophicis tragicorum et comicorum carminibus Hermanni aliorumque disputationes legerit, haud raro strophen et antistrophum intervallo satis longo separari. Exemplum præbebit Sophoclis Philoctetes, ubi senarii CIV. quorum primus est 403. inter duo μέλη sibi invicem respondentia interpositi sunt. Alterum exemplum ex Euripidis Hippolyto indicarunt viri docti. Numerus versuum interpositorum longe major est quam in Philoctete, scilicet ad CCC. (vv. 337—668.) in quibus occurrit integrum chori carmen e duabus strophis totidemque antistrophis conflatum. Tertium exemplum ex Aristophanis Lysistrata ipse primus, ni fallor, hodie literarum Græcarum studiosis indico. Inter strophen et antistrophum interpositi leguntur senarii CXI. anapæstici tetrametri VI. Quod autem magis observatione dignum videtur, utraque integri carminis pars, vel, si mavis, utrumque carmen, in strophen et antistrophum divisum est. Idem igitur versuum ordo non bis, ut plerumque fit, sed quater occurrit. Quo facilius quid velim intelligat lector, quatuor ordines sive systemata ex ed. Brunckiana descripta apponam. Brunckius quidem edd. superiorum scripturam aliquoties mutavit, sed cum nulla carminis antistrophici suspicio ei oborta esset, receptam scripturam metri caussa non solicitavit. Ipse pauca mutavi, de quibus singillatim dicam, postquam ipsa Aristophanis verba descripsero. Versus omnes sunt trochaici, præter 4. 5. 6. 7. 8. qui pæonici sunt. Versus 6. primam syllabam superfluam habet.

I. v. 1043.

1. Οὐ παρασκευαζόμεσθα
2. τῶν πολιτῶν οὐδέν', ὦνδρες,
3. φλαῦρον εἰπεῖν οὐδεέν,
4. ἀλλὰ πολὺ τοὔμπαλιν,

5. πάντ' ἀγαθὰ καὶ λέγειν
6. καὶ δρᾶν. ἱκανὰ γὰρ τὰ κακὰ
7. καὶ τὰ παρακείμενα.
8. ἀλλ' ἐπαγγελλέτω πᾶς ἀνὴρ καὶ γυνὴ,
9. εἴτις ἀργυρίδιον δεῖ-
10. ται λαβεῖν, μνᾶς ἢ δύ' ἢ τρεῖς,
11. † ὡς πόλλ' ἔσω 'στὶν,
12. κἄχομεν βαλάντια.
13. κἄν ποτ' εἰρήνη φανῇ,
14. ὅστις ἂν νυνὶ δανείση-
15. ται παρ' ἡμῶν,
16. ἂν λάβῃ μηκέτ' ἀποδῷ.

II. v. 1058.

1. Ἑστιᾶν δὲ μέλλομεν ξέ-
2. νους τινὰς Καρυστίους, ἄν-
3. δρας καλούς τε κἀγαθούς.
4. κἄστιν ἔτνος τι, καὶ
5. δελφάκιον ἦν τί μοι,
6. καὶ τοῦτο τέθυχ', ὥστε τὰ κρέ'
7. ἔσθ' ἁπαλὰ καὶ καλά.
8. ἥκετ' οὖν εἰς ἐμοῦ τήμερον. πρῲ δὲ χρὴ
9. τοῦτο δρᾶν λελουμένους, αὐ-
10. τούς τε καὶ τὰ παιδί', εἶτ' εἴ-
11. σω βαδίζειν,
12. μηδ' ἐρέσθαι μηδένα,
13. ἀλλὰ χωρεῖν ἄντικρυς,
14. ὥσπερ οἰκάδ' εἰς ἑαυτῶν,
15. γεννικῶς, ὡς
16. ἡ θύρα κεκλείσεται.

III. v. 1189.

1. Στρωμάτων δὲ ποικίλων καὶ
2. χλανιδίων καὶ ξυστίδων καὶ
3. χρυσίων, ὅσ' ἐστί μοι,

4. οὐ φθόνος ἔνεστί μοι
5. πᾶσι παρέχειν φέρειν
6. τοῖς παισὶν, ὁπόταν τε θυγά-
7. τηρ τινὶ καινηφορῇ.
8. πᾶσιν ὑμῖν λέγω λαμβάνειν τῶν ἐμῶν
9. χρημάτων νῦν ἔνδοθεν, καὶ
10. μηδὲν οὕτως εὖ σεσημάν-
11. θαι τὸ μὴ οὐχὶ
12. τοὺς ῥύπους ἀνασπάσαι,
13. χἅττ' ἂν ἔνδον ᾖ φορεῖν.
14. ὄψεται δ' οὐδὲν σκοπῶν, εἰ
15. μή τις ὑμῶν
16. ὀξύτερον ἐμοῦ βλέπει.

IV. v. 1203.

1. Εἰ δέ τῳ μὴ σῖτος ὑμῶν
2. ἐστι, βόσκει δ' οἰκέτας καὶ
3. σμικρὰ πολλὰ παιδία,
4. ἔστι παρ' ἐμοῦ λαβεῖν
5. πυρίδια λεπτὰ μέν,
6. ὁ δ' ἄρτος ἀπὸ χοίνικος ἰ-
7. δεῖν μάλα νεανίας.
8. ὅστις οὖν βούλεται τῶν πενήτων ἴτω
9. εἰς ἐμοῦ, σάκους ἔχων καὶ
10. κωρύκους, ὡς λήψεται πυ-
11. ρούς. ὁ Μανῆς δ'
12. οὐμὸς αὐτοῖς ἐμβαλεῖ.
13. πρός γε μέντοι τὴν θύραν
14. προαγορεύω μὴ βαδίζειν
15. τὴν ἐμὴν, ἀλλ'
16. εὐλαβεῖσθαι τὴν κύνα.

I. 3. Οὐδεέν. Sic Augustanus apud Brunckium. Οὐδὲ ἓν divisim uterque Regius apud eundem. Οὐδὲν edd. ante Brunckium, et cod. Vossianus, cujus apographum in bibliotheca

Collegii SS. Trinitatis servatur. Hunc locum silentio prætermiserunt Porsonus Præfat. ad Hec. p. xxxvii. et Censor Edinburgensis XIX. p. 76.

I. 11. Ὡς πολλ' ἔσω 'στίν. Corrupta scriptura, quam emendare nequeo. Metro satisfieret, si rejiceretur prima syllaba ὡς. Sed neque ἔσω pro εἴσω usurpant comici, neque εἴσω, si bene memini, pro ἔνδον.

II. 4. 5. Priori versiculo deest syllaba. Vide an legendum, Κἄστιν ἔτνος, ἔστι καὶ Δελφάκιον ἔν τι μοι.

II. 6. Καὶ τοῦτο τέθυχ'. Hæc scriptura in analogiam linguæ Græcæ peccare videtur, quæ postulat ut τέθυκα mediam producat, haud secus ac δέδυκα, λέλυκα, πέφυκα. Nullum novi verbum, quod vocalem in futuro et aoristo productam in παρακειμένῳ activo corripiat. Cod. Vossianus τεθύκει habet, τεθυκί' edd. veteres. Legendum suspicor τέθυθ'. Τέθυμαι secundam corripit. Sic βέβηκα, βέβᾰμαι (unde παραβεβάσθαι); κέκρῐκα, κέκρῐμαι; δέδωκα, δέδομαι; πέπωκα, πέπομαι; λέλῡκα, λέλῠμαι. Legendum λέλυσαι pro λέλυσο apud Aristoph. Thesm. 1208.

Ibid. Ὥστε τὰ κρέα. Sic Ravennas et Vossianus, necnon edd. omnes ante Brunckium, qui e Regiis ὡς τὰ κρέα dedit.

II. 7. Ἔσθ' ἀπαλά. Ita de meo dedi. Vulgo, Ἔξεσθ' ἀπαλά.

II. 10. 11. Εἴσω. Sic Regii. Ἔσω Rav. Voss. edd.

II. 15. 16. Ὡς ἡ θύρα κεκλείσεται. Vulgo, ἴσως δ' ἡ θ. κ.

III. 3. Ὅς ἐστί μοι. Vulgo, ὅσ' ἐστὶν ἐμοί.

III. 5. Πᾶσι. Vulgo, πᾶσιν.

III. 13. Χἄττ' ἂν ἔνδον ᾖ. Ita rescribo pro vulgata scriptura, Χ' ἄτ' ἔνδον ᾖ.

IV. 12. Οὑμὸς αὐτοῖς ἐμβαλεῖ. Vulgo, Αὐτοῖς οὑμὸς ἐμβαλεῖ.

P. E.

ANIMADVERSIONES QUÆDAM

IN

EURIPIDIS SUPPLICES ET IPHIGENIAS,

QUÆ EX EDITIONIBUS MARKLANDI OXONII NUPER RECUSÆ SUNT.

Cum in censura hujus libri, quam nuper summa cum eruditione atque acumine egit doctissimus Elmsleius, quædam intacta prætermiserit, quæ adhuc mendo laborare judicem, visum est horum nonnulla paullo accuratius expendere, et ad severioris critices normam exigere. Quapropter, ut ἐκ τῶν πρώτων πρῶτον ἄρξωμαι λέγειν, videamus Suppl. v. 1. qui ita se habet,

Δήμητερ, ἑστιοῦχ' Ἐλευσῖνος χθονὸς,

ubi, ni omnia me fallunt, levi mutatione scribendum Ἐλευσῖνης χθονός. Poetæ Ἐλεύσινος pro Ἐλευσίνιος haud raro ponunt. Epicharmus Athenæi IX. p. 374. E. δέλφακά τε τῶν γειτόνων Τοῖς Ἐλευσίνοις φυλάσσων, δαιμονίως ἀπώλεσα, ubi legendum τῷ γείτονος. Etymologus vero p. 255, 3. exhibet Ἐλευσινίοις. Eratosthenes ap. Heraclid. Pont. Alleg. Homer. Brunck. Anal. T. I. p. 478. Καρπὸν Ἐλευσινίης Δημήτερος, ubi rectius Achill. Tat. Esagog. in Arati Phænom. p. 100. ed. Juntæ fil. exhibet Ἐλευσίνης. Et sic citat Jos. Scaliger. ad Manil. p. 320. Eadem medicina dudum sanavi Antimachum apud Strabon. VIII. p. 364. Δήμητρός τοι Ἐλευσίνης ἱερὴ ὄψ. ubi vulgo Ἐλευσινίης. Ut rem conficiam, post v. 551. Iliadis Σ. in quibusdam exemplaribus legebatur, teste Eustathio, Καρπὸν Ἐλευσῖνος Δημήτερος ἀγλαοδώρου. Vides ipsum Eratosthenis versum, Ἐλευσῖνος pro Ἐλευσίνης scripto. His observationibus fretus corrigo Homer. Hymn. in Cerer. 266. Παῖδες Ἐλευσίνων, ubi editur Ἐλευσινίων. Ibid. 105. Τὴν δὲ τίδον Κελεοῖο Ἐλευσίνιοιο θύγατρες. vulgo Ἐλευσινίδαο. Virgil. Georg. I. 163. *Tardaque Eleusinæ matris volventia plaustra.*

86. Χόρον, τὸν Ἀΐδας σέβει. Legendum Ἄϊδας.

120. Τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν. Elmsleius πάλιν, minus bene, me saltem judice. In Æschyli loco Suppl. 345. πάλιν non cum αἰτοῦσι, sed cum ἐκδοὺς construendum est.

122. Λέγ', ἐκκαλύψας κρᾶτα, καὶ παρεὶς γόον.

Dubio procul est legendum καὶ πάρες γόον.

160. Ὁ δ' Οἰδίπου παῖς, τίνι τρόπῳ Θήβας λιπών;

A. Ἀραῖς πατρῴαις, μὴ κασίγνητον κτάνῃ.

Corrige κτάνοι. *ne occideret.* Androm. 723. Ἦ μὴ, ξίφος λαβοῦσ', ἀμυνάθοιτό σε Ἕδεισας; Electr. 30. Ἕδεισε μὴ φθονηθείη. Iph. Aul. 709. ἔθρεψε—Χείρων, ἵν' ἤθη μὴ μάθοι κακῶν βροτῶν. Sic recte Musgravius pro μάθῃ. Contra in Alcest. 145. ubi editur. Οὕπω τόδ' εἶδε δεσπότης, πρὶν ἂν πάθοι, legendum πάθῃ. Vid. quæ dixi ad Æsch. Theb. 29. In v. 160. παῖς, quod ab omnibus exemplaribus aberat, inseruit Gaisfordius. Eandem medelam adhibuit Erfurdtius, teste Seidlero.

165. Ταυτὶ δικάζων ἦλθον, εἶτ' ἀπωλόμην.

ταυτὶ comicum esse, atque a Tragicorum consuetudine abhorrere notavit Gaisfordius. Forsan legendum Ἦλθον δικάζων ταῦτα, κἄτ' ἀπωλόμην. Infra 750. οὐκ ἐχρῄζομεν λαβεῖν, Κἄπειτ' ἀπωλόμεσθα.

172. ΘΗ. Εὐψυχίαν ἔπρευσας ἀντ' εὐβουλίας.

ΑΔ. Ὃ δή γε πολλοὺς ὤλεσε στρατηλάτας.

Porsonus ὃ δῆτα πολλούς. Elmsleius vulgatum tuetur. Sed particulæ δῆ γε, sic conjunctæ, vix alibi reperiuntur, nisi in locis corruptis. Herc. F. 1146. Οἴμοι· τί δή γε φείδομαι ψυχῆς ἐμῆς; Nemo dubitabit reponendum esse τί δῆτα. (Et sic Elmsl. ad Heracl. 805.) Iph. T. 942. ἔνθεν μοι πόδα Εἰς τὰς Ἀθήνας δή γ' ἔπεμψε Λοξίας. Hic recte Scaliger δῆτ'. Heraclid. 632. Πάρεσμεν, οἷα δή γ' ἐμοῦ παρουσία. Probabiliter rescribo οἷα γ' ἡ 'π' ἐμοῦ παρουσία. Bis δή γε expulit Hermannus ex Aristoph. Nub. 677. 783. Vide eum ad Viger. p. 790.

217. πρὸς δὲ τοῖσι. Melius videtur τοῖσδε, etiamsi duriuscule sonet particula δὲ intra tantillum spatium repetita. Infra 314. Πρὸς τοῖσδε δ', εἰ μὲν—Iph. A. 1373. ὅδε δὲ συμφορᾶς τύχῃ.

225. Virgula post τρυφῶμεν inserenda.

242. Νέοις παραχθείς. Ita quidem vulgatur, optime, quoad sensum: sed vereor ut Tragici hoc participio usi sint. Quare lego ταραχθείς.

269. Ἄγ', ὦ γεραιαί, στείχετε. Elmsleii lectio, Ἀλλ' ὦ γεραιαί, in Marklandi notis commemoratur.

294. Pro ἐπὶ leviter corrigendum ἔπι.

318. Ἄνδρας βιαίους, καὶ κατείργοντας νεκρούς
Τάφου τε μοίρας, καὶ κτερισμάτων λαχεῖν,
Εἰς τήνδ' ἀνάγκην σῇ καταστῆσαι χερί.

Omnino legendum, εἰς τῶνδ' ἀνάγκην.

321. Νόμιμά τε πάσης ξυγχέοντας Ἑλλάδος.

Comparari meretur Herodot. VII. 136. κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας.

350. Ἔθος τόδ' εἰς Ἕλληνας ἐξελεξάμην. Forsan ἐξηνεγκάμην. Infra 570. Οὐ γάρ ποτ' εἰς Ἕλληνας ἐξοισθήσεται.

357. Beckio, punctum post δορὸς delenti, minus recte obsequitur Editor Oxoniensis.

425. εἰσαῦτις. Scribendum εἰσαῦθις.

430. γήπονος δ' ἀνὴρ πένης. Aldus γᾷ πόνος. Lege γάπονος.

462. Ἡ παρθενεύειν παῖδας ἐν δομοῖς καλῶς,
Τερπνὰς τυράννοις ἡδονὰς, ὅταν θέλῃ,
Δάκρυα δ' ἑτοιμάζουσι.

Lego καλὰς cum Reiskio, et mox δάκρυα δὲ τοῖς σώζουσι.

506. Οὔτ' ἄν γ' ἔτ' ὀρθῶς Καπανέως κεραύνιον
Δέμας καπνοῦται.

Lego post alios Οὐ ταῦρ' ἔτ' ὀρθῶς, i. e. οὔτοι ἀρα.

579. Κἀμοῦ νῦν ἀντάκουσον perperam excuditur pro κἀμοῦ νυν, et in v. 590. νῦν δέ τ' εἶ, quod male Græcum est, pro νῦν δ' ἔτ' εἶ.

606. ἡρετὴ δ' οὐδὲν φέρει. Rectius scriberetur ἀρετή.

652. Miror Elmsleio displicere voces, εἰ δὲ καὶ στρατὸς Σῶς ἔστ' Ἀθηνῶν. quippe Choro de Thesei salute satis constabat ex v. 648. ut jam recte atque ex ordine nuncium de exercitus salute interroget.

709. Καὶ ξυμπατάξαντες μέσον πάντα στρατὸν
Ἔκτεινον, ἐκτείνοντο.

Leg. ξυμπατάξαντ' εἰς μέσον. Creon sc. ac Theseus. Est nominativus, quod aiunt, pendens.

727. Κυνέας θερίζων, κἀποδαυλίζων ξύλῳ.

Canteri conjecturam κἀποκαυλίζων admiserunt recentiores. Quæ tamen vox minus poetica est. Mallem equidem κἀπολωτίζων. Supra 458. Ὅταν τις, ὡς λειμῶνος ἡρινοῦ στάχυν, Τάλμας ἀφαιρῇ, κἀπολωτίζῃ νέους. Iph. A. 793. τίς κόμας— ἀπολωτιεῖ;

744. 5. 6. Hos versus, a Diogene Laertio citatos, inter fragmenta retulit Barnesius, cum sedem eorum indicasset Theod. Canter. V. L. I. 6.

767. Τάφῳ δέδονται. Imo δίδονται.

770. Οὓς δ' οὐκ ἔθαψε, πῇ νεκροὺς ἥκεις λιπών;

Manifesto corrigendum ποῦ, quod non cum ἥκεις, sed cum λιπών construendum. Vid. Porson. ad Hecub. 1070. Hoc etiam evincit Homeri locus apud Markl. Ποῦ νῦν δεῦρο κιὼν λίπες Ἕκτορα;

803. τέκνων φιλτάτων στερεῖσθαι. Lege στέρεσθαι.

807. Κοινὸν ἐς Ἅϊδου καταβᾶσα.

Elmsleius corrigit Κοίν' εἰς Ἅϊδου. Sed revocanda erat antiqua lectio Κοινὸν ἐς Ἅϊδην. Vid. Spanhem. in Callim. H. Jov. 59.

894. Ἀγροὺς δὲ ναίων, σκληρὰ τῇ φύσει διδούς
Ἔχαιρε πρὸς τἀνδρεῖον, εἷς τ' ἄγρας ἰών.

Interpunge ἔχαιρε, πρὸς τἀνδρεῖον εἷς τ' ἄγρας ἰών.

ἰὼν πρὸς τἀνδρεῖον ut in Androm. 678. Ἔβησαν εἰς τἀνδρεῖον. Med. 394. τόλμης εἶμι πρὸς τὸ κάρτερον. Heracl. 562. πρὸς τὸ δεινὸν εἶμι. Porro ναίων ἔχαιρε ut supra 233. τιμώμενοι χαίρουσι.

901. Λόχοις δ' ἐνεστὼς, ὥσπερ Ἀργεῖος γεγώς.

Legendum ἐφεστὼς. Supra 765. ex correctione Reiskii, Ὅσοι γε κλεινοῖς ἕπτ' ἐφέστασαν λόχοις.

957. Νικᾷς· μένειν χρὴ τληπόνως.

Rescribe τλήμονας. μένειν τλημόνως pro *patienter exspectare* nescio an satis Græce dicatur.

990. Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δὴ
Καπαιέως ἤδη.

Non memini me alibi in eodem sententiæ membro conjunctas vidisse particulas δὴ et ἤδη. Quare hic legerim τάσδ' ἐσορῶμεν.

1124. Τάδε δὴ παίδων καὶ δὴ φθιμένων
Ὀστᾶ φέρεται.

Jure Musgravium offendit duplicatum δὴ, et legendum conjicit, Τάδ', ἰδού, παίδων ἤδη φθιμένων. Mihi quidem potius videtur Ἀλλὰ τάδ' ἤδη παίδων φθιμένων. Supra 804. Ἀλλὰ τάδ' ἤδη σώματα λεύσσω Παίδων φθιμένων. Frequentissima hæc formula. Hippol. 170. Ἀλλ' ἤδε τροφὸς γεραιὰ πρὸ θυρῶν. Iph. T. 456. Ἀλλ' οἵδε χέρας δεσμοῖς δίδυμοι ξυνερειαθέντες χωροῦσι. (vulgo διδύμοις.) Æsch. Theb. 861. Ἀλλὰ γὰρ ἥκουσ' αἵδ' ἐπὶ πρᾶγος Πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη. Pers. 150. Ἀλλ' ἤδε θεοῖς ἴσον ὀφθαλμοῖς Φάος ὁρμᾶται. Soph. Antig. 155. Ἀλλ' ὅδε γὰρ δὴ βασιλεὺς—χωρεῖ. Cf. etiam Ion. 393. Herc. F. 138. 442. Electr. 107. 1172. 1233. Forsan tamen prætulerit aliquis Τάδε δὴ παίδων τῶν καπφθιμένων.

1188. Χάριν τ' ἀγήρων γ' ἕξομεν.

Delenda est particula γε.

1194. Ἃ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν τάδε.

Hærent in ultima voce VV. DD. Interpunge, Ἃ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν, τάδε.

IPHIGENIA IN AULIDE.

4. Μάλα τὸ γῆρας τοὐμὸν ἄϋπνον,
Καὶ ἐπ' ὀφθαλμοῖς ὀξὺ πάρεστιν.

Suspicor τό τ' ἐπ' ὀφθαλμοῖς. In priore versu γὰρ pro τὸ reponendum videtur.

9. Οὔκουν φθόγγος γ' οὔτ' ὀρνιθῶν,
Οὔτε θαλάσσης· σιγαὶ δ' ἀνέμων
Τόνδε κατ' Εὔριπον ἔχουσιν.

Locus non uno nomine mendosus. Si in plurali σιγὴ usquam usurpatum esset, forsan dici potuisset σιγαὶ Εὔριπον κατέχουσιν, ut apud Apollonium σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην. Sed totum locum hunc in modum refinge,

Οὐ μὴν φθόγγος γ', οὔτ' ὀρνίθων
Οὔτε θαλάσσης· σιγὴν δ' ἄνεμοι
Τόνδε κατ' Εὔριπον ἔχουσιν.

Notissima est formula σιγὴν ἔχειν. Hoc est quod dicit Theocriti saga, σιγᾷ μὲν πόντος, σιγῶντι δ' ἀῆται.

14. Ἔτι δ' ἡσυχία τῇδε κατ' Αὐλιν.

Imo τήνδε, ut supra τόνδε κατ' Εὔριπον. Infra 813. ταῖσι δ' Εὐρίπου ῥοαῖς.

42. Μὴ οὐ μαίνεσθαι, τί πονεῖς; τί πονεῖς;
Τί νέον, τί νέον περί σοι, βασιλεῦ;

Versus aliter constituendos puto,

Μὴ οὐ μαίνεσθαι.
Τί πονεῖς; τί νέον περί σοι, βασιλεῦ;

" Ultimum τί πονεῖς in multis edd. deest." *Markl.*

49. Ἐγένοντο Λήδᾳ Θεστιάδι τρεῖς παρθένοι,
Φοίβη, Κλυταιμνήστρα τ' κ. τ. λ.

Quicunque rem attentius inspexerit, mecum, ut opinor, sentiet, fabulam ex hoc versu revera incipere debere; omnia vero quæ præiverunt, pariter cum istis, quæ ex Iphigenia in Aulide citata hodie non ibi comparent, ex alia hujus fabula διασκευῇ desumta fuisse. Simile est Prologi initium in altera Iphigenia, Πέλοψ ὁ Ταντάλειος εἰς Πίσαν μολὼν Θοαῖσιν ἵπποις, Οἰνομάου γαμεῖ κόρην, Ἐξ ἧς Ἀτρεὺς ἔβλαστεν· Ἀτρέως δὲ παῖς Μενέλαος, Ἀγαμέμνων τε. Cf. etiam Ionis initium, et Herculis Furentis; item Archelai, Meleagri, Phryxi, Telephi.

152. Πάλιν ἐξορμάσεις τοὺς χαλινούς.

Lego, Πάλιν ἐξόρμα, σεῖε χαλινούς. Soph. Electr. 712. ἡνίας χεροῖν Ἔσεισαν.

335. Βούλομαι δέ σ' ἐξελέγξαι· καὶ σὺ μήτ' ὀργῆς ὕπο
Ἀποτρέπου τἀληθές. οὗτοι καταινῶ λίαν σ' ἐγώ.

Conjicio, οὔτ' αὖ σ' ἐκτενῶ λίαν ἐγώ.

355. Musgravii correctionem amplector, quod Πριάμου τὸ πεδίον et ἐμπλήσοις legendum putem.

363. Κἄθ' ὑποστρέψας λέλησαι μεταβαλὼν ἀλλὰς γραφάς.

Lege λέληθας. Obiter corrigo Alcest. 196. οὔ πότ' ἐκλελήσεται; cum interrogatione. Vulgo οὔποτ' ἐκλελήσεται.

407. Ξυνσωφρονεῖν σοὶ βούλομ', ἀλλ' οὐ συννοσεῖν. Cum hunc versum tentarem ad Æschyli Theb. 469. verba mortuo faciebam. Nescio qua oscitantia Porsoni notam prætervideram. Plutarchi locum indicat etiam Erfurdtius ad Sophocl. Ajac. p. 514 qui plura loca ubi diphthongus eliditur sanare tentat. In Æschyli versu legi jubet, Καὶ δὴ πέπεμπται, κόμπον ἐν χεροῖν ἔχων. In hujus fabulæ v. 1142. legit Πάντ' οἶδα, καὶ πεπύσμεθ', ἃ συ μέλλεις μὲ δρᾷν, uti corrigit etiam Elmsleius. Equidem nescio annon diphthongus αι cum sequente α crasin efficere possit, et recte legerentur βούλομαι ἀλλ'—γίγνεται ἀσφαλῆ, βούλεται ἀνθρώπων, pronuncianda quasi scripta essent βούλομαιλλ', γιγνεταισφαλῆ. Aristoph. Ran. 509. Περιόψομαι ἀπελθόντ'.

410. Οὐκ ἄρα δοκεῖ σοι τάδε πονεῖν ξὺν Ἑλλάδι;

Lege Ἆρ' οὐ δοκεῖ σοι.

411. Ἑλλὰς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.

Porsonus θεῶν, conferens vv. 702. 1615. Troad. 55. 986. Dan. 9. Hec. 58. 162. 837. Med. 1181. Phœn. 1008. Androm. 905. Soph. Electr. 696. Adjice Orest. 265. Androm. 270. Troad. 776. Soph. Œd. Col. 371.

579. Εὔθηλοι δέ τρέφοντο βοές.

Quare non δ' ἐτρέφοντο?

585. Ἔρωτα δέδωκας, Ἔρωτι δ' αὐτὸς ἐπτοάθης.

Miror Porsono h. v. citanti ad Med. 629. non displicuisse δέδωκας in præterito. Legendum, Ἔρωτά τ' ἔδωκας, Ἔρωτί τ' αὐτὸς ἐπτοάθης. In Theognide, pro Εἰ δ' Ἀσκληπιάδαις τοῦτο δέδωκε θεὸς, Porsonus Advers. p. 313. corrigit τοῦτό γ' ἔδωκε.

589. Ἐς Τροίας πέργαμα. Lege, Εἰς πέργαμα Τροίας. Ejusmodi versus supra 572. Μείζω πόλιν αὔξει. 570. Ἐσθλὸν σαφὲς ἀεί.

596. Θεοί γ' οἱ κρείσσους, οἵ τ' ὀλβοφόροι

Τοῖς οὐκ εὐδαίμοσι τῶν θνατῶν.

Legendum Τοῖς οὐκ εὐδαίμοσι θνητῶν, ejecto articulo. Herc. F. 634. οἱ ἀμείνονες βροτῶν. Andromed. fr. 20. ὅστις εὐτυχὴς ἐφ' βροτῶν. Phryxi fr. 15. βροτῶν οἱ βλέποντες.

599. Τὴν βασίλειαν δεξώμεθ' ὄχων
ἄπο, μὴ σφαλερῶν ἐπὶ τὴν γαῖαν,
ἀγανῶς δὲ χεροῖν, μαλακῇ γνώμῃ,
μὴ ταρβήσῃ μοι νεοστὶ μολὸν
τὸ κλεινὸν τέκνον Ἀγαμεμνόνιον.
μηδὲ θόρυβον, μηδ' ἔκπληξιν
ταῖς Ἀργείαις
ξεῖναι ξείναις παρέχωμεν.

Locus mendis inquinatissimus. In v. 600. male inseritur articulus, quem in hujusmodi locutionibus Tragici non usurpant. Vid. Iph. T. 332. Bacch. 188. ut male conjecerit Marklandus ἐπὶ τὴν γῆν. Legendum potius cum Heathio, ἐπὶ γαῖαν. Dein corrigendum existimo Ἀγαναῖς χερσὶν, μαλακῇ γνώμῃ. Quoties χεροῖν et χερσὶν confusa sint nemo est qui nesciat. Vid. ad Æschyli Prometh. 50. Mox emendandum censeo Μὴ ταρβήσωμεν νεοστὶ μολὸν Τόδε κλ. τ. et cum Gaisfordio Μηδ' αὖ θόρυβον. Vide Æschyli fragmentum a me prolatam ad Theb. 55. ubi hodie lego μηδ' αὖ κρεισσούς.

607. Ὄρνιθα μὲν τόδ' αἴσιον ποιούμεθα,
Τὸ σόν τε χρηστὸν, καὶ λόγων εὐφημίαν.

Mallem Τὸ σόν γε χρηστόν.

671. Ἔα γέ τ' οὐ χρή τοι τάδ' εἰδέναι κόρας.

Edidit Gaisfordius, partim ex Marklandi emendatione, Ἔα τάδ' οὐ χρὴ τοιάδ' εἰδέναι κόρας. Sed legendum puto, Ἔασον οὐ χρ. Orest. 627. Ἔασον. Hippol. 521. Ἔασον, ὦ παῖ, ταῦτ' ἐγὼ θήσω καλῶς. Æsch. Prometh. 340. Καὶ νῦν ἔασον μηδέ σοι μελησάτω.

677. Ζηλῶ σε μᾶλλον, ἤ με, τοῦ μηδὲν φρονεῖν.

Leviter corrigendum, Ζηλῶ σὲ μᾶλλον ἢ μὲ, τοῦ μ. φ.

813. Μένω 'πὶ λεπταῖς ταῖσδέ γ' Εὐρίπου πυλαῖς,

Lege ταῖσιδ' Εὐρ.

885. Ἵν' ἀγάγῃς. *Ut duceres.* Scribe ἀγάγοις, ut supra 709. ἵν' ἤθη μὴ μάθοι κακῶν βροτῶν.

904. Τῇ τε λεχθείσῃ δαίμονι σῇ· μάτην μέν, ἀλλ' ὅμως
Σοὶ καταστέψασ' ἐγώ νιν ἦγον.

Plene interpungendum est post ὅμως. Electra. 753. Ἥκουσα κἀγω, τηλόθεν μέν, ἀλλ' ὅμως.

961. Ἐν εὐμαρεῖ τε δρᾷν τε καὶ μὴ δρᾷν καλῶς.

Lege Ἐν εὐμαρεῖ δέ. Ceterum hinc confirmatur Canteri lectio in Æschyli Theb. 1074. Δράτω τε πόλις καὶ μὴ δράτω Τοὺς κλάοντας Πολυνείκην.

1009. Ἄκουε δὴ νῦν. Scribendum δή νυν, ut in Orest. 231. 1179. Aristoph. Ran. 372. Eadem correctio fiat infra 1145. Suppl. 857. Iph. T. 753. Cycl. 440. Hel. 1041. Ion. 1539. Herc. Fur. 1255. Soph. Electr. 947.

1016. Ἂν δ' ἀντιβαίνῃ. Leviter corrigendum ad normam dialecti Tragicæ ἢν hic et in Iph. T. 980.

1017. Εἰ γὰρ τὸ χρῄζον ἐπίθετ', οὐ τοὐμὸν χρεὼν
χωρεῖν.

Quid hoc τὸ χρῄζον? Lege, Εἰ γὰρ τὸ χρηστὸν πείσετ'.

1177. Ἀπώλεσέν σ', ὦ τέκνον, ὁ φυτεύσας πατήρ.

Versus paullo numerosior evadet, si legamus ὁ φιτύσας πατήρ. vid. Porson. Appendic. ad Toup. p. 443.

1207. Εἰ δ' εὖ λέλεκται νῶϊ, μὴ δή γε κτάνῃς
τὴν σήν τε κἀμὴν παῖδα.

Piersonus conjecit, edidit Gaisfordius, Εἰ δ' εὖ λέλεκται ταῦτα νῷν, μὴ δὴ κτάνῃς. Sed mendosum est νῷν. Lego, Εἰ δ' εὖ λέλεκται τἀμά, μὴ δῆτα κτάνῃς. Elmsleio debetur τἀμά.

1242. Ὅμως δὲ συνδάκρυσον, ἱκέτευσον πατρός.

Marklandus conjecit πάρος. Gaisfordius ἱκέτευσον τάδε. Lege ἱκέτευσόν τε πρός. Cf. Phœniss. 619. Æsch. Prom. 73. πρὸς autem et πρῶς (i. e. πατρὸς) facillime confundi potuerant.

1334-5. Hi versus Iphigeniæ continuandi.

1349. Εἰς θόρυβον ἐγώ τοι καὐτὸς ἦλθον. ΚΛ. εἰς τίν', ὦ ξένε; Musgravii correctionem ἐγώ τι καὐτός, quam recepit Cl. Editor,

vix bene Græcam judico. Forsan legendum Εἰς θόρυβον ἐγώ τιν' αὐτος ἦλθον.

1488. ὡς δάκρυά γέ σοι Δώσομεν ἀμέτερα, Παρ' ἱεροῖς γὰρ οὐ πρέπει

Lege Πῶς δάκρυά σοι Δώσομεν ἀμέτερα; Æsch. Theb. 1066. Πῶς τολμήσω μήτε σε κλαίειν, Μήτε προπέμπειν ἐπὶ τύμβον;

1210. οὐδεὶς πρὸς τάδ' ἀντείποι βροτῶν. Recte et acute Elmsleius ἀντερεῖ. Vulgatum frustra tuetur Hermann. ad Viger. p. 784. collatis Sophocl. Antig. 604. τεὰν, Ζεῦ, τίς ἀνδρῶν ὑπερβασία κατάσχοι, ubi linguæ ratio postulat κατάσχῃ, quod habet MS. E. Electr. 800. ἐπείπερ οὐκ ἐμοῦ καταξίως Πράξειας. Erfurdtius ex Cod. Jenens. κατ' ἀξίαν. Sed lege cum Botheo κατάξι' ἄν. Æsch. Choeph. 314. τί ῥέξας τύχοιμ', ἄγκαθεν οὐρίσας. atqui hæc est ipsius Hermanni correctio dixerim, an corruptio? Ibid. 590. Ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; ubi legendum λέγῃ. Diversi modi ubique confunduntur. Sophocl. Ajac. 921. dudum emendavit Wakefieldius.

IPHIGENIA IN TAURIS.

78. ἐπειδὴ πατρὸς αἷμ' ἐτισάμην, Μητέρα κατακτὰς, διαδοχαῖς δ' Ἐριννύων Ἠλαυνόμεσθα φυγάδες.

Omnino legendum puto ἐπεὶ δὲ—διαδοχαῖς Ἐρινύων. Infra 940. Ἐπεὶ τὰ μητρὸς ταῦθ', ἃ σιγῶμεν, κακὰ Εἰς χεῖρας ἦλθε, μεταδρομαῖς Ἐρινύων Ἠλαυνόμεσθα φυγάδες. Sed legendum insuper in utroque loco Ἐλαυνόμεσθα. Æsch. Prom. 237. Ὅπως τάχιστα τὸν πατρῷον εἰς θρόνον Καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα. Pers. 500. Ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο, Κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾷ.

97. πότερα δωμάτων προσαμβάσεις Ἐκβησόμεσθα. Markl. corrigit Ἔσβησ. Cf. 100. Malim Ἐμβησόμεσθα. Heracl. 169. εἰς ἀντλὸν ἐμβήσει πόδα.

100. ἢν δ' ἀνοίγοντες πύλας Ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι, Θανούμεθ'.

Similia fere secum reputat Medea, *εἰ ληφθήσομαι Δόμους ὑπερβαίνουσα καὶ τεχνωμένη, Θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.*

113. *Ὅρα δέ γ' εἴσω τριγλύφων, ὅποι κενὸν, Δέμας καθεῖναι* Correxi dudum in censura quadam a me scripta, *Ὅρα δὲ γεῖσα τριγλύφων*, collatis Orest. 1586. 1635. Phœniss. 1196. Et vere quidem correxi.

121. *Πεσεῖν ἄχρηστον θέσφατον.* Legendum puto *ἄκραντον.* Alexandræ fragm. *Ἄκραντα γάρ μ' ἔθηκε θεσπίζειν θεός.*

144. *ὡς θρηνοῖς ἐγκεῖμαι.* Lego, *Ὡς ἔγκειμαι θρήνοισιν*, ut versus sit parœmiacus e spondeis constans; et in v. 155. pro *οἴμοι φροῦδος γέννα*, lege *Ὦ μοί μοι φ. γ.*

252. *Πῶς δ' εἶδετ' αὐτούς, καὶ τυχόντες εἴλετε;* Legerim potius, *Πῶς δ' εἵλετ' αὐτούς; ποῦ τυχόντες εἴδετε;* Quod firmatur a v. 256. *Ἐκεῖσε δὴ 'πάνελθε, ΠΩΣ νιν ΕΙΛΕΤΕ;*

265. *κἀπεχώρησεν πάλιν.* Imo *κἀνεχώρησεν*, ut in Incerti Rhes. 775. *κἀνεχωρείτην πάλιν.*

311. *Ἀφρόν τ' ἀπέψα.* Recte accuratissimus Elmsleius *ἀπέψη.* Corrigendus est Sophocl. Trachin. 680. *Κἄψη κατ' ἄκρας σπιλάδος*, pro *Καὶ ψῇ.*

331. *Κύκλῳ δὲ περιβάλλοντες, ἐξεκλέψαμεν—* Quis non videt legendum *περιβαλόντες*?

358. *Τὴν ἐνθάδ' Αὐλιν ἀντιθεῖσα τῆς ἐκεῖ.* Recte se habet constructio, *θεῖσα ἀντὶ τῆς.* Herc. F. 646. *Τᾶς ἥβας ἀντιλαβεῖν.*

456. *Ἀλλ' οἵδε χέρας δεσμοῖς διδύμοις*
Ξυνερεισθέντες χωροῦσι, νέον
Πρόσσφαγμα θεᾷ.

Lege *Ἀλλ' οἵδε χέρας δεσμοῖς δίδυμοι Ξυνερεισθέντες χωροῦσι νέοι.* 264. *δίσσους νεανίας.* 264. *δίπτυχοι νεανίαι.* 242. *δίπτυχοι νεανίαι, Θεᾷ φίλον πρόσσφαγμα.*

493. ΙΦ. *Πότερος ἆρ' ὑμῶν—Πυλάδης;*
ΟΡ. *Ὅδ', εἴ τι δή σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.*

Responsum Pyladi adsigno. *ὅδε, δεικτικῶς*, ut aiunt, ponitur, ut in Sophocl. Œd. C. 138. *Ὅδ' ἐκεῖνος ἐγώ.*

558. Πατρὸς θανόντος τήνδε τιμωρούμενος.

Elmsleius ait se, nisi a vulgatis nimis longe distaret, conjecturam esse αἷμα τιμωρούμενος. Mihi quidem probabiliter corrigere videor ἀντιτιμωρούμενος. Supra 357. ἵν' αὐτοὺς ἀντετιμωρησάμην. Electr. 849. Φονέα δὲ πατρὸς ἀντετιμωρησάμην. Subaudiendum autem τήνδε, quod ex glossemate in textum irrepsit.

810. λέγειν μὲν χρή σε, μανθάνειν δ' ἐμέ.

Scribendum χρὴ σὲ—

844. Δέδοικα δ', ἐκ χερῶν με μὴ πρὸς αἰθέρα
Ἁμπτάμενος φύγῃ.

Totus locus sic constituendus videtur:

Δέδια δ', ἐκ χερῶν μή με πρὸς αἰθέρα
ἁμπτάμενος φύγῃ.
ὦ Κυκλωπίδες ἑστίαι, ὦ πατρὶς
Μυκήνα φίλα,
χάριν ἔχω ζόας, χάριν ἔχω τροφᾶς,
ὅτι δόμοισι τόνδε ξυνομαίμον' ἐξ-
εθρέψω φάος.

885. Πότερον κατὰ χέρσον— Frequentior est in hujusmodi interrogationibus numerus pluralis πότερα. Supra 97. πότερα δωμάτων προσαμβάσεις Ἐμβησόμεσθα;

896. πόρον ἄπορον ἐξανύσας.

An legendum πόρον ἐξ ἀπόρων? Vide ad Æsch. Prometh. 59.

974. Ἐπώμοσ' αὐτοῦ βίον ἀπυρρήξειν θανὼν,
Εἰ μή με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν.

Lege σώσοι. *unless Phœbus* should *save me.* Hippol. 1178. ed. Monk. ἦλθε γάρ τις ἄγγελος λέγων, Ὡς οὐκ ἔτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα Ἱππόλυτος. Æsch. Pers. 369. εἰ πόρον φευξοίαθ' Ἕλληνες κακόν.

1010. Ἄξω δέ σ', ἥπερ μὴ αὐτὸς ἐνταυθοῖ πέσῃ.

Pro ἐνταυθοῖ Elmsleius ad Aristoph. Acharn. 152. conjicit ἔμπροσθεν. Posset etiam legi ἐν τούτῳ. Ceterum cum Aldus exhibeat ἥπερ καὐτὸς, corrige, ἢν μὴ καὐτός.

1025. Ὡς δὴ σκότος λαβόντες ἐκσωθεῖμεν ἄν;

Lege *ἐκσωθῆμεν*. Particulæ *ὡς ἂν* conjunctivum postulant quod alibi notavit Elmsleius. Vid. infra 1067. Alc. 740. Ion. 77. Æsch. Prom. 675. Choeph. 554. Sed totum versum jure, ut opinor, *ἀθετεῖ* Marklandus. Particulæ *ὡς δή*, sic positæ, haud raro inveniuntur, *ὡς δή—ἄν*, nusquam, si bene memini.

1049. *Πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί σφε.*

Pro *σφε*, Marklandus *γε*, Aldus *σε*. Sed lege *νιν*.

1055. *Τὰ δ' ἄλλ' ἴσως ἅπαντα συμβαίη καλῶς.*

Marklandi correctio, *ἴσως ἂν πάντα*, sensui officit. Verte, *May every thing else turn out equally well.*

1211. I. *Μηδέν' εἰς ὄψιν πελάζειν.* ΘΟ. *εὖ γε κηδεύεις πόλιν.*
I. *Καὶ φίλων δ' οὐδεὶς μάλιστα.*

Elmsleius conjicit *καὶ φίλων δ' οὐ δεῖ μάλιστα*. Mihi quidem probabilius videtur *καὶ φίλων μηδεὶς μάλιστα*.

1218. *μηθὲν* Editores stare passi sunt pro *μηδὲν*, et in v. 1239. *γάννυται* pro *γάνυται*. In Cycl. 502. *—νου γάνυμαι δὲ δαιτὸς ἡ—* versus choriambicus est.

1302. *Οὐ πρίν γ' ἂν εἴποι τοῦπος ἑρμηνεὺς τόδε.*

εἴπῃ olim correxi ad Æsch. Prometh. 795.

1352. *ἦγον διὰ χερῶν πρυμνήσια· Πόντῳ δὲ δόντες τὴν ξένην καθίεσαν.* Fortasse legendum, *Πόντῳ δὲ, δόντες τῇ ξένῃ, καθίεσαν.*

C. J. B.

RICARDI BENTLEII

CURÆ NOVISSIMÆ AD HORATIUM NUSQUAM ALIAS EDITÆ.

(Descriptæ e libro Bentleiano apud Musæum Britannicum.)

CARM. I. i. 16, 17. *otia* et oppidi Laudat *tuta* sui] Ovid. Trist. IV. 39.

Et petere Aoniæ suadebant tuta *sorores*
Otia, *judicio semper amata meo.*

vi. 18.—Sectis in Juvenes unguibus acrium] ordo est, acrium in Juvenes unguibus sectis; quam vulgatam lectionem emendationi nostræ præferunt omnes, ut narrat Mossius. *(At Tiberius Hemsterhusius, teste Wagnero, Bentleii κατόρθωμα adolescentibus in exemplum certæ critices proponere solebat.)*

II. v. 14.—quos tibi demserit, Apponet annos.] i. e. quales. Dr. Lynford.

xiv. 27.—mero Tinget pavimentum *superbis* Pontificum potiore cœnis.] Idem. (*Conf. Toup. ad Suid.* II. 539.)

xxi. 4. leg. —*Seu facilem pia, testa, somnum.*

EPOD. xviii. 38—41. sic lege et distingue,

Paratus, expiare seu poposceris
Centum juvencis, sive mendaci lyra
Voles sonare Tu pudica, tu proba;
Perambulabis astra sidus aureum.

Serm. l. iv. 20. ferrum molliat ignis (*sic*)] Dem. Phal. 122 (= 104. *Fisch.*) τὸ μὲν πρῶτον, εἴτι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἐμάλαξεν,—ex Plat. de Repub. III. [442. *C. Læmar.* = II. 411. *H. St.*]

vii. 29.—salso multoque fluenti regerit convicia expressa arbusto] Is ordo est; Dem. Phal. p. 70 (= 52.) εἰκασία δ' ἔστι μεταφορὰ πλεονάζουσα, οἷον εἴ τις τότε τῷ Πύθωνι τῷ ῥήτορι ῥέοντι καθ' ὑμῶν, προσθεὶς εἶπεν, Ὥσπερ ῥέοντι καθ' ὑμῶν. Οὕτω μὲν (*sic*) εἰκασία γέγονε, καὶ ἀσφαλέστερος ὁ λόγος, ἐκείνως δὲ μεταφορὰ, καὶ κινδυνωδέστερος.

Idem 166. (= 146.) Καὶ γὰρ μεταφέροντά ἐστι δεινὰ ποιεῖν, ὡς τὸ, τῷ Πύθωνι θρασυνομένῳ, καὶ πόλλῳ ῥέοντι καθ' ὑμῶν.

II. iv. 13. 14. Ova rotunda longis magis alba et marem vitellum cohibent. De hoc vide Historiam Fœtus Mussipontani p. 73. et iterum, 152.

v. 38. 39. si cognitor, ipse Persta atque obdura.] Sic distinguendum.

viii. 77. 8. tum in lecto quoque videres Stridere secreta divisos aure susurros.] Ab uno sensu ad alium. Hoc refer ad locum controversum, qui jam e memoria excidit.

Epist. I. vi. 20. Scribe NAVUS, non *Gnavus*; vide Heins. ad Pont. I. x. 12. et Trist. V. iii. 37.

vii. 3.—Cod. Voss. cum aliis vetustis, *Si me vivere vis, recteque* VIDERE *valentem*: an leg. *vigere?*

Ibid.—29.—nitedula] Est præterea mustela adeo muribus infesta, ut tam majores quam minores, et tam domi quam foris, venetur mures; . . . . . etiam habeat, et talpas occidat, majoremque utilitatem rusticis in frumentorum horreis, quam. . . . . Hæc Johannes Faber de Animalibus, p. 586, fol. Romæ, 1651.

Epist. I. xiii. 14. Ut vinosa glomus] Sic et codex Markianus. (*Conf.* R. B. *ad Manil.* I. 837.)

II. i. 135, 6. leg.

Cœlestes implorat aquas, docta prece blandus
Avertit morbos; nullo puncto post *blandus.*

Ibid. 198. populum—Ut sibi præbentem *mimo* spectacula plura:] Cod. alii *mimum*, quod fortasse verius: *Populum ut mimum præbentem spectacula plura ludis ipsis.*

ii. 94. vacuam Romanis ædibus aurem (*sic*)] Plaut. (*Pseudol.* I. 5.) *vacivas—ædes aurium*; vide quoque Masson.

Ib. 205. Non es avarus: abi. Quid? cetera jam simul isto
Cum vitio fuge rite. Caret tibi pectus, &c.] Sic alibi, 77. *et* FUGIT *urbes* RITE, *cliens Bacchi somno gaudentis et umbra.* Ita enim ibi pungendum est. I. i. 41. *Virtus est vitium fugere*; sed ipsa vitia a nobis *fugere* non dixit, credo.

A. P. 26. Levia (*sic*)] Dem. Phal. p. 160. (=140.) Ὅλως γὰρ ἡ λειότης καὶ τὸ εὐήκοον γλαφυρότητος ἴδιον, οὐ δεινότητός ἐστιν. οὗτοι δὲ οἱ χαρακτῆρες ἐναντιώτατοι δοκοῦσι.

Ibid. **sectantem levia** (*sic*)] Dionysius Harlicarnass. in τέχνῃ. (*p.* 68. *ed. Sylburg.*) Ἡσιόδος μὲν γὰρ ἐφρόντισεν ἡδονῆς καὶ ὀνομάτων λειότητος καὶ συνθέσεως ἐμμελοῦς. Ἀντίμαχος δὲ εὐτονίας καὶ ἀγωνιστικῆς τραχύτητος. Quintilianus de Hesiodo, (*Instit.* X) *Lenitasque* verborum et compositionis (*sic*) probabilis. Demetrius Phalereus p. 52. (=32.) Λειότης γὰρ καὶ τὸ εὐήκοον οὐ πάνυ ἐν μεγαλοπρεπείᾳ χώραν ἔχουσιν, εἰ μή που ἐν ὀλίγοις. καὶ δὴ ὁ Θουκυδίδης δὲ πανταχοῦ σχεδὸν φεύγει τὸ λεῖον καὶ ὁμαλές. Interpres (*Stanislaus Itorius*) vertit *compositionis lenitas.*

Apud Aristophanem Εἰείειείλίσσετε, (*sic Ran.* 1314. 1348.) repetita diphthongo. Hujusmodi vocatur μέλισμα in Cantico. Demetrius Phalereus, περὶ ἑρμηνείας p. 66. (=48.) Καὶ ἐν ᾠδαῖς δὲ τὰ μελίσματα ἀπὸ τοῦ ἑνὸς γίνεται τοῦ αὐτοῦ μακροῦ γράμματος, οἷον ᾠδῶν ἐπεμβαλλομένων ᾠδαῖς. Ὥστε ἡ τῶν ὁμοίων σύγκρουσις μικρὸν ἔσται τὶ ᾠδῆς μέρος καὶ μέλισμα.

52. **Et nova factaque nuper**] Sic Demetr. Phal. p. 78. (=60.) Στοχαστέον (δὲ) πρῶτον μὲν τοῦ σαφοῦς ΕΝ ΤΩι ΠΟΙΟΥΜΕΝΩι ΌΝΟΜΑΤΙ, καὶ συνήθους· et sic infra bis veter exempla affert, ἐλεφαντιστὴς, αὐτίτης (*et p.* 84.) ἠλέλιξε, &c. ibid.

182. **Ipse spectator**] p. 174. (=154.) Δημήτριος ὁ Φαληρεὺς πρὸς κρατερὸν τὸν Μακεδόνα.

387. **in Mæci descendat judicis auris**] De hoc vide Masson. de vita Horatii p. 156, 6. &c.

ADDENDA.

Bentleii senescentis est—Sedulus oro; Carm. I. xxxviii. 6.] *curo* V. *oro* optime habet Cod. Petri, sine ulla litura—: *Et,*

Quod semel dictum est, stabilisque rerum
Terminus hæret; Carm. Sæc. 26.]

Ita fortasse pro *servet*, quod sane non capio. US producitur ob cæsuram, vel ob H.

T. K.

IN

PHILEMONIS LEXICON

ANNOTATIONES QUÆDAM.

PHILEMON inter eos, qui τὴν τῆς γραμματικῆς ἀκρόπολιν, ut Gemini verbis utar, occupaverint, minime censendus est. Cum vero libellus ab eo conscriptus, Herodiani, Tryphonis[1], Dionysii, aliorumque observationibus locupletetur, et plurima quæ ad partis Grammaticæ notitiam, τεχνικῆς dictæ[2], conferant, in se habeat, dignus sane fuit, ut in lucem publicam censuramque ederetur.

Quædam de autore ipso, de ætate, qua vixit, tum de ratione qua Lexicon Technologicum illustrari posset, jampridem disseruimus. (Cf. Mus. Criticum, Part. I.) Pauca igitur ad plenioris recensionis institutum pertinentia, hic addenda duximus.

Pag. 3. Αἰγίλιψ πέτρα. Consulendus Heinsius in Crepundiis Silianis p. 17. "αἰγίλιψ πέτρα dicitur Homero ita

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1. Occasione oblata, Lectorem monitum velim, Libellum Tryphonis περὶ τρόπων inter Codices MSS. Græcos Biblioth. Matrit. extare. (Cod. XCV. num. 86.) Minime autem si verba illius prima spectes, convenire cum impresso exemplari nostro, *Mus. Crit. Part.* I. Initium Codicis Matrit. oculis Lectoris subjicimus:

Τοῦ λόγου εἰς εἴδη μεριζομένου, τὸ μέν ἐστι κυριολογία.

Idem Codex MS. viginti septem Figuras exhibet; excusum nostrum exemplar quatuor decem tantum recenset. p. 48. Τρόποι δέ εἰσι κζ. ἀλληγορία, μεταφορὰ, κ.τ.λ. Vide Catalog. Matrit. 373.

Quoniam in Tryphonis mentionem incidimus, notandum, Codicem MS. libelli, De Passionibus Dictionum, (Catal. Matrit. 375.) hoc initium habere: Τὰ τῶν λεξέων πάθη εἰς δύο γενικώτατα διαιροῦνται.

Apud Moschopuli disquisitionem de affectionibus Dictionum haud absimilia iis invenies quæ in Tryphone p. 34. Musei Critici Part. I. leguntur.

2. "Grammatica in tres partes divisa est, in τεχνικὴν, ἱστορικὴν, ἰδιαιτέραν. τεχνικὴν πραγματείαν vocant antiqui eam quæ in elementorum et syntaxeos disciplina tota est." *Scalig. Epist.* p. 410.

excelsa, ut eam procellæ petere non possint, quod pace omnium Grammaticorum dictum volui, qui αἴξ in compositione illa pro animali accipiunt. Hesychius, *αἴγες, τὰ κύματα, Δωριεῖς*"— Adeas quoque Cangium in Gloss. Græc. Addend. p. 10.

p. 9. *ἀλλήλων, ἀντὶ τοῦ ἑαυτῶν.*—Hæc, Hesychio Suida Prisciano testibus, Atticorum formula est. Voce *ἑαυτοὶ* pro *ἄλληλοι* usi sunt Thucydides, IV. 25. et Sophocles Antig. 55. et 145. Errorem igitur apud Eustathium animadvertas; Odyss. E. 481. *Μένανδρος, φασὶν, ἁμαρτάνει, Οὐκ ἠρκέσαμεν ἑαυτοῖς, ἐχρῆν γὰρ, Ἀλλήλοις, εἰπεῖν.*

p. 24. *Δημότης.*—Videndus Philemon in voce *πολίτης.* Quæ de præpositione *σὺν* ibi notantur, Herodiano deprompta sunt. Confer quoque Pollucem III. 51.

p. 25. *Ἑανόν· ὄνομά ἐστιν ἐπίθετον.* Hom. Il. E. 734. Θ. 385.

p. 28. *Ἐξαετὴς· ἐξέτης.*—Vid. Nub. Aristoph. 860. *Ea composita,* Stephani verbis utor, *in communi lingua acui, ab Atticis autem, accentum in penultimam retrahi.*"

Eadem pagina, l. 17. *πεντεσυρίγγῳ ξύλῳ* apud Arist. Equit. 1049.

Eadem pag. *Ἐξάπουν.* ap. Etymol. 346. l. 14.

p. 36. *Εὐφυὴς. Εὐβοεῖς τοῖς θηλυκοῖς ὀνόμασιν ἀρσενικὰ συντάττουσιν ἐπίθετα.* Hæc ipsissima verba offendi apud libellum ignoti auctoris, inter Cod. MSS. Matrit. Bib. p. 377. Titulum præ se fert, *περὶ τῶν σολοικοφανῶν σχημάτων.*

Exemplis a Philemone citatis addas, *ἀναγκαίου τροφῆς,* (Thucyd. I. c. 2.) et *γενναῖος, στέρρος γυνή.* Cf. Koën. in Greg. 25.

p. 38. *Ἥρων.* vide Thom. Magist. 424. Phryn. p. 62.

p. 44. *τὰς νῆας οὐκ ἐρεῖς, ἀλλὰ τὰς ναῦς.* Νῆας autem habet Eurip. in Aulide v. 248.

p. 49. *Ὀστρακίνδα.* de hoc ludo adeas Pollucem IX. 3.

p. 63. *Ῥύμβος.* Perperam *ῥύμβῳ καὶ τυμπάνῳ* legitur. Est versus Apollonii Argon. A. 1139. *Ῥόμβῳ καὶ τυπάνῳ Ῥείην Θρύγες ἰλάσκονται.*

p. 65. Σαυρωτήρ. Qui de hac voce plura scire velit, is adeat Jortinum (*Scriptural Illustrations* p. 383.)

p. 67. Σίλλοι. — Hæc verba in Etymologico leguntur. Schottus in Proclum πεφασμένως habet, *quam aperte.*

Eadem pag. Σίναπυ.—Cf. Athen. p. 366. D. et 367. A.

p. 68. Σκύτος. Cf. Etymologicon.

p. 61. Ῥάχος. Sapphonis versus ita disposuit Casaubonus in Theoph. p. 140.

Τίς δ' ἀγριῶτις θέλγει νόον
Οὐκ ἐπισταμένη τὰ βράκεα
Ἕλκειν ἐπὶ τῶν σφυρῶν;

"Negat Sappho posse cuiquam placere Andromedam, quæ rusticarum more vestem subductam gestet."

p. 73. Στειλείη. Cf. Eustath. in Odyss. E. p. 1531.

p. 84. ὡς Διοσκορίδης ἐν τῷ πρώτῳ. Cf. Dios. Lib. I. c. 91. apud Galenum, Suidam, Erotianum Διοσκουρίδης legitur.

p. 90. ταρσοί. Videndus Pollux X. 130.

p. 93. τεγεούς. Hom. Il. Z. 248.

p. 96. τέρετρον. Cangium Philemonis Codice MSto usum esse constat. vid. Gloss. Græc. p. 1541.

p. 97. Τηλύγετος. adeas Heinsium Exerc. Sacr. 131.

p. 104. Ὑμέναιος. ἀπὸ Ὑμεναίου τινὸς, κ.τ.λ. Quæ sequuntur usque ad ὑμέναιον, apud Eustathium invenias p. 1157 =1213.32. Confer quoque Schotti Annot. in Proclum, p. 450. ed. Gaisford.

p. 107. φάλαγξ. Platoni Comici ætate ἀράχνιον, *araneum* fuit; apud recentiores Græcos, uti ex Heliodoro constat, *aranea.* cf. Coray. ad Heliodor. 2. 351.

Eadem pag. νεὼς ὑπερείσματα. Vide Polluc. VII. 190.

p. 108. φάρμακα. φαρμακίδας γυναῖκας, Arist. Nub. 749.

p. 109. φιλήτης, κλέπτης. Mercurius φηλητῶν ἄναξ, in Eurip. Rhes. 216. A voce φηλὸς, Gallicum *filou, filouter,* derivatum esse censet Coray. Vossio, qui a φιλήτης Latinum *fallere* deducit, adstipulatur Hemsterhusius in Poll. IX. 136.

p. 117. χάλκεον ὕπνον. Hom. Il. Λ. 241.

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p. 121. χηραμός. Hom. Il. φ. 494.

p. 123. χρῆμα. In rarissimi libri fragmento, Πολυβίου Σαρδιανοῦ περὶ ἀκυρολογίας eadem verba leguntur. χρῆμα γὰρ τὸ πρᾶγμα λέγεται· ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον; quæ sunt Aristoph. Nub. 2.

p. 131. Ὦναξ. ὦλλοι μὲν γὰρ θεοὶ— corrige μέν ῥα.

Eadem pag. Ὦπες. ὀφθαλμοὶ, οἷον ὀπαί τινες οὖσαι τῆς ψυχῆς. Eandem loquendi formam usurpavit Gauricius de Sculptura, p. 51. *oculi, quos tanquam conspicillares animorum nostrorum fenestras natura esse voluit.*

p. 132. Ὤρ. ὤρεσιν ἀμυνέμεν. Hom. Il. E. 486.

p. 139. Ἀλύειν. τὸ ἀπορεῖν καὶ ἀδημονεῖν. Hippocrat. Περὶ Παρθεν. §. 2. Ὑπὸ δὲ τῆς κακίης τοῦ αἵματος ἀλύων καὶ ἀδημονέων ὁ θυμὸς κ.τ.λ.

R. W.

NOTES

ON THE

ELECTRA OF SOPHOCLES.

(*Continued from p.* 78.)

VER. 689. Οὐκ οἶδα τοιάδ' ἀνδρὸς ἔργα καὶ κράτη.

The old reading τοιοῦδ' is, I conceive, the genuine one.

v. 690. Ἓν δ' ἴσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς
Δρόμων διαύλων πεντάεθλ', ἃ νομίζεται,
Τούτων ἐνεγκὼν πάντα τἀπιτίμια—

In the second of these verses, the construction is harsh, the meaning obscure, and the metre bad. Erfurdt adopts Hermann's conjecture ὧν νόμος, πεντάθλια. But neither πεντάεθλα nor πεντάθλια would have been used for πένταθλα. The reading seems to have originated in the explanation of some Scholiast, who, fancying that the well-known term πένταθλον was alluded to, expressed his opinion by writing the word in an interlineal note, which another transcriber might introduce, with a little alteration, as an improvement of the text. The most probable emendation is one which, I believe, I have heard attributed to Porson, Δρόμων διαύλων ἆθλ', ἅπερ νομίζεται.

v. 697. "βλάπτειν Stobæus Ecl. VII. p. 125. Grot." B.

v. 709. "βραβεῖς Eustath. p. 419." B.

v. 713. ἐν δὲ πᾶς ἐμεστώθη δρόμος Κτύπου κραιπνῶν ἁρμάτων. Ἓν *simul*— So in Œd. Tyr. 27. ἐν δ' ὁ πόρφορος θεὸς Σκήψας ἐλαύνει λοιμὸς ἔχθιστος πόλιν. 183. Ἓν δ' ἄλοχοι, πολιαί τ' ἐπὶ μάτερες. See Blomf. on Æsch. Theb. 965. ἐν δὲ καρδία στένει. Then read v. 715. Ἐφορεῖθ'.

v. 717. "Eustath. Iliad. E. p. 598, 13." B.

v. 722. "Eustath. Iliad. Θ. p. 700, 47. and Iliad. I. p. 754, 27." B.

v. 723. "Plutarch. p. 925." B.

v. 726. Brunck is right in understanding τελοῦντες as the *nominativus pendens*, for τελούντων. Had the participle agreed

with πῶλοι, the feminine τελοῦσαι would have been required. See v. 734.

v. 734. Ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων
Πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων.

Brunck, and after him Erfurdt and Schaëfer, read ὑστέρας ἔχων, omitting the particle, and accounting for the tautology upon the score of antique simplicity. To this I cannot subscribe, and would render the passage thus—*Now Orestes drove the last to be sure, but keeping his horses back, as he placed his confidence in the end of the race.*

v. 738. Br. properly reads κἀξισώσαντε from the Scholium; but he should have said that Reiske had done so before him. In the next line perhaps the Aldine reading πότ' ἄλλος is right.

v. 750. "Eustath. Iliad. Z. p. 643, 32." B.

v. 752. Φορούμενος πρὸς οὖδας, ἄλλοτ' οὐρανῷ Σκέλη προφαίνων. This is an instance of the suppression of ἄλλοτε, similar to Eur. Hec. 28. Κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ, and Soph. Trach. 11. quoted in Porson's note.

v. 755. "ὥστε μηδένα Γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας. Compare Eur. Med. 1193. Achilles Tatius I. p. 46. ὥστε οὐκ ἂν αὐτόν τις ἰδὼν οὐδὲ γνωρίσειεν." B.

v. 757. Erfurdt is the first Editor who has given the Attic form κέαντες.

v. 770. Δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
Πάσχοντι μῖσος ὢν τέκῃ προσγίγνεται.

Brunck has wantonly, and without the shadow of a reason, altered the text to οὐδὲ καὶ κ. Π. In the second line ἂν is suppressed (ὢν ἂν τέκῃ). This ellipsis, though common after the subjunctive, is never used after an optative: the instances adduced by Hermann (on Viger p. 724.) are corrupt. In Eur. Alcest. 1000. Mr. Gaisford has printed Καὶ γὰρ Ζεὺς ὅ, τι νεύσει Ξύν σοι τοῦτο τελευτᾷ. However νεύσῃ, the reading of Aldus, is unquestionably right; *subaud.* ἄν.

v. 777. καί μ', ἐπεὶ— v. 778. ἐγκαλῶν δέ μοι.

v. 780. "Eustath. Iliad. Z. p. 632, 32." B.

vv. 783—7. The sentence should be thus pointed: Νῦν δ', ἡμέρᾳ γὰρ τῇδ' ἀπήλλαγμαι φόβου Πρὸς τῆσδ', ἐκείνου θ', (ἦδε γὰρ μείζων βλάβη κ. τ. λ.) νῦν δ' ἔκηλά που, Τῶν τῆσδ' ἀπειλῶν οὕνεχ', ἡμερεύσομεν. Brunck has printed νῦν ἔκηλά που—giving a most unfortunate reason for the change, *addita in posteriore loco particula δὲ venustatem omnem sustulerat.* Even a careless reader might have remarked that the repetition of νῦν δ', after a long parenthesis, was at once elegant and forcible.

v. 792. Νέμεσι, the reading of Ald. and the ancient MSS. for Νέμεσις, is approved by Porson on Phœn. 187.

v. 795. Place a mark of interrogation at the end of the line. Clytemnestra insultingly asks Electra, *What then, will not Orestes and you put an end to this good fortune of mine?*

v. 797. Πολλῶν ἂν ἥκοις, ὦ ξέν', ἄξιος τυχεῖν, Εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς. The syntax requires, after ἥκοις, εἰ τήνδε παύσειας—. But the true reading is Πολλῶν ἂν ἥκες—

v. 800. Ἧκιστ', ἐπείπερ οὔτ' ἐμοῦ καταξίως Πράξειας, οὔτε τοῦ πορεύσαντος ξένου. In these words there is a palpable solecism. The Codex Jenensis gives κατ' ἀξίαν, which Erfurdt adopts, without improving the construction; but from this reading the true one is immediately discerned, κατάξι' ἂν Πράξειας. This correction Bothe has anticipated.

v. 813. Read with the editions before Brunck, Μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη Καὶ πατρὸς ἤδη. *For I am alone, bereft now both of you and of my father.* Brunck has impaired the pathos, by removing ἤδη (ἦ δὴ) into the next sentence.

v. 815. Perhaps Ἐν τοῖσί γ' ἐχθίστοισιν ἀνθρώπων ἐμοί.

v. 817. Ἀλλ' οὔτι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
Ξύνοικος ἔσσομ'· ἀλλὰ τῇδε πρὸς πύλῃ
Παρεῖσ' ἐμαυτὴν, ἄφιλος αὐανῶ βίον.

Brunck retains this double violation of tragic usage in the word ἔσσομ', forgetting that it had been pointed out and corrected by Dawes, to whose authority he generally defers. Dawes's correction

(Misc. Crit. p. 276. Ed. Burgess.) Ἔσομαι ξύνοικος, appears the simplest and the best. Erfurdt's reading is very daring, and not very happy, ξύνοικος ἔσομαι τῇδέ γ' ἀλλὰ πρὸς πύλῃ— Electra is here supposed to throw herself on the ground by the gate of the house. Then read ἄφιλον, and in v. 821. ἦν κτάνῃ.

vv. 823—6. These four lines must be restored to the Chorus, whose claim to them is irrefragable. They insinuate a ground of hope for Electra, to which she alludes in v. 833. The exclamations v. 827. are Electra's.

v. 826. κρύπτουσιν is not properly rendered by *iram comprimunt*. κρύπτειν is used *medio sensu*, as our countrymen frequently use *hide*. This is the sense which κεύθειν continually bears in the Tragedians. See v. 868. Œd. Tyr. 968. Œd. C. 1523. Aj. 634. Antig. 911. Æsch. Prom. 587. Theb. 585. Pers. 647. Eur. Hec. 329.

v. 849. Δειλαία δειλαίων κυρεῖς. Brunck's translation, *Misera miserarum*, id est, *miserrima es*, cannot be defended by ἄῤῥητ' ἀῤῥήτων, or ἔσχατ' ἐσχάτων, which are instances not in point. The diphthong in δειλαΐα, δειλαίων is here short. See the note on Eur. Hipp. 170.

v. 852. There is undoubtedly a corruption in this, and perhaps in the preceding line, which existed prior to the time of the Scholiast, who is copied by Suidas. Musgrave's reading δεινῶν στυγνῶν τ' αἰκιῶν is very probable. I suspect however, that instead of πολλῶν, we should read some substantive with which πανσύρτῳ παμμήνῳ τ' agreed.

v. 853. Εἴδομεν ἃ θροεῖς. Not *we know*, but *we have seen what you speak of*. Erfurdt gives from conjecture θρηνεῖς *ob metrum*.

v. 871. The old reading ὑφ' ἡδονῆς τοι must recover its place.

v. 885. Schaëfer gives Ἐγὼ μὲν ἐξ ἐμοῦ γε—.

v. 901. "Quoted by Etymol. M. p. 205. 31." B.

v. 916. ἄγ', ὦ φίλη. *Male vulgo legitur* ἀλλ', ὦ φίλη. *Istud* ἀλλ' *ab oscitante librario*, &c. Brunck. In spite of this peremptory tone, nobody will hesitate to retain the old reading,

who has remarked, that ἀλλ', ὦ frequently begins a line, either at the commencement of a speech, or when the speaker particularly calls for the attention of the person addressed. See instances in Electr. 986. Ἀλλ', ὦ φίλη, πείσθητι. Œd. Tyr. 14. Eur. Phœn. 82. Hipp. 81. 475. In the next line read Οὐχ αὐτὸς ἀεὶ—.

v. 924. Canter's emendation τἀκ κείνου is not to be hastily rejected.

v. 927. "Eustath. Iliad. Z. p. 645, 16." B.

v. 950. καὶ μόνα λελείμμεθον. Mr. Elmsley, in his learned edition of the Acharnians of Aristophanes, v. 733. *auctar.* has shewn that the form of the first person dual had no existence in the Greek language, till it was introduced by the grammarians of Alexandria. There are only two passages besides the present, in which it is found. In Homer, Il. Ψ. 485. Δεῦρό νυν, ἣ τρίποδος περιδώμεθον, ἠὲ λέβητος. Soph. Philoct. 1079. Λῴω τιν' ἥμιν· νὼ μὲν οὖν ὁρμώμεθον. On the other hand, these authors continually join dual nouns of the first person with plural verbs. See vv. 75. 1004. There cannot therefore be any hesitation in reading, in Homer περιδώμεθα, (or περιδώμεσθ') and in Sophocles λελείμμεθα, ὁρμώμεθα.

v. 951. The old reading Ἐγὼ δ', which Brunck has altered, is here indispensable. In the next line, Erfurdt adopts the conjecture of Reiske, Θάλλοντ' ἔτ'.

v. 958. Read Ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων Βλέψασ' ἔτ' ὀρθήν; The sentence, as it is pointed and translated by Brunck, *Quousque tandem conquiesces?* is not Greek. Ποῖ refers to βλέψασ', as in v. 995. Ποῖ γάρ ποτ' ἐμβλέψασα—; The construction is, Ποῖ γὰρ, εἰς τίνα ἐλπίδων ἔτι ὀρθὴν βλέψασα μενεῖς ῥάθυμος;

v. 970. ἐλευθέρα Καλεῖ τὸ λοιπόν. *Præsens pro futuro.* Musgr. καλεῖ is not the present, but the Attic future from καλοῦμαι, and this is to be added to the instances of futures of the middle form, used in a passive signification. These futures have been discussed at length on Eur. Hippol. 1458.

v. 977. Ἴδεσθε τῶδε τὼ κασιγνήτω, φίλοι. "Read κασιγνήτα, as it is properly quoted by Constant. Lascaris Opusc. Grammat. fol. 146. a.. Eustathius however gives κασιγνήτω on Iliad. Θ. p. 723, 16." B.

v. 979. Ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ, Ψυχῆς ἀφεσθήσαντε, προυστήτην φόνου. The phrase εὖ βεβάναι has the same force as βεβάναι εὐτυχίᾳ in Eur. Heracl. 611. which Musgrave explains by εὐτυχεῖν, and quotes this play, v. 1093. μοίρᾳ μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν. προυστήτην φόνου, *cædem procuraverunt, cædi operam dederunt.* Demosth. pro Ctesiphonte, μεγίστων δὴ πραγμάτων τῶν κατ' ἐμαυτὸν ἀνθρώπων προστάς.

v. 983. "ἀνδρίας, the reading of Turnebus, is right." B.

v. 989. "Stobæus xvii. p. 95. Grot." B.

v. 993. "ἂν is omitted in Eustath. Il. Δ. p. 479. and Il. Θ. p. 694, 23." B.

v. 1002. Ἄλυπος ἄτης. Compare Œd. Col. 785. πόλις δέ σοι Κακῶν ἄνατος τῆσδ' ἀπαλλαχθῇ χθονός. Instances of similar construction are quoted in the Note on Eur. Hippol. 146.

v. 1005. Λύει γὰρ ἡμᾶς οὐδὲν, οὐδ' ἐπωφελεῖ, Βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν. Erfurdt has printed *ex ingenio* λύσει γὰρ ἡμᾶς οὐδὲν— *Nothing will release us*—a most unfortunate alteration. In two of the three instances quoted by Brunck from the Medea, the dative is understood after λύει, *pro* λυσιτελεῖ, as it is here. Erfurdt has however adopted a correct interpretation of the two following lines—*Non enim mori tristissimum est, sed quod, cum quis mori cupit, ne id quidem consequi potest.*

v. 1013. Αὐτὴ δὲ νοῦν σχὲς ἀλλὰ τῷ χρόνῳ ποτὲ— ἀλλὰ *saltem.* subaud. εἰ μὴ πρότερον, ἀλλὰ τῷ χρόνῳ ποτὲ— This word is not uncommonly used in a similar position, and with a similar signification. v. 411. Ὦ θεοὶ πατρῷοι, ξυγγένεσθέ γ' ἀλλὰ νῦν. Eur. Hec. 395. Ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε. Orest. 1568. ὡς ἂν ἀλλὰ παῖδ' ἐμὴν Ῥυσώμεθ'. Iph. A. 1239. Ἵν' ἀλλὰ τοῦτο κατθανοῦσ' ἔχω σέθεν Μνημεῖον.

v. 1015. "Quoted by Stobæus III. p. 15. Grot." B.

v. 1019. Ἀλλ' *αὐτοχειρί μοι, μόνῃ τε δραστέον Τοὔργον τόδ'*. Read *αὐτόχειρι*. See Porson, Orest. 1037. "In Sophoclis quoque Electr. 1019. adjectivum est non adverbium *αὐτόχειρι*."

v. 1022. "The substance of Brunck's note is stolen from Dawes's Misc. Crit. p. 256." B.

v. 1025. Ὡς *οὐχὶ συνδράσουσα νουθετεῖς τάδε*; This line must be read with an interrogation.

v. 1028. Ἀνέξομαι *κλύουσα, χὥταν εὖ λέγῃς*. There being some obscurity in these words, Reiske, Musgrave, and Wakefield have proposed alterations too crude and improbable to be recorded. Chrysothemis says, *I will submit to hear you, even when you* [*change your tone and*] *approve my conduct.* Electra replies, *But be assured, you will never experience that from me.* i. e. *your conduct will never meet with my approbation.* On the construction of *ἀνέξομαι* with participles of the present tense, see Eur. Hippol. 354. and add to other instances Eur. Heracl. 687. *προσβλέπων ἀνέξομαι*. Æsch. Theb. 238. *σιγῶσ' ἀνασχήσει τάδε*. Eur. Alcest. 975. *ἐξανέξομαι Λεύσσων* In v. 967. of that play, I conjecture that we should read, Πῶς *γὰρ δόμους τούσδ' εἰσορῶν ἀνέξομαι*;

v. 1036. *προμηθείας*. I suspect that we ought to write here, and in Philoct. 557. *προμηθίας*. See v. 990. In these matters little reliance is to be placed upon the editions; in Œd. Col. 1043. where this word concludes a senarian Iambic, the common editions before Brunck give *προμηθείας*.

v. 1037. Τῷ *σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ*. This is not a question: Electra says ironically, *It seems then that I must follow your notions of justice.*

v. 1047. Restore the original order; Βουλῆς *γὰρ οὐδέν ἐστὶν ἔχθιον κακῆς*.

v. 1049. Πάλαι *δέδοκται ταῦτα, κοὐ νεωστί μοι*. Compare Æsch. Prom. 1034. Ὤπται *πάλαι δὴ καὶ βεβούλευται τάδε*.

v. 1051. Ἀλλ' *εἴσιθ'· οὔ σοι μὴ μεθέψομαί ποτε*. It is a well known rule of Dawes, that *οὐ μή* must be joined either with a future indicative, or a second aorist subjunctive. Mr.

Elmsley has however shown in his Review of Markland, (*Quart. Rev.* Vol. vii. p. 453.) that this usage is by no means indiscriminate: that when *οὐ μὴ* is prefixed to a future in the sense of prohibition, a note of interrogation must be added—for instance, that *οὐ μὴ ἐρεῖς*; the literal translation of which is, *will you not not speak?* is equivalent to *μὴ εἴπῃς*, in the same manner as the words *οὐκ ἐρεῖς* pronounced interrogatively, signify *εἰπέ*. On the other hand, he conceives that *οὐ μὴ* prefixed to the subjunctive of either first or second aorist, is equivalent to a negative future, as in Eur. Iph. A. 1465. ΚΛ. Ὦ *τέκνον, οἴχει*; ΙΦ. *καὶ πάλιν γ' οὐ μὴ μόλω. Yes, and I shall never return.* He remarks however, that in the forty-four remaining Greek plays, there are three passages which he can neither correct nor reconcile with his notion of the two different uses of the particles *οὐ μὴ*, and of these the line before us is one. I think it highly probable that we ought to read *οὐ γάρ σοι μεθέψομαί ποτε*. The particle *γὰρ* (or *ὡς*), though not indispensable, is suitable, and usual in such sentences. See v. 1490. Χωροῖς *ἂν εἴσω ξὺν τάχει, λόγων γὰρ οὐ* Νῦν *ἐστὶν ἀγών— et sic passim.*

v. 1058. The lines of this Strophe may be disposed in two or three different arrangements, each of which is consistent with the practice of Sophocles. I propose the following:

1. Τί *τοὺς ἄνω-*
2. *θεν φρονιμωτάτους οἰω-*
3. *νοὺς ἐσορώμενοι τροφᾶς*
4. Κηδομένους, *ἀφ' ὧν τε βλά-*
5. *στωσιν, ἀφ' ὧν τ' ὄνασιν εὖ-*
6. *ρωσι, τάδ' οὐκ ἐπ' ἴσας τελοῦμεν*;
7. *ἀλλ' οὐ τὰν Διός ἀστραπὰν,*
8. *καὶ τὰν οὐρανίαν Θέμιν,*
9. *δαρὸν οὐκ ἀπόνητοι.*
10. *ὦ χθονία βροτοῖσι φά-*
11. *μα, κατά μοι βόασον οἰκ-*
12. *τρὰν ὅπα τοῖς ἔνερθ' Ἀτρεί-*
13. *δαις ἀχόρευτα φέρουσ' ὀνείδη.*

It will be observed, that according to this disposition, which

Mr. Blomfield also adopts, six out of the thirteen verses are Choriambic dimeters; and that the sixth and thirteenth verses are Logoœdics, the cadence of which, following Choriambics, and at the conclusion of a sentence, is extremely harmonious. The diphthong in *οἰωνοὺς* in the second line is made short, as well as the vowel before *βλ.* in the fourth, as in v. 1081. 1095. which licences might be avoided by dividing these lines either into Antispastics, or Ionics a Majore. vv. 7. 8. are Glyconeans, and v. 9. a Pherecratean; *ἀπόνητοι*, the reading of Aldus and the MSS., suits both the sense and metre. The interpreters do not appear to have caught the meaning of this passage. The sentiment is suggested by the preceding altercation between the two sisters, in which the Chorus sympathise with Electra, and express, though with caution, their indignation at the indifference of Chrysothemis with regard to her injured parent. *Why do not we, beholding the affection with which the birds nurture and support their parents, imitate their example? But by the lightning of Jove, and by the heavenly Themis, such as neglect this duty shall not long be exempt from trouble.* v. 9. corresponds with the antistrophic 1077. *ἃ πάνδυρτος ἀηδὼν*, as it ought to be written. See the Note on Hippol. v. 564. *πάνδυρτος*, Erfurdt's reading for *πανόδυρτος*, is undoubtedly right; Porson made the same correction long before. See Advers. p. 211. The word is derived from *δύρομαι*, which was as much in use with the Tragedians as *ὀδύρομαι*. See Pors. on Hec. 734. The same arrangement of the four last lines is given in Mr. Gaisford's Notes on Hephæstion p. 294. Musgrave refers to Aristoph. Av. 1353. Eur. Bacch. 1364. Electr. 151. where mention is made of the care and tenderness shewn by birds to their parents. The first and last instances deserve to be quoted at length. Aristoph. *Ἀλλ' ἐστὶν ἡμῖν τοῖσιν ὄρνισιν νόμος Παλαιὸς, ἐν τοῖς τῶν πελαργῶν κύρβεσιν, Ἐπην ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους Πάντας ποιήσῃ τοὺς πελαργιδεῖς τρέφων, Δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.* In the last Electra speaks; *Οἷα δέ τις κύκνος ἀχέτας Ποταμίοις παρὰ χεύμασιν Πατέρα φίλ-*

τατον καλεῖ Ὀλόμενον δολίοις βρόχων Ἕρκεσιν, ὡς σὲ τὸν ἄθλιον Πατέρ' ἐγὼ κατακλάομαι. v. 5. εὑρεῖν here signifies *to obtain*, in which sense the middle εὑρέσθαι is far more frequent. Dawes in his Miscell. Crit. p. 255. says, "Quod Latini dicunt *nancisci, adipisci, consequi*, id apud Græcos denotat verbum non jam activum εὑρεῖν, sed medium εὑρέσθαι." He was mistaken however in this exclusive canon (which was suggested by Ammonius p. 61.) as is shewn by this passage, and by two others quoted in Schaefer's Notes. v. 1305. μέγ' εὑρεῖν κέρδος. Trach. 284. Ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον. Add. Eur. Phœn. 411. Πόθεν δ' ἐβόσκου, πρὶν γάμοις εὑρεῖν βιόν; Bacch. 970. Ὥστ' οὐρανῷ στηρίζον εὑρήσεις κλέος.

v. 1070. Ὅτι σφίσ' ἥδη— the final ι in σφίσι cannot be elided, and σφίσιν destroys the metre. Read ὅτι σφὶν ἥδη, as Schaefer conjectures.

v. 1074. σαλεύει. Schol. κινδυνεύει· ἐκ μεταφορᾶς τῶν νεῶν. μόνη δὲ αὐτὴ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας.

v. 1075. The construction of the Scholiast is correct— στενάχουσα [περὶ] πατρός. He cites Homer Il. X. 424. Τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ, Ὡς ἑνός.

v. 1085. Ὡς καὶ σὺ πάγκλαυστον αἰῶνα κοινὸν εἵλου. Great difficulties have been made about this sentence, which has not been correctly explained. The meaning is, *Thus hast thou too made choice of an unvaried existence of universal sorrow.*

v. 1097. Read Ζηνὸς for Διός. Brunck has here exhibited an instance of hurry, carelessness, and rashness, which Porson has thus coolly noticed, on Orest. 1700. "In Sophocl. Electr. 1097. Ἄριστα τᾷ Διὸς εὐσεβείᾳ, hæc notat Brunckius: *Sic libri omnes veteres. Triclinii imperita audacia Ζηνὸς substituit, pessum dato metro.* Imo Ζηνὸς est veteris Scholiastæ Romani; Διὸς metrum pessundat."

v. 1098. Read Ἆρ', ὦ γυναῖκες—. 1110. ἀλλά μοι γέρων—. 1113. σμικρὰ λείψαν'—. 1117. κλάειν.

v. 1108. Οἴμοι τάλαιν'· οὐ δῆτ' ἦς ἠκούσαμεν
Φήμης φέροντες ἐμφανῆ τεκμήρια;

Surely you are not bringing clear evidence of the report which we heard? v. 1202. Οὐ δήποθ' ἥμιν ξυγγενὴς ἥκεις τοθέν;

v. 1134. Ὅπως θανὼν ἔκειτο τῇ τόθ' ἡμέρᾳ Τύμβου πατρῴου κοινὸν εἰληχὼς μέρος. ὅπως ἔκειτο is not *ut jaceres*, as Brunck renders it, but *ut jacuisses*. The use and signification of indicative verbs with ὡς, ἵνα, ὅπως, ὅφρα, have been discussed at length in the Note on Eur. Hippol. 643. ἵν' εἶχον μήτε προσφωνεῖν τινα, Μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν. where instances of similar construction may be found.

vv. 1136—1142. The expression of Electra's grief in these lines is exquisitely beautiful, tender, and natural; and proves that Sophocles was capable of representing the most pathetic scenes with adequate feeling. We may compare with parts of this passage Hom. Il. Λ. 452. Ἆ δειλ', οὐ μέν σοί γε πατὴρ, καὶ πότνια μήτηρ Ὅσσε καθαιρήσουσι θανόντι περ— Virg. Æn. X, 557. *non te optima mater Condet humi, patriove onerabit membra sepulcro.* Tibullus I. Eleg. iii. 5.

Abstineas, mors atra, precor: non hic mihi mater,
Quæ legat in mœstos ossa perusta sinus;
Non soror, Assyrios cineri quæ dedat odores,
Et fleat effusis ante sepulcra comis.

There is a striking resemblance between these lines of Sophocles, and the following passage from *Pope's Elegy:*

What can atone, O ever injur'd shade,
Thy fate unpitied, and thy rites unpaid?
No friend's complaint, no kind domestic tear
Pleas'd thy pale ghost, or grac'd thy mournful bier.
By foreign hands thy dying eyes were clos'd,
By foreign hands thy decent limbs compos'd,
By foreign hands thy humble grave adorn'd,
By strangers honour'd, and by strangers mourn'd.

v. 1142. Σμικρὸν προσήκεις ὄγκος ἐν σμικρῷ κύτει. Brunck renders this line, with the other interpreters, *parvum advenis pondus in parvo vasculo.* προσήκεις however does not signify

advenis, but *pertines*; and is a word applied in an appropriate manner to relations.

v. 1153. "Eustath. Iliad. Z. p. 649. 22. Θ. p. 702, 37." B.

v. 1173. Nearly the same words occur in Eurip. Alcest. 429. γίγνωσκε δὲ, Ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται. 797. Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται. Androm. 1260.

v. 1174. Join in construction ποῖ λόγων ἔλθω;

v. 1194. "See Abresch Dilucid. Thucyd. p. 645." B.

v. 1205. Read Μέθες τόδ' ἄγγος νιν— v. 1221. Ἦ ζῇ γὰρ ἀνήρ;

v. 1208. Mr. Elmsley on Œdip. Tyr. 1522. proposes to read Μὴ, πρὸς γενείου, μ' ἐξέλῃ τὰ φίλτατα.

vv. 1230-1. "Eustath. Iliad. Z. p. 647, 38. Nicephor. in Synes. p. 387." B.

vv. 1232—1287. These fifty-seven lines should be divided into one strophe, one antistrophe, and one epode, beginning respectively at vv. 1232. 1253. 1273. as was remarked by Hermann on Hec. p. 71. There are a few slight corruptions in these verses, which cannot be satisfactorily removed without better assistance than we find in our MSS. Verse 1241. in the Aldine Edition and in most of the MSS. is Ἀλλ' οὐ τὰν Ἄρτεμιν τὰν αἰὲν ἀδμήταν. Unfortunately however, the corresponding line of the antistrophe, v. 1260. is a senarian Iambic. Brunck has, by a little altering, transposing, and picking, transformed this verse into what he calls a trimeter Iambic, Ἀλλ' οὐ, μὰ τάν γ' ἀδμήταν αἰὲν Ἄρτεμιν: after this, we might have expected to find him less severe upon the *imperita Triclinii audacia* immediately after. However, lest his readers should entertain any scruples about a stable spondee in the fourth place, he removes their apprehensions by assuring them that the final syllable of ἀδμήταν, Doric for ἀδμήτην, is short. Should any persons not be satisfied with this notable discovery, they will probably prefer reading ἄδμητον, or ἀδάματον, which word is used by Sophocles in Œd. Tyr. 205. 1315. Œd. Col. 1572. Ajax 450. See

Mr. Elmsley on Œd. Tyr. 196. I would however patiently wait for something like authority, and would prefer the dreadful alternative of keeping a line whose metre did not correspond with the antistrophic, rather than introduce a line which, though it *may* be correct, has been made out of the words found in Sophocles, in the same manner as a school-boy would make nonsense-verses out of *Selecta e Profanis*. This mode of transposing words till they constitute senarians, is dangerous and fallacious. In the Prometheus of Æschylus v. 608. Κλύεις πρόσφθεγμα τᾶς βούκερω παρθένου; was transformed by Heath into an Iambic, Τᾶς βούκερω πρόσφθεγμα παρθένου κλύεις; with less violence and more plausibility than the verse of the Electra. However, a little comparison of the various readings, and a rather closer inspection of the passage, has shewn that the words of Æschylus are, Κλύεις φθέγμα τᾶς βούκερω παρθένου; and that they agree with an antistrophic verse 628. Θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ, which also belongs to the chorus. See *Edinb. Rev.* Vol. xvii. p. 235.

vv. 1241-2. περισσὸν ἄχθος ἔνδον Γυναικῶν ὂν ἀεί. This is an instance of the σχῆμα Ἀττικὸν, or nominative of the parúciple instead of the genitive absolute. Examples of this figure are collected on Eur. Hipp. 22. Soph. Œd. Tyr. 60. *ed. Elmsl.* Æsch. Theb. 678. *ed. Blomf.*

v. 1243. Ὅρα γε μὲν δὴ—"We should read Ὅρα γε μέν τοι. Eurip. Heracl. 593. Εἴη γε μέν τοι μηδέν. 637. Ἥκω γε μέν τοι χάρμα σοι φέρων μέγα." B.

v. 1244. This verse is omitted in the editions of Turnebus, Stephens, and Canter; and, I think, rightly; since by its absence the lines in the antistrophe agree with those of the strophe; and the exclamation of Electra, with which she interrupts her brother, as soon as he hints that women may be formidable, is beautiful and natural. In the speech which follows these is no *lacuna*.

v. 1275. Read Μή τι με πολύστονον ὦδ' ἰδὼν—v. 1289. δίδασκέ με. v. 1311. ἐντέτηκέ μοι. 1315. ἔργασαι δέ μ' ἄσκοπα.

v. 1359. ἀλλά με—as they were always written before Brunck's alterations.

v. 1276. μή μ' ἀποστερήσῃς Τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. Porson in a Note on Phœn. 734. having defended against Brunck, the rule of Dawes and Valckenaer for the construction of μεθιέναι and μεθιέσθαι, adds, "Restat formidabilis Sophoclis locus Electr. 1277. τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. Lege, Dorica forma, ἀδονᾶν. Ipsa Electra iterum usurpat pluralem 1302."

v. 1278. I conceive the genuine reading to be Ἡ χάρτα τ' ἂν ἄλλοισι θυμοίμην ἰδών. The crasis τοι ἂν has already been noticed on v. 314.

v. 1283. "For ὀργὰν perhaps we ought to read ὁρμάν. These words are confounded in Trachin. 722. Æsch. Theb. 678." B.

v. 1328. et v. 1332. The metre requires ὔμιν. See Pors. Suppl. Præf. ad Hec. p. xxxiv. The quantity of the final syllable of ἧμιν and ὔμιν in Sophocles has been accurately discussed in Mr. Elmsley's Preface to the Œdipus Tyrannus, from which it appears that this syllable is made short in the dialogue of the remaining tragedies, six times as often as it is made long: the instances of the former being forty-two, of the latter seven. I cannot therefore hesitate in thinking that we ought to write ἧμιν (or ἡμὶν) in lines of Sophocles where the quantity is doubtful.

v. 1347. Read ξυνίης — in v. 1398. ἄνδρες — and in v. 1451. καθήνυσαν. The respective reasons for each of these changes will be found in the notes of Porson on the three following passages, Orest. 141.—Phœn. 903.—Phœn. 463.

v. 1387. "Eustath. Iliad l. p. 763, 40. p. 768, 56." B.

v. 1403. Porson. Advers. p. 211.

"Αἴγισθος αὐτὸς μὴ λάθῃ μολὼν ἔσω.

αὐτὸς Triclinii interpolationem admisit Brunckius (*sc. ed.* 1779.) omittit H. ἡμᾶς Reisk. p. 19. (*quod in Sophoclis editione quasi suum dedit Brunckius.*") Porson on Hecub. 1175. distinctly approves this restitution of ἡμᾶς.

v. 1432. See the Fragment of the Clytæmnestra of Sophocles, from which Brunck suspected that this *lacuna* in the Electra might be supplied.

v. 1491. Χωροῖς ἂν ἔσω· ξὺν τάχει· λόγων γὰρ οὐ
Νῦν ἐστὶν ὡγών, ἀλλὰ σῆς ψυχῆς πέρι.

The editions before Brunck have νῦν ἐστὶν ἀγών, to the great injury of the metre. Erfurdt gives Νῦν ἔστ' ἀγὼν ἔτ'. The true reading is obviously Νῦν ἐστὶν ἀγών, and so it is printed by Schaëfer. The next words will suggest to every reader a line in Homer, Il. X. 161. Ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.

J. H. M.

ON CERTAIN EARLY

GREEK HISTORIANS,

MENTIONED BY

DIONYSIUS OF HALICARNASSUS.

Continued from p. 101.

ACUSILAUS OF ARGOS [1].

SUIDAS v. Ἀκουσίλαος says that his father's name was Cabas, and that his family came from Cercas, a town near Aulis; that he was a very ancient historian, and that he composed a Genealo-

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1. Soon after the Article on the early Greek Historians, which appeared in the former Number of the Museum Criticum, was sent to the press, the Writer was furnished, by the kindness, of the Rev. Dr. Burney, with a copy of Creuzer's Work alluded to in the concluding Note of that Article, from which he has collected the following particulars respecting Hecatæus.

In the Origines of Isidorus, Lib. i. c. 38. Achatesius the Milesian is said to be the first person who used the heroic measure; for Achatesius, Sturzius justly remarks that we should read Hecatæus.

Ælian, Var. Hist. Lib. xiii. c. 20. gives an account of one Cercidas of Megalopolis, who, when on his death-bed, told his friends that he quitted life with pleasure in the hope of conversing with Pythagoras, Hecatæus, Olympus, and Orpheus.

Add to the Articles in Stephanus Byzantinus, in which Hecatæus is quoted, the words Ψωφὶς and Λύξεια. Under the former there is a reference to the second Book of the Genealogies; under the latter to the description of Europe.

In the Scholia on Homer, edited by Villoison, Il. XV. v. 302. is a quotation from Hecatæus; καὶ ἐπαφήσας τὸν κολεὸν τοῦ ξίφεος, τὸν μυκῆν εὗρεν ἀποπεπτωκότα. Compare Herodotus, Lib. iii. c. 64.

We had remarked in the former Number, page 90. that Hecatæus was quoted under the Article γέγειος in the Etymologicum Magnum, and that the latter part of this article was exceedingly corrupt. See Bentley on the Fragments of Callimachus, p. 475. Ed. Ernesti.

In the Bibliotheca of Photius, Cod. 244. at the end of an extract from the 40th Book of Diodorus Siculus, which relates to the History of

gical Work from some brazen tablets, which his father was reported to have found while digging in his house. In a passage v. ἱστορῆσαι, which we have already quoted in our account of Cadmus[1] the Milesian, Suidas tells us that there were extant in his time some spurious writings, that bore the name of Acusilaus; and under the word Σαβῖνος, we learn that a commentary was written on his works by Sabinus, a sophist who lived in the time of Adrian.

According to a passage in Josephus, to which we have also referred in our account of Cadmus[2], Acusilaus lived a short time previous to the expedition of the Persians into Greece. Clemens Alexandrinus says, that by some Acusilaus[3] was numbered among the seven Sages, and that he and Eumelus turned the writings of Hesiod into prose, and then published them as their own.[4] That Acusilaus trod for the most part in the steps of Hesiod appears from the Scholiast on Hesiod[5], from Plato[6],

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of the Jews, we find περὶ μὲν τῶν Ἰουδαίων Ἑκαταῖος ὁ Μιλήσιος ταῦτα ἱστόρηκεν. But Wesseling justly suspects that Photius has confounded Hecatæus of Abdera with the Milesian Hecatæus.

In a passage which we quoted from Strabo in the former Number, page 95. it is said that Hecatæus was a Scholar of Xenocrates; which, if understood of Xenocrates the Scholar of Plato, involves a manifest anachronism. Vossius de Historicis Græcis, p. 441. supposes Strabo to mean another Xenocrates, who is called by Diogenes Laertius ἀρχαῖος σφόδρα. In Xenocrate.

1. Museum Criticum. No. I. p. 83.

2. Ibid. p. 82.

3. οἱ δὲ Ἀκουσίλαον τὸν Ἀργεῖον ἐγκατέλεξαν τοῖς ἑπτὰ Σοφοῖς. Stromatum, Lib. i. p. 299. D. Ed. Par. 1629.

4. τὰ δὲ Ἡσιόδου μετήλλαξαν εἰς πεζὸν λόγον, καὶ ὡς ἴδια ἐξήνεγκαν Εὐμηλός τε καὶ Ἀκουσίλαος, οἱ ἱστοριογράφοι. Stromatum, Lib. vi. p. 629. A.

5. Ἀκουσίλαος δὲ τρεῖς ἀνέμους εἶναι φησὶ κατὰ Ἡσίοδον, βορᾶν, ζέφυρον, καὶ νότον. τοῦ γὰρ ζεφύρου ἐπίθετον τὸ ἀργέστην φησίν. Theogonia, v. 379.

6. Ἡσιόδῳ δὲ καὶ Ἀκουσιλεως ὁμολογεῖ. In Symp. T. iii. p. 178. Ed. Serrani. 1577. See the Eclogæ Physicæ of Stobæus, p. 23. Ed. Antv. 1575.

and from the Scholiast[1] on Apollonius Rhodius; Josephus[2] tells us that he corrected the errors of Hesiod, and that he was in his turn corrected by Hellanicus.

The statement of Suidas, that Acusilaus wrote on genealogical subjects, is confirmed by the express declaration of the Scholiast[3] on Apollonius, as well as by the general tenor of the passages, which we find quoted by different authors. His work appears to have consisted of several Books; the third is referred to by the Scholiast[4] on Apollonius, and by Harpocration[5]. Cicero[6] tells us that he confined himself to a plain, unadorned narrative of facts, and aimed at none of the graces of composition.

In addition to the passages already referred to, we find Acusilaus quoted also by Strabo[7]—by Clemens Alexandrinus[8]—

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1. Ἀκουσίλαος δὲ καὶ Ἡσίοδος ἐν ταῖς μεγάλαις Ἠοίαις φασὶν ἐξ Ἰοφώσσης τῆς Ἀιήτου. καὶ οὗτοι μέν φησιν αὐτὰς τέσσαρας. Ἄργων, Φρόντιν, Μέλανα, Κυτίσωρον. Lib. ii. v. 1125. He is mentioned again Lib. iv. v. 57. as agreeing with Hesiod in his account of Endymion.

2. περίεργος δ' ἂν εἴην ἐγὼ τοὺς ἐμοῦ μᾶλλον ἐπισταμένους διδάσκων, ὅσα μὲν Ἑλλάνικος Ἀκουσιλάῳ περὶ τῶν γενεαλογιῶν διαπεφώνηκεν, ὅσα δὲ διορθοῦται τὸν Ἡσίοδον Ἀκουσίλαος. Cont. Apion. T. ii. p. 439. Ed. See Eusebius Præp. Evang. p. 478.

3. Ἀκουσίλαος δὲ ἐν τῷ περὶ γενεαλογιῶν πορφυρευθῆναί φησιν ἀπὸ τῆς θαλάσσης. Lib. iv. v. 1147. He is speaking of the Golden Fleece.

4. Ἀκουσίλαος ἐν τῇ τρίτῃ φησὶ, ὅτι ἐκ τῆς ἐκτομῆς τοῦ Οὐρανοῦ ῥανίδας ἐνεχθῆναι συνέπεσεν, τουτέστι σταγόνας, κατὰ τῆς γῆς, ἐξ ὧν γεννηθῆναι τοὺς Φαίακας. Lib. iv. v. 992.

5. Ὀμηρίδαι, γένος ἐν Χίῳ, ὥσπερ Ἀκουσίλαος ἐν τρίτῃ. v. Ὀμηρίδαι.

6. Itaque qualis apud Græcos Pherecydes, Hellanicus, Acusilaus fuit, aliique permulti; talis noster Cato, et Pictor, et Piso, qui neque tenent quibus rebus ornatur oratio (modo enim huc ista sunt importata) et dum intelligatur quid dicant, unam dicendi laudem putant esse brevitatem. De Oratore, Lib. ii.

7. Ἀκουσίλαος δ' ὁ Ἀργεῖος ἐκ Καβείρης καὶ Ἡφαίστου Κάμμλον λέγει· τοῦ δὲ τρεῖς Καβείρους, ὧν Νύμφας Καβειράδας. p. 724. Ed. Amst. 1707.

8. Ἀκουσίλαος γὰρ Φορωνέα πρῶτον ἄνθρωπον γενέσθαι λέγει· ὅθεν

by the Scholiast [1] on Lycophron—on Apollonius Rhodius [2]—on Homer [3]—in the Bibliotheca of Apollodorus [4]—by the Scho-

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καὶ ὁ τῆς Φορωνίδος ποιητὴς εἶναι αὐτὸν ἔφη πατέρα θνητῶν ἀνθρώπων. Stromatum, Lib. i. p. 321. A. Compare Plato, Ed. Serr. T. iii. p. 22. Pausanias, Lib. ii. c. 15. and Syncellus, p. 164. Ed. Par. 1652. who says ὥστε οὐδὲν ἀξιομνημόνευτον Ἕλλησιν ἱστορεῖται πρὸ Ὠγύγου, πλὴν τοῦ Φορωνέως τοῦ συγχρονίσαντος αὐτῷ καὶ Ἰνάχου τοῦ Φορωνέως πατρὸς, ὃς πρῶτος Ἄργους ἐβασίλευσεν, ὡς Ἀκουσίλαος ἱστορεῖ. See also Eusebius, Præp. Evang. p. 497.

1. κατὰ δὲ Ἀκουσίλαον, καὶ Πελασγὸς σὺν Ἄργῳ, ἀφ' οὗ ἡ Πελοποννήσου χώρα, ἡ καὶ Ἀπία λεγομένη, μέχρι Φαρσαλίας καὶ Λαρίσσης Πελασγία ἐκλήθη. v. 177. Compare Apollodorus Biblioth. Ed. Gale. p. 68 and 187.

2. Ἀκουσίλαος Φορκύνος καὶ Ἑκάτης τὴν Σκύλλαν λέγει. Lib. iv. v. 828.

3. Ἀφροδίτη, χρησμοῦ ἐκπεσόντος ὅτι, τῆς Πριαμιδῶν ἀρχῆς καταλυθείσης, οἱ ἀπ' Ἀγχίσου Τρῶων βασιλεύσουσιν, Ἀγχίσῃ ἤδη παρηκμακότι συνῆλθεν. τεκοῦσα δ' Αἰνειαν, καὶ βουλομένη πρόφασιν κατασκευάσαι τῆς τῶν Πριαμιδῶν καταλύσεως, Ἀλεξάνδρῳ πόθον Ἑλένης ἐνέβαλε, καὶ μετὰ τὴν ἁρπαγὴν τῷ μὲν δοκεῖν συνεμάχει τοῖς Τρωσί· ταῖς δὲ ἀληθείαις παρηγόρει τὴν ἧτταν αὐτῶν, ἵνα μὴ παντελῶς ἀπελπίσαντες ἀποδῶσι τὴν Ἑλένην. ἱστορεῖ Ἀκουσίλαος. Scholia Didymi ad Iliad. Y. v. 307.

Ἐρεχθεὺς, ὁ τῶν Ἀθηναίων βασιλεὺς, ἴσχει θυγατέρα τοὔνομα Ὠρείθυιαν, κάλλει διαπρεπεστάτην· κοσμήσας ταύτην ποτὲ πέμπει κανηφόρον θύσουσαν εἰς τὴν ἀκρόπολιν τῇ Πολιάδι Ἀθηνᾷ· ταύτης δὲ ὁ Βορέας ἄνεμος ἐρασθείς, λαθὼν τοὺς βλέποντας καὶ φυλάσσοντας τὴν κόρην ἥρπασεν, καὶ διακομίσας εἰς Θρᾴκην ποιεῖται γυναῖκα. γίγνονται δὲ αὐτῷ παῖδες ἐξ αὐτῆς Ζῆτος καὶ Κάλαϊς· οἳ καὶ δι' ἀρετὴν μετὰ τῶν ἡμιθέων εἰς Κόλχους ἐπὶ τὸ νάκος ἔπλευσαν ἐν τῇ Ἀργοῖ. ἡ δὲ ἱστορία παρὰ Ἀκουσιλάῳ. Od. ξ. v. 533.

Πτερελάου παῖδες, Ἴθακος καὶ Νήριτος, ἀπὸ Διὸς ἔχοντες τὸ γένος, ᾤκουν τὴν Κεφαλληνίαν· ἀρέσαν δὲ αὐτοῖς τοῦτο, καταλιπόντες τὰ σφέτερα ἤθη παραγίγνονται εἰς τὴν Ἰθάκην· καὶ τόπον ἰδόντες εὖ πεποιημένον εἰς συνοικισμὸν διὰ τὸ τῶν παρατεθειμένων ὑψηλότερον εἶναι, καὶ κατοικήσαντες δεῦρο τὴν Ἰθάκην ἔκτισαν· καὶ ἐκ μὲν τοῦ Ἰθάκου ἡ νῆσος ἐπωνομάσθη Ἰθάκη· τὸ δὲ παρακείμενον ὄρος ἐκ τοῦ Νηρίτου Νήριτον· ἡ δὲ ἱστορία παρὰ Ἀκουσιλάῳ. Od. ρ. v. 207.

4. Ἡσίοδος δὲ καὶ Ἀκουσίλαος Πειρῆνος αὐτήν φασιν εἶναι· ταύτην, ἱερωσύνην τῆς Ἥρας ἔχουσαν, Ζεὺς ἔφθειρε. He is speaking of Io. Ed. Gale, p. 69. Ἀκουσίλαος δὲ ἐκ γῆς γεγενῆσθαι αὐτὸν λέγει. p. 70. He

liast[1] on Nicander—by Tatian[2]—by the Scholiast[3] on Pindar—by the Author of the Etymologicum Magnum[4] — and by Pausanias[5].

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is speaking of Argus. ὡς δὲ Ἀκουσίλαος λέγει, διότι τὸ τῆς Ἥρας ξόανον ἐξηντέλισαν. p. 78. He is speaking of the daughters of Prœtus and Sthenobœa. τοῦτον Ἀκουσίλαος μὲν εἶναί φησι τὸν διαπορθμεύσαντα Εὐρώπην Διί. p. 100. He is speaking of the Cretan Bull. ὡς μὲν οὖν Ἀκουσίλαος λέγει, μηνίσαντος τοῦ Διὸς ὅτι ἐμνηστεύσατο Σεμέλην. p. 160. He is speaking of Actæon. ἢ καθάπερ Ἀκουσίλαός φησι, Τηριδάης. p. 203. He is speaking of the children of Menelaus. ὡς δὲ Ἀκουσίλαος λέγει, Πηροῦς καὶ Ποσειδῶνος. p. 212. He is speaking of the rivet Asopus. ὡς δὲ Ἀκουσίλαος λέγει, περὶ Τῆνον ὑφ' Ἡρακλέους ἀπώλοντο. p. 231. He is speaking of Zetes and Calaïs.

1. Ἀκουσίλαος δέ φησιν ἐκ τοῦ αἵματος τοῦ Τυφῶνος πάντα τὰ δάκνοντα γενέσθαι. Theriaca, v. 11.

2. ἐβρέτου καὶ τὰ Ἡγησιλάου μυθολογήματα. Tatian. Ed. Worth. p. 86. *Ἀκουσιλάου.

3. διὰ τί δὲ προετίμησε τὸν Ἰσχὺν τοῦ Ἀπόλλωνος, *Ἀγησίλαός φησιν, ὡς κατὰ δέος ὑπεροψίας θνητῷ βουληθεῖσα συνεῖναι. Pyth. iii. v. 25. *Ἀκουσίλαος. Compare Pausanias, Lib. ii. c. 26. He is speaking of Coronis, the daughter of Phlegyas.

4. v. Κοῖος. ὁ πατὴρ Λητοῦς· ὅ ἐστι συνετός· παρὰ τὸ κοεῖν, ὅ ἐστι νοεῖν καὶ συνιέναι· Κοῖόν τε, Κρεῖόν θ', Ὑπερίονά τ', Ἰαπετόν τε· οἱ Αἰολεῖς τὸ κ ἀντὶ τοῦ π κέχρηται. οὗτοι δὲ Τιτᾶνες καὶ Τιτανίδες καλοῦνται, ὡς Ἀκουσίλαος. ἀλληγορία δέ, Κοῖον τὴν ποιότητα· Κρεῖον δὲ τὴν κρίσιν· Ὑπερίονα, κουφότητα· τὸν δὲ Ἰαπετόν, βαρύτητα. Ἡσίοδος ἐν Θεογονίᾳ.

5. For the discovery of this reference we are indebted to the acuteness of the late Professor Porson. The passage in the edition of Facius stands thus; Ὅμηρος δὲ ἐν Ὀδυσσείᾳ γυναικὸς Μυκήνης ἐν ἔπει τῷδε ἐμνήσθη. "Τυρώ τ', Ἀλκμήνη τε, διστέφανός τε Μυκήνη," ταύτην εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστορος, τὰ ἔπη λέγει, ἃ δὴ Ἕλληνες καλοῦσιν Ἡοίας μεγάλας· ἀπὸ ταύτης οὖν γεγονέναι καὶ τὸ ὄνομα τῇ πόλει. ὃν δέ φασι προστιθέντες ἀκοῦσαι λόγον, Μυκηνέα υἱὸν εἶναι Σπάρτωνος, Σπάρτωνα δὲ Φορωνέως, οὐκ ἂν ἔγωγε ἀποδεξαίμην, διότι μηδὲ αὐτοὶ Λακεδαιμόνιοι. Lib. ii. c. 15. In both the manuscripts collated by Facius, the reading is ἀπὸ ταύτης οὖν γεγονέναι καὶ τὸ ὄνομα τῇ πόλει φασίν· ὃν δὲ προστιθέντες ἀκοῦσαι λ. from which the Professor with his accustomed ingenuity deduced the true reading, ὃν δὲ προστιθοῦσιν Ἀκουσιλάῳ λόγον.

CHARON of LAMPSACUS.

Suidas, under the word Χάρων, tells us that he was a native of Lampsacus, and that his father's name was Pythocles; that he lived in the time of the first Darius, that is, in the 79th Olympiad, or rather during the Persian War, that is, in the 75th Olympiad; and that he was a writer of History. His works were, A History of the Affairs of Æthiopia; of those of Persia in two Books: of those of Greece in four Books; of those of Lampsacus in two Books; of those of Libya; an Account of the Boundaries of the Territory of Lampsacus in two Books; a Chronological Work, that treated of the succession of the Prytanes or Archons of Lacedæmon; a History of the Foundations of Cities, in two Books; of the Affairs of Crete, in three Books, (this Work contained an account of the Laws of Minos); and an Account of the Sea-coast of the Countries situated beyond the Straits of Gibraltar.

Pausanias[1] says that his father's name was Pytheas. Strabo[2] mentions him among the distinguished natives of Lampsacus.

Darius, king of Persia, died in the 73d Olympiad; Creuzer, therefore, proposes that we should read in Suidas ξθ′ instead of οθ′, or 69 instead of 79. Dionysius[3] tells us expressly, that the History of Charon was published before that of Herodotus; but Herodotus is said to have read his History at the Olympic Games

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1. Τὰ δὲ ἔπη τὰ Ναυπάκτια ὀνομαζόμενα ὑπὸ Ἑλλήνων ἀνδρὶ ἐποιοῦσιν οἱ πολλοὶ Μιλησίῳ. Χάρων δὲ ὁ Πύθεω φησὶν αὐτὰ ποιῆσαι Ναυπάκτιον Καρκίνον· ἐπόμεθα δὲ καὶ ἡμεῖς τῇ τοῦ Λαμψακηνοῦ δόξῃ· τίνα γὰρ καὶ λόγον ἔχοι ἂν ἔπεσιν ἀνδρὸς Μιλησίου πεποιημένοις ἐς γυναῖκας τεθῆναί σφισιν ὄνομα Ναυπάκτια; de Phocicis. Lib. x. c. 38.

2. ἐκ Λαμψάκου δὲ Χάρων τε ὁ συγγραφεύς. p. 879. B.

3. οὐ μὴν Ἡρόδοτός γε τοῦτο ἐποίησεν· ἀλλὰ τῶν πρὸ αὐτοῦ συγγραφέων γενομένων, Ἑλλανίκου τε καὶ Χάρωνος, τὴν αὐτὴν ὑπόθεσιν προεκδεδωκότων, οὐκ ἀπετράπετο, ἀλλ' ἐπίστευσεν αὐτῶν κρεῖσσόν τι ἐξοίσειν ὅπερ καὶ πεποίηκε. T. II. p. 129. Ed. Sylb. See also Tertullian. de Anima, c. 46.

in Ol. 84.; and we learn from Plutarch [1], that Charon agrees with Thucydides in stating, that Themistocles arrived in Persia soon after the commencement of the reign of Artaxerxes, the date of which is Ol. 78. 4. It appears, therefore, that either the Persian or the Grecian history of Charon (for to one of these histories both Dionysius and Plutarch must refer) was brought down to a later period than the History of Herodotus, and could not have been composed many years before it.

The Persica of Charon are quoted by Athenæus [2], and by Plutarch [3]; the History of Lampsacus by the Scholiast [4] on Apollonius Rhodius and Plutarch [5]; the account of the Boun-

1. Θουκυδίδης μὲν οὖν καὶ Χάρων ὁ Λαμψακηνὸς ἱστοροῦσι, τεθνηκότος Ξέρξου, πρὸς τὸν υἱὸν αὐτοῦ τῷ Θεμιστοκλεῖ γενέσθαι τὴν ἔντευξιν. In Themistocle, p. 125. Ed. Par. 1624. See Thucyd. Lib. i. c. 137.

2. Χάρων δ' ὁ Λαμψακηνὸς ἐν τοῖς Περσικοῖς περὶ Μαρδονίου ἱστορῶν καὶ τοῦ διαφθαρέντος στρατοῦ Περσικοῦ περὶ τὸν Ἄθω, γράφει καὶ ταῦτα· καὶ λευκαὶ περιστεραὶ τότε πρῶτον εἰς Ἕλληνας ἐφάνησαν, πρότερον οὐ γιγνόμεναι. Lib. ix. p. 394. The same story is found in Ælian, Var. Hist. Lib. i. c. 15. Χάρων δὲ ὁ Λαμψακηνὸς περὶ τὸν Ἄθω φανῆναι περιστερὰς λευκὰς λέγει, ὅτε ἐνταῦθα ἀπώλοντο αἱ τῶν Περσῶν τριήρεις, περικάμπτουσαι τὸν Ἄθω. See Herodotus, Lib. vi. c. 44. and Lib. i. c. 138.

3. Καίτοι Χάρων ὁ Λαμψακηνὸς, ἀνὴρ πρεσβύτερος, ἐν τοῖς περὶ Πακτύην λόγοις γενόμενος, τοιοῦτον οὐδὲν οὔτε Μιτυληναίοις οὔτε Χίοις ἄγος προστέτριπται· ταυτὶ δὲ κατὰ λέξιν γέγραφε. Πακτύης δὲ, ὡς ἐπύθετο προσελαύνοντα τὸν στρατὸν τὸν Περσικὸν, ᾤχετο φεύγων ἄρτι μὲν εἰς Μιτυλήνην, ἔπειτα δὲ εἰς Χῖον· καὶ αὐτοῦ ἐκράτησε Κῦρος. De Herodoti Malignitate, p. 859. See Herodotus, Lib. i. c. 154. to 161.

Ὁ δὲ καὶ κρατηθέντας αὐτοὺς ὑπὸ τῶν βαρβάρων φησὶν εἰς τὰς ναῦς καταδιωχθῆναι, μηδὲν τοιοῦτο τοῦ Λαμψακηνοῦ Χάρωνος ἱστοροῦντος, ἀλλὰ ταυτὶ γράφοντος κατὰ λέξιν, Ἀθηναῖοι δὲ εἴκοσι τριήρεσιν ἔπλευσαν ἐπικουρήσοντες τοῖς Ἴωσι, καὶ εἰς Σάρδεις ἐστρατεύσαντο, καὶ εἷλον τὰ περὶ Σάρδεις ἅπαντα χωρὶς τοῦ τείχους τοῦ βασιλήιου· ταῦτα δὲ ποιήσαντες ἐπαναχωροῦσιν εἰς Μίλητον. Ibid. p. 861. See Herodotus, Lib. v. c. 97. to 103.

4. Χάρων δέ φησι καὶ τὴν Λαμψακηνῶν χώραν πρότερον Βεβρυκίαν καλεῖσθαι ἀπὸ τῶν κατοικησάντων αὐτὴν Βεβρύκων. τὸ δὲ γένος αὐτῶν ἠφάνισται διὰ τοὺς γενομένους πολέμους, καθάπερ καὶ ἄλλων ἐθνῶν. Lib. ii. v. 2.

5. Ἐκ Φωκαίας τοῦ Κοδριδῶν γένους ἦσαν ἀδελφοὶ δίδυμοι Φόβος καὶ

daries of the Territory of Lampsacus by Athenæus[1] and Strabo[2]; the Work entitled Κτίσεις πόλεων by the Scholiast[3] on Apollonius, and by Tzetzes[4] on Lycophron.

καὶ Βλέψον· ὃν ὁ Φόβος ἀπὸ τῶν Λευκάδων πετρῶν πρῶτος ἀφῆκεν ἑαυτὸν εἰς θάλασσαν, ὡς Χάρων ὁ Λαμψακηνὸς ἱστόρηκεν. ἔχων δὲ δύναμιν καὶ βασιλικὸν ἀξίωμα, παρέπλευσεν εἰς Πάριον ἰδίων ἕνεκα πραγμάτων, καὶ γενόμενος φίλος καὶ ξένος Μάνδρωνι βασιλεύοντι Βεβρύκων τῶν Πιτυοεσσηνῶν προσαγορευομένων ἐβοήθησε καὶ συνεπολέμησεν αὐτοῖς ὑπὸ τῶν προσοίκων ἐνοχλουμένοις· ὁ δὲ Μάνδρων ἄλλην τε πολλὴν ἐνεδείξατο τῷ Φόβῳ φιλοφροσύνην ἀποπλέοντι, καὶ μέρος τῆς τε χώρας καὶ τῆς πόλεως ὑπισχνεῖτο δώσειν, εἰ βούλοιτο Φωκαεῖς ἔχων ἐποίκους εἰς τὴν Πιτυόεσσαν ἀφικέσθαι. πείσας οὖν τοὺς πολίτας ὁ Φόβος ἐξέπεμψε τὸν ἀδελφὸν ἄγοντα τοὺς ἐποίκους. καὶ τὰ μὲν παρὰ τοῦ Μάνδρωνος ὑπῆρχεν αὐτοῖς ὥσπερ προσεδόκησαν· * ἀφελείας δὲ μεγάλας καὶ λάφυρα καὶ λείαν ἀπὸ τῶν προσοίκων βαρβάρων λαμβάνοντες, ἐπίφθονοι τὸ πρῶτον, εἶτα καὶ φοβεροὶ τοῖς Βέβρυξιν ἦσαν. ἐπιθυμοῦντες οὖν αὐτῷ ἀπαλλαγῆναι, τὸν μὲν Μάνδρωνα χρηστὸν ὄντα καὶ δίκαιον ἄνδρα περὶ τοὺς Ἕλληνας οὐκ ἔπεισαν· ἀποδημήσαντος δὲ ἐκείνου, παρεσκευάζοντο τοὺς Φωκαεῖς δόλῳ διαφθεῖραι. τοῦ δὲ Μάνδρωνος ἡ θυγάτηρ Λαμψάκη, παρθένος οὖσα, τὴν ἐπιβουλὴν προέγνω, καὶ πρῶτον ἐπεχείρει τοὺς φίλους καὶ οἰκείους ἀποτρέπειν, καὶ διδάσκειν ὡς ἔργον δεινὸν καὶ ἀσεβὲς ἐγχειροῦσι πράττειν, εὐεργέτας καὶ συμμάχους ἄνδρας, νῦν δὲ καὶ πολίτας, ἀποκτιννύντες. ὡς δὲ οὐκ ἔπειθε, τοῖς Ἕλλησι ἔφρασε κρύφα τὰ πραττόμενα καὶ παρεκελεύσατο φυλάττεσθαι. οἱ δὲ, θυσίαν τινὰ παρασκευασάμενοι καθ' ἑορτήν, ἐξεκαλέσαντο τοὺς Πιτυοεσσηνοὺς εἰς τὸ προάστειον· αὐτοὺς δὲ διελόντες δίχα, τοῖς μὲν τὰ τείχη κατελάβοντο, τοῖς δὲ τοὺς ἀνθρώπους ἀνεῖλον. οὕτω δὴ τὴν πόλιν κατέχοντες, τόν τε Μάνδρωνα μετεπέμποντο συμβουλεύειν τοῖς παρ' αὐτῶν κελεύοντες· καὶ τὴν Λαμψάκην ἐξ ἀῤῥωστίας ἀποθανοῦσαν ἔθαψαν ἐν τῇ πόλει μεγαλοπρεπῶς, καὶ τὴν πόλιν ἀπ' αὐτῆς Λάμψακον προσηγόρευσαν. ἐπεὶ δὲ ὁ Μάνδρων, προδοσίας ὑποψίαν φεύγων, τὸ μὲν οἰκεῖν μετ' αὐτῶν παρῃτήσατο, παῖδας δὲ τῶν τεθνηκότων καὶ γυναῖκας ἠξίωσε κομίσασθαι· καὶ * ταῦτα προθύμως οὐδὲν ἀδικήσαντες ἐξέπεμψαν, καὶ τῇ Λαμψάκῃ, πρότερον ἡρωϊκὰς τιμὰς ἀποδιδόντες, ὕστερον ὡς θεῷ θύειν ἐψηφίσαντο· καὶ διατελοῦσιν οὕτω θύοντες. De Virtutibus Mulierum, p. 255. Compare Polyænus, Lib. viii. c. 37. * ὠφελείας.

1. Χάρων δ' ὁ Λαμψακηνὸς ἐν τοῖς Ὅροις παρὰ Λακεδαιμονίοις φησὶν ἔτι καὶ εἰς αὐτὸν δείκνυσθαι τὸ δέπας τὸ δοθὲν Ἀλκμήνῃ ὑπὸ Διὸς, ὅτε Ἀμφιτρύωνι εἰκάσθη. Lib. ii. p. 475.

Τὰ

AMELESAGORAS of CHALCEDON.

In our account of Hecatæus, (*Museum Criticum*, No. I. p. 91.) we referred to a passage of Clemens Alexandrinus, in which he accuses Hecatæus of having borrowed from an historian

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Τὰ ὅμοια ἱστόρησε καὶ περὶ Καρδιανῶν ὁ Λαμψακηνὸς Χάρων ἐν δευτέρῳ ὅρων γράφων οὕτως, Βισάλται εἰς Καρδίαν ἐστρατεύσαντο καὶ ἐνίκησαν. ἡγεμὼν δὲ τῶν Βισαλτέων ἦν Ὄναρις. οὗτος δὲ παῖς ὢν ἐν τῇ Καρδίᾳ ἐπράθη, καί τιν Καρδιηνῷ δουλεύσας κορσωτευὲς ἐγένετο. Καρδιηνοὶ δὲ λόγιον ἦν, ὡς Βισάλται ἀπίξονται ἐπ' αὐτούς, καὶ πυκνὰ περὶ τούτων διελέγοντο ἐν τῷ κορσωτηρίῳ ἱζάνοντες. καὶ ἀποδρὰς ἐκ τῆς Καρδίης εἰς τὴν πατρίδα τοὺς Βισάλτας ἔστειλεν ἐπὶ τοὺς Καρδιηνούς, ἀποδειχθεὶς ἡγεμὼν ὑπὸ τῶν Βισαλτέων. οἱ δὲ Καρδιηνοὶ πάντες τοὺς ἵππους ἐδίδαξαν ἐν τοῖς συμποσίοις ὀρχεῖσθαι ὑπὸ τῶν αὐλῶν· καὶ ἐπὶ τῶν ὀπισθίων ποδῶν ἱστάμενοι τοῖς προσθίοις ὠρχοῦντο ἐξεπιστάμενοι τὰ αὐλήματα. ταῦτα οὖν ἐπιστάμενος Ὄναρις ἐκτήσατο ἐκ τῆς Καρδίης αὐλητρίδα. καὶ ἀφικομένη ἡ αὐλητρὶς εἰς τοὺς Βισάλτας ἐδίδαξε πολλοὺς αὐλητὰς, μεθ' ὧν δὴ καὶ στρατεύεται ἐπὶ τὴν Καρδίην. καὶ ἐπειδὴ ἡ μάχη συνειστήκει, ἐκέλευσε αὐλεῖν τὰ αὐλήματα, ὅσα οἱ ἵπποι τῶν Καρδιηνῶν ἐξεπισταίατο. καὶ ἐπεὶ ἤκουσαν οἱ ἵπποι τοῦ αὐλοῦ, ἔστησαν ἐπὶ τῶν ὀπισθίων ποδῶν καὶ πρὸς ὀρχησμὸν ἐτράποντο. τῶν δὲ Καρδιηνῶν ἡ ἰσχὺς ἐν τῷ ἵππῳ ἦν· καὶ οὕτως ἐπικήθησαν. Lib. xii. p. 529.

2. Χάρων δ' ὁ Λαμψακηνὸς τριακοσίους ἄλλους ἀφαιρεῖ σταδίους, ἀπὸ Πρακτίου ἀρχόμενος· τοσοῦτοι γάρ εἰσιν ἀπὸ Παρίου εἰς Πράκτιον ἕως μέντοι Ἀτραμυττίου πρόεισι. p. 873. C.

3. Χάρων δὲ ὁ Λαμψακηνὸς ἱστορεῖ, ὡς ἄρα Ῥοῖκος, θεασάμενος δρῦν ὅσον οὔπω μέλλουσαν ἐπὶ γῆς καταφέρεσθαι, προστάξαι τοῖς παισὶν ὑποστηρίξαι ταύτην. ἡ δὲ μέλλουσα συμφθείρεσθαι τῇ δρυῒ Νύμφη, ἐπιστᾶσα τῷ Ῥοίκῳ, χάριν μὲν ἔφασκεν εἰδέναι ὑπὲρ τῆς σωτηρίας, ἐπέτρεπεν δὲ αἰτήσασθαι ὅτι βούλοιτο. ὡς δὲ ἐκεῖνος ἠξίου συγγενέσθαι αὐτῇ, ὑπέσχετο δοῦναι τοῦτο· φυλάξασθαι μέντοι γε ἑτέρας γυναικὸς ὁμίλιαν παρήγγειλεν, ἔσεσθαι δὲ μεταξὺ αὐτῶν ἄγγελον μέλισσαν. καί ποτε πεσσεύοντος αὐτοῦ παρίστατο ἡ μέλισσα· πικρότερον δὲ ἀποφθεγξάμενος, εἰς ὀργὴν ἔτρεψε τὴν Νύμφην, ὥστε πληρωθῆναι αὐτόν. Lib. ii. v. 479.

4. Ἀρκὰς, ὁ Διὸς ἢ Ἀπόλλωνος παῖς καὶ Καλλιστοῦς, τῆς Δικάονος θυγατρὸς, ὥς φησι Χάρων ὁ Λαμψακηνὸς, κυνηγῶν ἐνέτυχέ τινι τῶν Ἁμαδρυάδων νυμφῶν κινδυνευούσῃ καὶ μελλούσῃ φθαρῆναι ὑπὸ χειμάρρου τοῦ ποταμοῦ ἐν τῇ δρυΐ, ἐν ᾗ γεγονυῖα ἦν ἡ νύμφη· καὶ ἀπέτρεψε τὸν ποταμὸν καὶ τὴν γῆν χώματι ὠχύρωσεν. ἡ δὲ νύμφη, Χρυσοπέλεια τὴν κλῆσιν κατ' Εὔμηλον, συνελθοῦσα αὐτῷ γεννᾷ Ἔλατον καὶ Ἀφείαντα, ἐξ ὧν εἰσὶν οἱ Ἀρκάδες. v. 480.

of the name of Melesagoras, who is undoubtedly the same with the Amelesagoras of Dionysius. Which is the true mode of writing the name, it is now scarcely possible to determine. The Scholiast[1] on Euripides calls him Amelesagoras; Hesychius[2], Melesagoras. Antigonus Carystius[3] quotes a description of Attica written by Amelesagoras the Athenian; but he probably inferred the birth-place of the writer from the subject on which he wrote, unless we suppose him to allude to Melesagoras, an Eleusinian, who is mentioned by Maximus Tyrius[4].

J. K.

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1. Ἀμελησαγόρας δέ, ὅτι Γλαῦκον. Alcestis. v. 2. The Scholiast says, that, according to Amelesagoras, Jupiter destroyed Æsculapius because he had raised Glaucus from the dead. In the Bibliotheca of Apollodorus (p. 199. Ed. Gale), we find the same account given on the authority of a writer of the name of Mnesagoras. Γλαῦκον τὸν Μίνωος, ὡς Μνησαγόρας λέγει. But it is evident that for Μνησαγόρας we should read Μελησαγόρας.

2. ἐπ' Εὐρυγύῃ ἀγεών. Μελησαγόρας τὸν Ἀνδρόγεων Εὐρυγύην εἰρῆσθαι φησὶ τὸν Μίνωος, ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον Ἀθήνησιν ἐν τῷ Κεραμεικῷ· καὶ Ἡσιόδος, Εὐρυγύης δ' ἔτι κοῦρος Ἀθηναίων ἱεράων.

3. Ἀμελησαγόρας δὲ ὁ Ἀθηναῖος ὁ τὴν Ἀτθίδα συγγεγραφὼς οὗ φησι κορώνην προσπτασθαι πρὸς τὴν ἀκρόπολιν, οὐδ' ἔχοι ἂν εἰπεῖν ἑωρακὼς οὐδείς. ἀποδίδωσιν δὲ τὴν αἰτίαν μυθικῶς. φησὶν γὰρ, Ἡφαίστῳ δοθείσης τῆς Ἀθηνᾶς, συγκατακλιθεῖσαν αὐτὴν ἀφανισθῆναι· τὸν δὲ Ἥφαιστον εἰς γῆν πεσόντα προϊέσθαι τὸ σπέρμα, τὴν δὲ γῆν ὕστερον αὐτῷ ἀναδοῦναι Ἐριχθόνιον ὃν τρέφειν τὴν Ἀθηνᾶν καὶ εἰς κίστην καθείρξαι καὶ παραθέσθαι ταῖς Κέκροπος παισὶν, Ἀγραύλῳ καὶ Πανδρόσῳ καὶ Ἕρσῃ, καὶ ἐπιτάξαι μὴ ἀνοίγειν τὴν κίστην, ἕως ἂν αὐτὴ ἔλθῃ. ἀφικομένην δὲ εἰς Πελλήνην φέρειν ὄρος, ἵνα ἔρυμα πρὸ τῆς ἀκροπόλεως ποιήσῃ· τὰς δὲ Κέκροπος θυγατέρας τὰς δύο, Ἄγραυλον καὶ Πάνδροσον, τὴν κίστην ἀνοίξαι, καὶ ἰδεῖν δράκοντας δύο περὶ τὸν Ἐριχθόνιον· τῇ δὲ Ἀθηνᾷ φερούσῃ τὸ ὄρος, ὃ νῦν καλεῖται Λυκαβηττὸς, κορώνην φησὶν ἀπαντῆσαι καὶ εἰπεῖν, ὅτι Ἐριχθόνιος ἐν φανερῷ· τὴν δὲ ἀκούσασαν ῥίψαι τὸ ὄρος οπου νῦν ἐστι· τῇ δὲ κορώνῃ διὰ τὴν κακαγγελίαν εἰπεῖν, ὡς εἰς ἀκρόπολιν οὐ θέμις αὐτῇ ἔσται ἀφικέσθαι. Admirandæ Narrationes, c. 12. Compare Pausanias, Lib. i. c. 2.

4. ἐγένετο καὶ Ἀθήνησιν ἀνὴρ Ἐλευσίνιος, ὄνομα Μελησαγόρας· οὗτος οὐ τέχνην μαθὼν, ἀλλ' ἐκ νυμφῶν κάτοχος θείᾳ μοίρᾳ, σοφὸς ἦν καὶ μαντικὸς, ὡς ὁ Ἀθηναίων λόγος. Serm. 22.

To the Editor of the Museum Criticum.

Sir,

Amongst other ancient marbles with which the munificence of Dr. E. D. Clarke has decorated the vestibule of our University Library, is one from the Cimmerian Bosporus, which bears the following inscription—

ΤΕΙΜΟΘΕΟΣ ΔΑΣΕΙΟΣ ΧΑΙΡΕ
ΤΕΙΜΟΘΕΟΣ Ο ΠΑΤΡΑΣ ΟΣΙΟΣ ΦΩΣ ΠΑΙΣ ΔΕ ΔΑΣΕΙΟΣ
ΤΡΙΣ ΔΕΚΑΤΑΣ ΕΤΕΩΝ ΤΕΡΜΑΤΙΣΑΣ ΕΘΑΝΕΣ
Α ΤΑΛΑΝ ΟΙΚΤΕΙΡΩ ΣΕ ΠΟΛΥΚΛΑΥΣΤΩΙ ΕΠΙ ΤΥΜΒΩΙ
ΗΥΝ ΔΕ ΣΥΜΗΡΩΩΝ ΧΩΡΟΝ ΕΧΟΙΣ ΦΘΙΜΕΝΟΣ.

Dr. Clarke in his account of these marbles, p. 5. gives ΣΥΝΗΡΩΩΝ in the last line; but on the stone it is as I have represented it.

The person commemorated is Timotheus of Patra: now Strabo says, that Patra was a small town near the Bosporus, in a district where we may reasonably suppose the native inhabitants not to have spoken Greek in its purest form. It is very evident that the stone-mason who cut the above inscription was but little versed in the language of it; and that he was not able to read the *exemplar* which was given him to copy, and which probably ran thus, except that the letters were not, as we give them, in the running character.

Τειμόθεος Δασείου χαῖρε.
Τειμόθεος Πάτρας, ὅσιος φὼς, παῖς δὲ Δασείου,
τρεῖς ἐτέων δεκάδας τερματίσας, ἔθανες.
ἃ τάλαν, οἰκτείρω σε πολυκλαύστῳ ἐπὶ τύμβῳ,
νῦν δὲ σύγ' ἠρώων χῶρον ἔχεις φθιμένος.

V. 1. Τειμόθεος. The commutation of the long I and the diphthong EI is frequent in inscriptions. Spon. p. 334. παρόδειτα. Itin. Tom. III. p. 32. νεικήσας. p. 40. τεχνείτου. See Wetstein de Lingu. Græc. Pronunt. p. 172. I have omitted the article, as is usual in these formulæ.

V. 2. τερματίσας is a neoteric word.

V. 3. Meleager Brunck. Anal. T. I. p. 30. πολυκλαύστῳ δ' ἐπὶ τύμβῳ Σπένδω μνᾶμα πάθων, μνᾶμα φιλοφροσύνας.

V. 4. ἡρώων χῶρον is intended to express what is usually called εὐσεβέων χῶρον, Carphylides in Epigr. Οἱ με κατασπείσαντες ἀπήμονα, τὸν γλυκὺν ὕπνον Κοιμᾶσθαι, χῶρον πέμψαν ἐς εὐσεβέων. Callimach. Ep. XI. Δίζεσθαι, φυλῆς Πτολεμαΐδος, υἱέα πατρὸς Παυσανίου· δήεις δ' αὐτὸν ἐν εὐσεβέων. The title ἥρως is not unfrequently used in inscriptions to signify a beatified state of the deceased. Inscript. in Spon. Misc. Erud. Ant. p. 331. ΥΑΚΙΝΘΕ ΑΑΡΙΣΑΙΩΝ-ΔΗΜΟΣΙΕ ΗΡΩΣ-ΧΡΗΣΤΕ ΧΑΙΡΕ. And again, ΕΥΒΟΥΛΟΣ ΕΥΒΟΥΛΟΥ-ΗΡΩΣ ΧΡΗΣΤΕ ΧΑΙΡΕ. In the same page are two inscriptions to the memory of women, one of which concludes ΗΡΩΣ ΧΡΗΣΤΗ ΧΑΙΡΕ, and the other ΗΡΩΣ ΧΡΗΣΤΕ ΧΑΙΡΕ. In p. 330. is the following, ΔΕΜΥΛΑΣ ΠΡΕΙΜΟΥ ΚΑΙ ΣΩΠΥΡΑΣ ΚΑΤΕΣΚΕΥΑΣΕΝ ΕΑΥΤΟΙΣ ΗΡΩΙΝ.— I am doubtful whether this last word should be ΗΡΩΣΙΝ, ΗΡΙΟΝ, or ΗΡΩΙΟΝ. I prefer the last.

I am, &c. B.

To the Editor of the Museum Criticum.

Sir,

The most rare of all the editions of Callimachus, (and perhaps one of the rarest books in existence,) is that printed at Venice in 1555, which has alike escaped the researches of editors and bibliographers. Ruhnken in his second *Epistola Critica*, p. 129. mentions it in these terms. "Editio Veneta, interpretum nemini cognita, a. 1555. 8. cujus mihi indicium fecerunt viri præclari Jac. Morellus, Bibliothecæ D. Marci præfectus, et J. P. Blessingius." One copy of it exists in this country, in the valuable collection of books which belonged to the late Bishop of Ely, now in the possession of his Grace the Duke of Devonshire. It

is a very elegant book in small octavo, containing the hymns, with Latin versions of them by different authors, and the Scholia, falsely called Παλαιά. It was evidently printed from the princeps-edition of Lascaris, with a few conjectural emendations of the editor, and several typographical errors. After an accurate examination of this edition, I have no hesitation in calling it the *Edition of Robortellus.* The table of contents enumerates the hymns, the translations of them, and the Scholia; and this is all that appears upon opening the book. But upon holding up the last leaf, (which appeared unusually thick) to the light, I discovered that on the reverse of it had been printed a page of notes, which notes are those ascribed to Robortellus in the edition of Grævius. A blank leaf had been so neatly pasted over this page, that nothing but an accurate examination would have enabled me to detect the circumstance. It appears probable, therefore, that Robortello had intended to enrich this edition with annotations, but that, when he had completed the first page, some accident intervened, (illness perhaps, or a disagreement with his printers) which prevented him from prosecuting his design. The publishers therefore concealed the last page, and in the table of contents made no mention of the notes.

The printer's name is not mentioned; but I think it highly probable that it was executed at the press of the brothers *de Sabio,* where I have no doubt but that the Æschylus of Robortellus also was struck off, the printer of which, if I remember rightly, does not affix his name. Books from this press are very rare; some of them seem to have escaped the notice of bibliographers altogether. I find the following editions of certain books noticed by Mr. Dibdin:

Epictetus. Antony de Sabio. Venet. 1528.
Homerus. Nicol de Sabio. Venet. 1551.
Homeri Ilias. Stefano da Sabio. Venet. 1526.
Nov. Testamentum. Nicol. de Sabio. Venet. 1538.

from which enumeration it seems that this typographical firm is involved in some degree of obscurity, which perhaps it is scarcely

worth while to clear up, unless it be to serve as an example of the advantage which it would be of to bibliographers to consider something more than the title pages of separate books. This *Nicol. de* or *da Sabio*, which I suppose Mr. Dibdin intends for *Nicolas*, is, I fear, an imaginary personage. The family name of these printers seems to have been *Nicolino di Sabio* or *da Sabio*, and the partnership consisted of the brothers Stefano, Pietro, and Giovanne Maria, and perhaps Antonio. At the end of their edition of Phile *de Animal. Propriet.* is printed, Ἐνετίησι αὐτοῦ, παρὰ Στεφάνῳ Σαβίῳ καὶ τοῖς ἀδελφοῖς αὐτοῦ, χιλιοστῷ πεντακοσιοστῷ τριακοσιοστῷ τριτῷ, μουνυχιῶνος ὀγδόῃ. (I quote from Pauw.) At the end of an exceedingly rare edition of the Greek Anthology in 8vo. of which I have never seen more than one copy, is this coronis, *Venetiis. Apud Petrum et Joan. Mariam Nicolinos Sabienses, impensa Melchioris Sessæ. Anno Domini* M. D. L. Their device is a *Cat passant.*

I am, Sir, &c. B.

THE PARIAN CHRONICLE,

OR THE CHRONICLE OF THE ARUNDELIAN MARBLES; WITH A DISSERTATION CONCERNING ITS AUTHENTICITY. 8VO. 1788.

(Reviewed by PROFESSOR PORSON, *in the Monthly Review for October* 1788, *and January* 1789.*)*

IN a country, where critical disquisitions have been prosecuted with uncommon ardour, and unrivalled acumen, and in which they have been regarded as subjects of general attraction, our Readers will not be surprised at the appearance of the volume now under consideration.

Literary forgeries have frequently been attended with astonishing success; and during the lapse of many centuries, some of

these treacherous frauds have eluded all discovery: the same age has rarely produced a Lauder and a Douglas.

The motives for practising this species of deception are undoubtedly numerous; and the adoption of phraseology and the assumption of obsolete language, or of any particular dialect, have often given the appearance of antiquity to the productions of modern scholars. The views, also, which have incited the learned to attempt the detection of these fallacies, may be imagined with more ease than enumerated.—For the particular circumstance which gave birth to the present publication, we shall allow the Author[1] to produce his own account:

'In a late publication, entitled, An Essay on Punctuation, the Author, having occasion to mention the celebrated Chronicle of the Arundelian Marbles, subjoins this note: . . . .

"The Parian Chronicle is said to have been engraved 264 years before the Christian æra; but is there no room to question its authenticity?"

'This note occasioned the following letter in the Gentleman's Magazine:'

"The Author of an Essay on Punctuation has thrown out a hint, which has surprised me not a little, as it will certainly do many others, viz. that there is some reason to question the authenticity of the Arundel Marbles.

"I do not doubt the judgement of this writer; but I wish to be informed by him, or any other competent judge, what foundation there is for this surmise. A LOVER OF ANTIQUITIES."

'As I am thus desired to assign my REASONS for a question, which I proposed without any particular investigation, I shall freely and ingenuously submit them to the consideration of the learned reader.'

We cannot help observing how often great consequences spring from slight causes. For if this 'Lover of Antiquities' had not luckily expressed his wishes in print, the public would in all

1. The Rev. Mr. Robertson, author of "An Essay on Punctuation," &c.

probability have been deprived of the pleasure and instruction which it now derives from the perusal of this learned work.

It begins with the Chronicle itself, in Greek and Latin, taken from the edition of 1763, by Dr. Chandler. Then follows a literal English translation, by the Author of the present inquiry. The 1st chapter gives a short history of the marble, and the different editions of the inscriptions. The other sixteen chapters are employed in explaining the Author's DOUBTS, which as he tells us, p. 52, arise from the following considerations:

'I. The characters have no certain or unequivocal marks of antiquity.

'II. It is not probable, that the Chronicle was engraved for PRIVATE USE.

'III. It does not appear to have been engraved by PUBLIC AUTHORITY.

'IV. The Greek and Roman writers, for a long time after the date of this work, complain, that they had no chronological account of the affairs of ancient Greece.

'V. This Chronicle is not once mentioned by any writer of antiquity.

'VI. Some of the facts seem to have been taken from authors of a later date.

'VII. Parachronisms appear in some of the epochas, which we can scarcely suppose a Greek chronologer, in the cxxix Olympiad, would be liable to commit.

'VIII. The history of the discovery of the marbles is obscure and unsatisfactory.

'Lastly, The literary world has been frequently imposed upon, by spurious books and inscriptions; and therefore we should be extremely cautious, with regard to what we receive under the venerable name of antiquity.'

We shall now state, in as narrow a compass as possible, the reasons which the Author assigns for these DOUBTS.

I. The letters, as Selden informs us, are all EXACTLY represented by the common Greek types, except Π and Ζ, which in the marble are thus engraved Γ ⊐. But these forms occur so frequently, that a forger could be at no loss to counterfeit them;

and the characters have no appearance of antiquity, except this equivocal one. They neither resemble the Sigean, the Nemean, nor the Delian inscriptions, the Sandwich marble, nor the Farnesian pillars. They seem most to resemble the alphabet of the Marmor Cyzicenum (Montfaucon Palæogr. p. 144.) The small letters intermixed (Θ O Ω) have an air of artifice and affectation. It may be said that there are several archaisms, as ΕΓ for ΕΚ before Λ and Μ, ΕΓ for ΕΝ before Κ, ΕΜ for ΕΝ before Π and Μ. But this inscription is supposed to have been engraved in a polite and learned age, when even a stone-cutter would scarce be permitted to disgrace a superb monument with such barbarisms. Neither are these archaisms uniformly preserved. And though they appear on other inscriptions, this is not material; since a forger would, in course, adopt them; not to mention that the authenticity of such inscriptions ought to be proved before an appeal is made to their testimony.

To this chapter is annexed a specimen of the letters of the inscription, copied from Dr. Chandler's edition.

II. It is improbable, that a private citizen of Paros would execute so expensive and cumbersome a work. It would cost him more than most learned Greeks could afford; it might be more commodiously and effectually published by the common mode of writing; it might then have been more easily corrected and improved by the author, and the mistakes of the transcriber might be rectified, which could not be done in an inscription where the letters too, and numerals, would be liable to various accidents; and lastly, the ancients seem to agree that a manuscript is more likely to be transmitted to posterity than an inscription on marble or brass. Our Author then goes on to explode, as spurious, the pillars of Seth, &c. and proves, we think with rather a needless expence of learning, that the common way of writing in the reign of Ptolemy Philadelphus (the supposed date of the marble) was NOT ON STONES.

III. This Chronicle was, probably, not engraved by PUBLIC AUTHORITY; 1. Because such inscriptions begin with these

forms, "The senate and the people," or "it pleased the senate and the people;" but the Parian Chronicle uses the first person singular, "I have described preceding times." 2. The facts and dates do not appear to be extracted from public records, nor to contain a regular series of Kings and Archons, nor are they matters of general importance; but such as, 3. the people of Paros would not order to be engraved, as not being interested in them. There were many circumstances worthy of notice in that island; and among others, Archilochus was a native of it. But the author of the Chronicle mentions no part of the history of the Parians; nothing of their battles, treaties, sieges, institutions; of their poets, patriots, or warriors. Mr. Robertson adds, that the inscription seems as absurd as a monument in England, containing the antiquities of France or Spain; or in Jamaica, containing the revolutions of England; but that a forger would expect a general system of Grecian chronology to be more interesting to the classic, more valuable to the antiquary, and more PROFITABLE to the compiler, than an history of the isle of Paros.

IV. The early part of the Grecian history is involved in confusion and uncertainty. All the Greek and Roman writers complain of the unsettled state of chronology in the early periods of history. The accounts given by Herodotus, of the times that preceded the Olympiads, are inaccurate, and often extravagant and incredible. Xenophon frequently differs from him, and Ctesias from both. Hippias, indeed, is said to have published a list of the Olympionicæ; but it seems to have been only a bare list of names, and Plutarch mentions it as a work of no authority. Eratosthenes published a list of the Olympionicæ, and a Chronology; but he was only twelve years old when the Parian Chronicle was engraved; nor do his computations agree with the marble. One hundred years after, Apollodorus wrote, 1. A Bibliotheca, or mythological work, which is still extant, though in an imperfect state; 2. Chronica, or a system of chronology, beginning at the siege of Troy. But though the Bibliotheca was written so long after the (supposed) date of the inscription, it con-

tains no traces of a systematic chronology. Apollodorus's Chronicle is frequently quoted, while the Parian is totally unnoticed. Our Author goes on to prove, from the ancients, the unsettled state of their chronology, and produces the testimonies of Julius Africanus, Justin Martyr, Plutarch, Varro, Thucydides, and Diodorus Siculus, to shew, that before the Olympiads, there was no regular chronology of the Grecian history. Josephus (c. Apion, I. 3.) says, that the genealogies of Hesiod are corrected by Acusilaus; that Acusilaus is condemned by Hellenicus; Hellenicus accused of falshood by Ephorus; Ephorus by Timæus; Timæus by his successors; and Herodotus by all the world. Diodorus, who travelled over great part of Europe and Asia, to collect materials for his work, complains that he could find no PARAPEGMA, on which he could rely, in relating the events that preceded the Trojan war. Either, then, we must suppose that the Parian Chronicle did not EXIST in the time of Diodorus; or that Diodorus had not heard of it, which is scarcely credible; or that he thought it unworthy of credit, which its advocates will hardly admit. Beside, if this chronology could ascertain so many dates in the remote ages of Greece with such precision, how happens it that the historians, both before and after his time, complain of their want of epochas, canons, &c. which would be a flagrant imputation either on their knowledge or integrity? But,

V. Though such WONDERFUL DISCOVERIES in ancient history are exhibited in this Chronicle, as, if it had been KNOWN at Paros, must have made it copied, cited, praised, censured, or mentioned, by succeeding writers, yet neither Strabo, Pausanias, nor Athenæus,—neither Apollodorus, Diodorus Siculus, Tatian, Clemens Alexandrinus, nor Eusebius, take the least notice of it. After lying neglected for above 1800 years, it is dug up, and brought to Europe in triumph.

If it be objected, that the Author of this Chronicle might have been quoted by name, without his work being specified, it ought to be considered, that the ancients almost always name the works of the authors whom they quote. Mr. R. then compares

the computation of the marble with that of the ancients, in two famous epochas, the Trojan war, and the age of Homer. Of the first he produces above ten different accounts, of the second above twenty. The Parian Chronicle takes the less probable and less commonly received opinion. But in all this controversy, so often debated, no reference nor allusion is made to this inscription.

It may also be objected, that several works, as Phædrus, Q. Curtius, &c. lay in obscurity for many centuries. But Phædrus is mentioned by Martial and Avienus; Q. Curtius by authors of the 12th and 13th centuries; and there is a MS. of his history extant, above 800 years old.

VI. Some passages in the Chronicle seem to be taken from writers of a later date. The author gives ten instances, from which we shall select one. In enumerating twelve cities in Ionia, the marble places the names of six of them, and if the chasms are properly supplied, of twelve, exactly in the same order in which we find them in Ælian's various history. But this arrangement does not correspond with the time of their foundation, their situation in Ionia, their relative importance, or the order in which they are placed by other historians. The chance of two authors placing six names in the same order, is as one to 720; of twelve, as 1 to 479,001,600. But Ælian would hardly, in a case of no importance, quote the words of an inscription in the island of Paros. Or if he did, why would he suppress the name of the author whose expressions he adopted? It is therefore probable that the author of the inscription transcribed the historian.

VII. Parachronisms appear in the marble, respecting the age of Phidon the Argive, the assassination of Hipparchus, and the expulsion of Hippias, the death of Darius, the birth of Euripides, the reign of Gelo in Syracuse, and the expedition of the younger Cyrus; such parachronisms as we can scarcely suppose a Greek chronologer, in the 129th Olympiad, liable to commit.

VIII. The place where this monument was found, is not ascertained. In Sir Thomas Roe's letters to Lord Arundel no

hint of this inscription occurs. It had been purchased before, for the celebrated Peiresc, by his agent; but by some artifice of the venders, the agent was thrown into prison, the marble damaged, and in this state was sold to Mr. Petty for Lord Arundel. Peiresc affected to be extremely pleased when he found that it had fallen into Lord Arundel's possession, and was illustrated by his friend Mr. Selden. But, from Peiresc's composure, may it not be inferred that he secretly doubted the authenticity of the inscription? The sums paid by Peiresc's agent, and by Mr. Petty, were a sufficient inducement, to a modern, to exert his talents in such an imposition.

IX. Our Author almost overwhelms us with his learning, in examining the subject of spurious books. Hermes Trismegistus, Manetho, Horapollo, Orpheus, Musæus, Dares Phrygius, Dictys Cretensis, Numa's books, the Epistles of Phalaris, Themistocles, and others, works falsely ascribed to Plato and Aristotle, to Demetrius Phalereus, Plautus, and Cicero, appear foremost in a long list, which is closed with Psalmanazar, Lauder, Macpherson, and Chatterton.

Fictitious INSCRIPTIONS have been given to the world by Cyriacus, Anconitanus, Petrus Apianus, and Bartholomæus Amantius, Alexander Geraldinus, Curtius Inghiramius, Annius Viterbiensis, and Hermio Gaiado. Selden seems to doubt the antiquity of the Duilian inscription; Reinesius accuses Fulvius Ursinus of publishing many counterfeit inscriptions; Fleetwood complains of spurious inscriptions; Stillingfleet complains of Gruter's collection in this respect; and Father Hardouin brings the same charge of publishing fictitious inscriptions, in very strong and general terms, against many others, but principally against Gruter. At the time this inscription was produced, there were many learned men fully able to compile such a system of chronology as that of the Arundelian marbles; many systems of chronology had then been published; and the avidity with which antiquities were then collected, at any price, was a sufficient inducement to any one, whose avarice or necessity were stronger

than his honesty, to engrave this pretended ancient monument.

Sir Isaac Newton paid NO REGARD to its authority, in his chronology.

From all these reasons, the Author of this dissertation concludes, that the Parian chronicle is spurious, or at least that its authority is APOCRYPHAL.

Such is the substance of this Dissertation. We have endeavoured to give the principal arguments, without any abatement of their strength, though we have been compelled to contract them into as few words as possible, in order to suit the narrow limits of our Journal. We suppose some learned advocate of the marbles will produce a formal answer. For our part, we shall leave the task to those who have more leisure, abilities, and inclination, or who may conceive themselves more interested in the discussion of this question. In our *conclusion*, we shall, with our wonted freedom, but with all the deference due to this Author's candour and learning, point out some trifling mistakes in his Dissertation, and some parts of the argument on which he seems to lay too much stress. We shall endeavour to pare away some of the excrescences and superfluities of this controversy, and, as far as lies in our power, to separate the wheat from the chaff.

Dicendum est mihi ad ea quæ a te dicta sunt, sed ita, nihil ut affirmem; quæram omnia, dubitans plerumque et mihi ipse diffidens.

Having already given a concise account of this learned and ingenious work, we shall briefly state such doubts as have arisen in our minds, on reviewing Mr. Robertson's arguments; and submit them to his impartial consideration. If we before omitted any observation of moment, from a desire of contracting our article into as small a compass as possible, we shall now endeavour to compensate for the neglect.

Objection 1. *The characters have no certain or unequivocal marks of antiquity.* This seems rather to be an answer to a defender of the inscription, than an objection. If a zealous partizan

of the marble should appeal to its characters and orthography, as decisive proofs of its being genuine, it would be proper enough to answer, that these circumstances afford no certain criterion of authenticity. But in this word *certain*, sculks an unlucky ambiguity. If it means demonstrative, it must be allowed that no inscription can be proved to be *certainly* genuine, from these appearances; but if it means no more than *highly probable*, many inscriptions possess sufficient internal evidence to give their claims this degree of *certainty*. The true question is, Has not the Parian Chronicle every mark of antiquity that can be expected in a monument claiming the age of 2000 years? The letters Γ and Ξ are, by Mr. R's own confession, such as occur in genuine inscriptions; and to say in answer, that an impostor might copy the forms of these letters from other inscriptions, is already to suppose the inscription forged, before it is rendered probable by argument. The learned author of the Dissertation seems to betray some doubt of his own conclusion; for he adds, p. 56, '*that the antiquity of an inscription can never be proved by the mere form of the letters, because the most ancient characters are as easily counterfeited as the modern.*' But this objection is equally applicable to all other ancient inscriptions, and is not to the purpose, if the present inscription has any peculiar marks of imposture in its characters and orthography. '*The characters do not resemble the Sigean, the Nemean, or the Delian inscriptions.*' Mr. R. answers this objection himself by adding, '*which are supposed to be of a more ancient date.*' The opposite reason to this will be a sufficient answer to the other objection, '*that they do not resemble the Farnesian pillars or the Alexandrian MS.*' If '*they differ in many respects from the Marmor Sandvicense,*' they may be presumed to agree in many. '*They seem to resemble, more than any other, the alphabet taken by Montfaucon from the Marmor Cyzicenum.*' Thus it appears that the Parian Chronicle most nearly resembles the two inscriptions, to whose age it most nearly approaches.

When Mr. R. adds, that the letters "*are such as an ordinary*

stone-cutter would probably make, if he were employed to engrave a Greek inscription, according to the alphabet now in use,' he must be understood *cum grano salis.* The engraver of a fac simile generally omits some nice and minute touches in taking his copy; but, even with this abatement, we dare appeal to any adept in Greek calligraphy whether the specimen facing p. 56, will justify our author's observation. '*The small letters* (O, Θ, Ω), *intermixed among the larger, have an air of affectation and artifice.*' Then has the greater part of ancient inscriptions an air of affectation and artifice. For the O is perpetually engraved in this diminutive size, and Ω being of a kindred sound, and Θ of a kindred shape, how can we wonder that all three should be represented of the same magnitude? In the inscription which immediately follows the marble in Dr. Chandler's edition, N°. xxiv. these very three letters are never so large as the rest, and often much smaller; of which there are instances in the three first lines. See also two medals in the second part of Dorville's Sicula, Tab. xvi. No. 7. 9.

'*From the archaisms, such as* ἐγ Ἀνκωρείας, ἐγ Κυβέλοις, ἐμ Πάρωι, &c. &c. *no conclusion can be drawn in favour of the authenticity of the inscription.*' Yet surely every thing common to it with other inscriptions, confessedly genuine, creates a reasonable presumption in its favour. '*But what reason could there be for these archaisms in the Parian Chronicle? We do not usually find them in Greek writers of the same age, or even of a more early date.*' The reason is, according to our opinion, that such *archaisms* were then in use; this we know from other inscriptions, in which such *archaisms* (or, as our author afterwards calls them, *barbarisms*) are frequent. Nothing can be inferred from the Greek writers, unless we had their autographs. The present system of orthography in our printed Greek books is out of the question. Again, '*The inscription sometimes adopts and sometimes neglects these* archaisms, *as in lines* 4, 12, 27, 52, 63, 67.' This inconsistency either is no valid objection, or if it be valid, will demolish not only almost every other inscription, but almost every writing whatsoever. For example, in the inscription just

quoted, No. xxiv. we find τὸΝ βασιλέα l. 20. and ὅταΜ πέμπτι, 24. A little farther, No. xxvi. l. 31. we have ἐΓ Μαγνησίας, 57. 73. 81. ἐΚ Μαγνησίας, and 106. 108. ἐΚΓ Μαγνησίας. The Corcyrean inscription (Montfaucon, Diar. Ital. p. 420.) promiscuously uses ἐΚδανείζομαι and ἐΓδανείζομαι. In English, who is surprised to find *has* and *hath*, *a hand*, and *an hand*, *a useful*, and *an useful*, in the works of the same author? We could produce instances of this inaccuracy from the same page, nay from the same sentence.

'*The authenticity of those inscriptions, in which these archaisms appear, must be established, before they can be produced in opposition to the present argument.*' This is, we cannot help thinking, rather too severe a restriction. If no inscription may be quoted, before it be proved genuine, the learned author of the Dissertation need not be afraid of being confuted, for nobody will engage with him on such conditions. Perhaps the reverse of the rule will be thought more equitable: that every inscription be allowed to be genuine, till its authenticity be rendered doubtful by probable arguments. We will conclude this head with two short observations. In Selden's copy, l. 26. was written ΠΟΗΣΙΝ, which the later editors have altered to ΠΟΙΗΣΙΝ, but without reason, the other being the more ancient way of writing, common in MSS. and sometimes found on inscriptions. (See G. Koen's Notes on Gregorius de Dialectis, p. 90.) In l. 83. the Marble has Καλλέου, for which Palmer wished to substitute Καλλίου. Dr. Taylor refutes him from the *Marmor Sandvicense*, observing at the same time, that this orthography occurs in no other place whatever, except in these two monuments. Is it likely that two engravers should by chance coincide in the same mistake, or that the forger of the Parian Chronicle (if it be forged) should have seen the *Marmor Sandvicense*, and taken notice of this peculiarity with the intention of afterwards employing it in the fabrication of an imposture?

We will now consider, more briefly, the other objections.

II. '*It is not probable that the Chronicle was engraved for*

private use. 1. *Because it was at such an expence, as few learned Greeks were able to afford.*' If only a *few* were able to afford it, some one of those few might be willing to incur it. But let Mr. R. consider how likely it is that a modern, and probably a needy Greek, should be more able to afford it in the last century, than a learned Greek 2000 years ago! 2. '*A manuscript is more readily circulated.*' Do men never prefer cumbrous splendour to cheapness and convenience? And if this composition, instead of being engraved on marble, had been committed to parchment, would it have had a better chance of coming down to the present age? Such a flying sheet would soon be lost; or, if a copy had, by miracle, been preserved to us, the objections to its being genuine would be more plausible than any that have been urged against the inscription. What Mr. R. says about the errors to which an inscription is liable, &c. will only prove that chronological inscriptions ought not to be engraved; but not that they never were. We allow that the *common* method of writing in the reign of Ptolemy Philadelphus was NOT on STONES. But it was common enough to occur to the mind of any person who wished to leave behind him a memorial at once of his learning and magnificence.

III. This objection, *that the marble does not appear to be engraved by public authority*, we shall readily admit, though Bentley (Diss. on Phalaris, p. 251.) leans to the contrary opinion. In explaining this objection, the learned Dissertator observes, that though the expression, ἄρχοντος ἐμ Πάρῳ, would lead us to suppose that the inscription related to Paros, not a single circumstance in the history of that island is mentioned. But this expression only shews that the author was an inhabitant of Paros, and intended to give his readers a clue, or PARAPEGMA, by the aid of which they might adjust the general chronology of Greece to the dates of their own history. '*It is as absurd as would be a marble in Jamaica containing the revolutions of England.*' We see no absurdity in supposing a book to be written in Jamaica, containing the revolutions of England. The natives of Paros

were not uninterested in events relating to the general history of Greece, particularly of Athens; and how can we tell whether the author were an *inquilinus* or a native of the island; whether he thought it a place beneath his care, or whether he had devoted a separate inscription to the chronology of Paros?

IV. *It has been frequently observed, that the earlier periods of the Grecian history are involved in darkness and confusion.* Granted.

It follows then, that *an author who should attempt to settle the dates of the earlier periods would frequently contradict preceding, and be contradicted by, subsequent writers: that he would naturally fall into mistakes, and at best could only hope to adopt the most probable system. But the difficulty of the task, or the impossibility of success, are not sufficient to prove that no man has been rash or mad enough to make the attempt.* On the contrary, we know that many have made it. What a number of discordant opinions has Mr. R. himself given us from the ancients concerning the age of Homer? This consideration will in part obviate another objection, that the Parian Chronicle does not agree with any ancient author. For if the ancients contradict one another, how could it follow more than one of them? and why might not the author, without any imputation of ignorance or rashness, sometimes depart from them all? If indeed he disagrees with them when they are unanimous, it might furnish matter for suspicion; though even this would be far from a decisive argument, unless the ancients were so extremely unlike the moderns, as never to be fond of singular and paradoxical positions.

V. *This Chronicle is not once mentioned by any writer of antiquity.* How many of those inscriptions, which are preserved to the present day, are mentioned by classical authors? Verrius Flaccus composed a Roman calendar, which, as a monument of his learning and industry, was engraved on marble, and fixed in the most public part of Preneste. Fragments of this very calendar were lately dug up at Preneste, and have been published by a learned Italian. Now, if the passage of Suetonius, which informs

us of this circumstance, had been lost, would the silence of the Latin writers prove that the fragments were not genuine remains of antiquity? It may be said, that the cases are not parallel, for not a single author mentions the Parian Chronicle, whereas Suetonius does mention Verrius's Roman calendar. To this we answer, It is dangerous to deny the authenticity of any monument on the slender probability of its being casually mentioned by a single author. We shall also observe, that this fact of the Hemicyclium of Verrius will answer some part of the Dissertator's second objection: '*The Parian Chronicle is not an Inscription that might have been concealed in a private library.*' Why not? it is of no extraordinary bulk; and might formerly have been concealed in a private library, or in a private room, with as much ease as many inscriptions are now concealed in very narrow spaces. But unless this monument were placed in some conspicuous part of the island, and obtruded itself on the notice of every traveller, the wonder will in great measure cease, why it is never quoted by the ancients. Of the nine authors named in p. 109, had any one ever visited Paros? If Pausanias had travelled thither, and published his description of the place, we might perhaps expect to find some mention of this marble in so curious and inquisitive a writer. But though the inscription existed, and were famous at Paros, there seems no necessity for any of the authors whose works are still extant to have known or recorded it. If there be, let this learned antagonist point out the place where this mention ought to have been made. If any persons were bound by a stronger obligation than others to speak of the Parian inscription, they must be the professed chronologers: but alas! we have not the entire works of so much as a single ancient chronologer; it is therefore impossible to determine whether this Chronicle were quoted by any ancient. And supposing it had been seen by some ancient, whose writings still remain, why should he make particular mention of it? Many authors, as we know from their remains, very freely copied their predecessors without naming them. Others, finding only a collection of bare events in the inscription, without historical

proofs or reasons, might entirely neglect it, as deserving no credit. Mr. R. seems to lay much stress on the *precise*, *exact*, and *particular* specification of the events, p. 109. But he ought to reflect, that this abrupt and positive method of speaking is not only usual, but necessary, in such short systems of chronology as the Marble contains, where events only, and their dates, are set down, unaccompanied by any examination of evidences for and against, without stating any computation of probabilities, or deduction of reasons. When therefore a chronological writer had undertaken to reduce the general history of Greece into a regular and consistent system, admitting that he was acquainted with this Inscription, what grounds have we to believe that he would say any thing about it? Either his system coincided with the Chronicle or not: if it coincided, he would very probably disdain to prop his own opinions with the unsupported assertions of another man, who, as far as he knew, was not better informed than himself. On the other hand, if he differed from the authority of the Marble, he might think it a superfluous exertion of complaisance, to refute, by formal demonstration, a writer who had chosen to give no reasons for his own opinion.—We shall pass hence to objection

VII. With respect to the parachronisms that Mr. R. produces, we shall without hesitation grant, that the author of the Inscription may have committed some mistakes in his chronology, as perhaps concerning Phidon, whom he seems to have confounded with another of the same name, &c. But these mistakes will not conclude against the antiquity of the Inscription, unless we at the same time reject many of the principal Greek and Roman writers, who have been convicted of similar errors. We return therefore to objection

VI. *Some of the facts seem to have been taken from authors of a later date.* We have endeavoured impartially to examine and compare the passages quoted in proof of this objection; but we are obliged to confess, that we do not perceive the faintest traces of theft or imitation. One example only deserves to be excepted, to which we shall therefore pay particular attention.

'The names of six, and, if the lacunæ are properly supplied, the names of twelve cities, appear to have been engraved on the Marble, exactly as we find them in Ælian's Various History. But there is not any imaginable reason for this particular arrangement. It does not correspond with the time of their foundation, with their situation in Ionia, with their relative importance, or with the order in which they are placed by other eminent historians.'

The chance of six names, says Mr. R. being placed by two authors in the same order, is as 1 to 720, of twelve, as 1 to 479,001,600. '*It is therefore utterly improbable that these names would have been placed in this order on the Marble, if the author of the Inscription had not transcribed them from the historian.*'

On this argument we shall observe, 1. That the very contrary conclusion might possibly be just, that the historian transcribed from the Inscription. Yet we shall grant that in the present case this is improbable, especially if the author of the Various History be the same Ælian, who, according to Philostratus, (Vit. Sophist. II. 31.) never quitted Italy in his life. But an intermediate writer might have copied the Marble, and Ælian might have been indebted to him. 2dly, We see no reason to allow, that the *lacunæ are properly supplied.* Suppose we should assert, that the names stood originally thus, Miletus, Ephesus, Erythræ, Clazomenæ, Lebedos, Chios, Phocæa, Colophon, Myus, Priene, Samos, Teos. In this arrangement, only four names would be together in the same order with Ælian; and from these Miletus must be excepted, because there is an obvious reason for mentioning that city first. Three only will then remain, and surely that is too slight a resemblance to be construed into an imitation. For Pausanias and Paterculus, quoted by our Author, p. 154, have both enumerated the same twelve cities, and both agree in placing the five last in the same order, nay, the six last, if Vossius's conjecture, that TEUM ought to be inserted in Paterculus after Myum TEM, be as true as it is plausible. But who imagines that Pausanias had either opportunity or inclination to copy Paterculus? 3dly, Allowing that the names were engraved on the

Marble exactly in the order that Ælian has chosen, is there no way of solving the phænomenon, but by supposing that one borrowed from the other? Seven authors at least (Mr. R. seems to say more, p. 154, 5.) mention the colonization of the same cities; how many authors now lost may we reasonably conjecture to have done the same? If therefore the composer of the Chronicle, and Ælian, lighted on the same author, the former would probably preserve the same arrangement that he found, because in transcribing a list of names, he could have no temptation to deviate, and the latter would certainly adhere faithfully to his original, because he is a notorious and servile plagiarist. Mr. R. indeed thinks, p. 158, that if a succeeding writer had borrowed the words of the Inscription, he would not have suppressed the name of the author. This opinion must fall to the ground, if it be shewn that Ælian was accustomed to suppress the names of the authors to whom he was obliged. Ælian has given a list of fourteen celebrated gluttons, and, elsewhere, another of twenty-eight drunkards (from which, by the way, it appears, that people were apt to eat and drink rather too freely in ancient as well as modern times); and both these lists contain exactly the same names in the same order with Athenæus. Now it is observable, that fourteen names may be transposed 87,178,291,200 different ways, and that twenty-eight names admit of 304,888,344,611,713,860,501,504,000,000 different transpositions, &c. &c. Ælian therefore transcribed them from Athenæus; yet Ælian never mentions Athenæus in his Various History. So that whether Ælian copied from the Marble, or only drew from a common source, he might, and very probably would, conceal his authority.

VIII. *The history of the discovery of the Marbles is obscure and unsatisfactory.*

In p. 169, it is said to be '*related with suspicious circumstances, and without any of those clear and unequivocal evidences which always discriminate truth from falsehood.*' The question then is finally decided. If the Inscription has not *any* of those evidences, which truth *always* possesses, and which falsehood

always wants, it is most certainly forged. The learned Dissertator seems for a moment to have forgotten the modest character of a DOUBTER, and to personate the dogmatist. But waving this, we shall add, that, as far as we can see, no appearance of fraud is discoverable in any part of the transaction. The history of many inscriptions is related in a manner equally unsatisfactory; and if it could be clearly proved that the Marble was dug up at Paros, what would be easier for a critic who is determined at any rate to object, than to say, that it was buried there in order to be afterwards dug up? If the person who brought this treasure to light had been charged on the spot with forging it, or concurring in the forgery, and had then refused to produce the external evidences of its authenticity, we should have a right to question, or perhaps to deny, that it was genuine. But no such objection having been made or hinted, at the original time of its discovery, it is unreasonable to require such testimony as it is now impossible to obtain. '*There is nothing said of it in Sir T. Roe's negotiations.*' What is the inference? That Sir Thomas knew nothing of it, or believed it to be spurious, or forged it, or was privy to the forgery? Surely nothing of this kind can be pretended. But let our Author account for the circumstance if he can. To us it seems of no consequence on either side. '*Peiresc made no effort to recover this precious relic, and from his composure he seems to have entertained some secret suspicions of its authenticity.*' Peiresc would have had no chance of recovering it after it was in the possession of Lord Arundel's agents. He was either a real or a pretended patron of letters, and it became him to affect to be pleased that the Inscription had come into England, and was illustrated by his learned friend Selden. John F. Gronovius had with great labour and expence collated Anna Comnena's Alexiades, and intended to publish them. While he was waiting for some other collations, they were intercepted, and the work was published by another. As soon as Gronovius heard this unpleasant news, he answered, that learned men were engaged in a common cause; that if one prevented another in any publication, he ought rather

to be thankful for lightening the burden, than blamed for interfering. But who would conclude from this answer, that Gronovius thought the Alexiades spurious, or not worthy of any regard?

Mr. R. calculates, that the venders of the Marble received 200 pieces. But here again we are left in the dark, unless we knew the precise value of these pieces. Perhaps they might be equal to an hundred of our pounds, perhaps only to fifty. Beside, as they at first bargained with Samson, Pieresc's supposed *Jew* agent, for fifty pieces only, they could not have forged the Inscription with the clear prospect of receiving more. Neither does it appear that they were paid by Samson. It is fully as reasonable to suppose fraud on the one side, as on the other; and if Samson, after having the Marble in his possession, refused or delayed to pay the sum stipulated, he might, in consequence of such refusal or delay, be thrown into prison, and might, in revenge, damage the Marble before the owners could recover it.

We own this account of ours to be a romance; but it is lawful to combat romance with romance.

IX. *The world has been frequently imposed upon by spurious books and inscriptions, and therefore we should be extremely cautious with regard to what we receive under the venerable name of antiquity.*

Much truth is observable in this remark. But the danger lies in applying such general apophthegms to particular cases. In the first place, it must be observed, that no forged books will exactly suit Mr. R.'s purpose, but such as pretend to be the author's own hand-writing; nor any inscriptions, but such as are still extant on the original materials, or such as were known to be extant at the time of their pretended discovery. Let the argument be bounded by these limits, and the number of forgeries will be very much reduced. We are not in possession of Cyriacus Anconitanus's book, but if we were governed by authority, we should think that the testimony of Reinesius in his favour greatly overbalances all that Augustinus has said to his prejudice. The opinion of Reinesius is of the more weight, because he suspects Ursinus of

publishing counterfeit monuments. We likewise find the most eminent critics of the present age quoting Cyriacus without suspicion (v. Ruhnken. in Timæi Lex. Plat. p. 10. apud Koen. ad Gregor. p. 140.) The doctrine advanced in the citation from Hardouin is exactly conformable to *that writer's usual paradoxes.* He wanted to destroy the credit of all the Greek and Latin writers. But inscriptions hung like a millstone about the neck of his project. He therefore resolved to make sure work, and to deny the *genuineness* of as many as he saw convenient; to effect which purpose, he intrenches himself in a general accusation. If the author of the Dissertation had quoted a few more paragraphs from Hardouin, in which he endeavours, after his manner, to shew the forgery of some inscriptions, he would at once have administered the poison and the antidote. But to the reveries of that learned madman, respecting Greek supposititious compositions of this nature, we shall content ourselves with opposing the sentiments of a modern critic, whose judgment on the subject of spurious inscriptions will not be disputed.

MAFFEI, in the introduction to the third book, c. 1. p. 51, of his admirable, though unfinished work *de Arte Critica Lapidaria,* uses these words: *Inscriptionum Græce loquentium commentitias, si cum Latinis comparemus, deprehendi paucas: neque enim ullum omnino est, in tanta debacchantium falsariorum libidine, monumenti genus, in quod ii sibi minus licere putaverint. Argumento est, paucissimas usque in hanc diem ab eruditis viris, et in hoc literarum genere plurimum versatis rejectas esse, falsique damnatas.*

We here finish our exceptions. Much praise is due to the Author of the Dissertation for the learning and candour so conspicuous throughout his work. Even those who are most prejudiced against his hypothesis, will read his book with pleasure, as well for the taste and erudition displayed in treating the main question, as for the entertaining discussion of incidental matters. If we seem to have assumed more of the style and tone of controversy than suits the impartiality of judges, we plead in excuse, that we intended only to animate, in some degree, a subject, which, to the generality of readers, must appear dry and tedious. If the Author should pay any attention to the hints which we have thrown

out, and publish the result of his thoughts on them, we shall coolly reconsider his arguments,

Refellere sine iracundia, et refelli sine pertinacia parati.

In the emendations of the 11th and 78th lines of the Inscription, the genius of the Greek language requires us to read, Παναθήναια and *ἀνέβη*, for Παναθηναικον and *ἀνεβησε*.

SAPPHONIS FRAGMENTA.

Cum Poetriæ Lesbiæ fragmenta resarcirem, nescio qua incuria factum sit, ut nonnullas apud Apollonium Dyscolum particulas prætermiserim, quas in schedis notatas habeo.

LXXXVII.

ἐγὼν δ' ἐμαυτᾷ τοῦτο σύνοιδα.

LXXXVIII.

ἐμέθεν δ' ἔχησθα λάθαν,
ἤ τιν' ἄλλον
ἀνθρώπων ἐμέθεν φίλησθα.

LXXXIX.

σοὶ δ' ἐγὼ λευκὰς † ἐπίδωμον αἶγας.

XC.

οὔτι μοι ὔμμες ἂς θέλετε

LXXXVII. Apollon. Dysc. Excerpt. pp. 421. C. 426. A. *ἐμ' αὐτᾷ* Bast. ad Gregor. p. 249. Xenoph. Anab. l. iii. 10. *σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτόν.*

LXXXVIII. Ibid. p. 424. A. ubi *ἔχεις θάλαθαν.* Wolfius *ἔχεσθα λάθαν. ἔχησθα* Koenius. Vid. Schaefer. ad. Gregor. p. 582.

LXXXIX. Ibid. p. 426. C. Reizius conjicit *ἐπὶ δῶμα αἶγας*, vel *ἐπὶ δῶμον.*

XC. Ibid. p. 429. A. *Αἰολεῖς ὔμμες, οὔτι μοι ὔμμες ἂς θέλετε ὔμμε. δευτέρῳ Σαπφώ.* Locus corruptus. Forsan legendum *Δεῦτε μοι, ὔμμες αἰ θέλετ', ὔμμες δεῦτέ μοι. Σαπφώ.*

XCI.

ὅτα πάννυχος ἄσφι καταγρεῖ.

XCII.

ὄπτᾳς ἄμμε.

XCIII.

ἐμὲ τιμίαν ἐποίησαν
Ϝέργα τὰ σφὰ δοῖσαι.

XCIV.

ὡς δὲ παῖς πεδὰ ματέρα πεπτερύγωμαι.

XCI. Ibid. p. 431. B. De ὅτα pro ὅτε vid. ad fragm. I. 5. ἄσφι Æolicum est pro σφι.

XCII. Apollon. Dyscol. Exc. p. 431. C. emendatius ap. Koen. ad Gregor. p. 110.

XCIII. Ibid. p. 433. C. corrigente Vossio. In MS. ἔρτα τα σφαδοισας.

XCIV. Lexicon MS. apud Koen. ad Gregor. p. 311.

P. S. In notis ad fragm. IX. pro *Anacreon ante Sapphonem* corrige *Sappho ante Anacreonta;* qui calami lapsus, cum sit manifestissimus, nemini, nisi qui communi sensu plane careat, fraudi fuisse potuerit. Volgeri autem argumenta a me ineptissima vocari nemo mirabitur, de eorum indole certior factus. Primum concedit Athenæo Anacreontem sub Cyro et Polycrate, Sapphonem sub Alyatte vixisse, sed tamen affirmat Anacreontem Alyattis quoque æqualem fuisse, et Sapphone vetustiorem. Sappho, inquit Volgerus, circa annum jam quadragesimum diem obiit supremum; Anacreon ætatis annum octogesimum quintum attigit; ideoque diu Sapphoni superstes fuit, cum tamen major esset natu.

Primo loco, Alyattes diem obiit A. C. 559. Polycrates autem rerum Samiarum potitus est A. C. 530. dein ex Platone in Hipparcho discimus Anacreonta Athenas pervenisse post

mortem Polycratis A. C. 524. hoc est triginta quinque annis post Alyattem mortuum. Jam vero omnes uno ore consentiunt Sapphonem sub Alyatte rege maxime inclaruisse; quomodo igitur Anacreonta eo tempore πρεσβὺν vocare potuerit? Atqui, ipso Volgero fatente, Anacreon Athenis vixit donec Hipparchus interfectus erat, i. e. usque ad annum A. C. 514. Quare, si in hoc ipso anno Anacreonta diem obiisse ponamus, quadraginta tantum annos natus erat cum Alyattes e vivis excederet. Quod si marmori Pario fides habenda sit, Sappho in Siciliam confugit A. C. 596. vel 604. quam epocham ne ipse quidem Volgerus in dubium vocat; eo autem tempore Anacreonta tres tantum annos natum fuisse ex ipsius Volgeri rationibus constat. Idem Pausaniæ locum, qui sententiæ suæ obstat, infeliciter corrigit, Anacreonta autem Sapphone vetustiorem fuisse ex ipsius poetriæ fragmento XXII. patere affirmat, in quo nemo nominatim compellatur. Qui ibi redarguitur, "vulgo," ait Volgerus, "Alcæus esse putatur, sed *multo aptius* Anacreontem intelligimus, cum prorsus ignotum sit, Alcæum unquam cum Sapphone res habuisse amatorias." Atqui, o bone, ille ipse Hermesianax, cui tu fidem de Anacreontis ætate, Athenæo denegatam, habuisti, hoc ipsum de Alcæo in eodem loco tradit. Λέσβιος Ἀλκαῖος δὲ πόσους ἀνεδέξατο κώμους, Φορμίζων Σαπφοῦς ἱμερόεντα πόθυν, Γινώσκεις· ὁ δ' ἀοιδὸς ἀηδόνος ἡράσαθ', ὕμνων Τηΐον ἀλγύνων ἄνδρα πολυφραδίῃ. ubi vide Ruhnkenium.

Hæc fere visum est dicere, quia nuper Volgeri partes nescio quis male sedulus in se defendendas suscepit, libro istius ne semel quidem inspecto. Quod ni fecisset, Volgerus, per me saltem, suis rationibus chronologicis in tuto frui potuisset. Ἄκαιρος εὔνοι' οὐδὲν ἔχθρας διαφέρει.

C. J. B.

REVIEW OF

NEW CLASSICAL PUBLICATIONS.

GE'OGRAPHIE DE STRABON, *Traduite du Grec en Français.* Tomes 1. 2. *et 3me.*

THIS splendid publication was undertaken at the command of the Emperor Napoleon, by a triumvirate of French *scavans*, M. de la Porte du Theil, M. Gossellin, and M. Coray, the last of whom, as our readers well know, is a native of Smyrna, and has published, besides French translations of Greek writers, editions of some of the classical authors of Greece, with observations in modern Greek.

It is somewhat singular that the Ruler of France, who has done so much to confound all the geographical distinctions of Europe, should be the chief promoter of this magnificent Work.

The translation has been executed by the first and last of the above-mentioned scholars. The geographical notes are written principally by M. Gossellin, of whom our opinion coincides with that of Larcher, as expressed in the Preface to his Translation of Herodotus, p. 51. " Le célèbre d'Anville a laissè bien loin derrière lui ceux qui l'ont devancé. M. Gossellin marche sur ses traces; on le croiroit inspiré par le Génie qui préside à cette science, s'il ne se livroit pas un peu trop à l'esprit systématique." It is obvious that he who sets about reducing to system a science so uncertain and undefined as the geography of the Ancients, must occasionally be led into absurdities.

Nor is M. Gossellin quite exempt from a failing very prevalent amongst the French literati,—that of using the labours of the learned of other countries without acknowledgement. In his cumbrous dissertation on the *Stades* of the Ancients, no notice is taken of Major Rennell's very able chapter on the same subject, which, we should think, M. Gossellin must have seen.

In the accomplishment of their undertaking, the Translators have enjoyed the incalculable advantage of a free access to the treasures of the Imperial library, in which M. de la Porte du Theil is one of the keepers of MSS. Accordingly we have many various readings and improvements of the text produced from manuscripts.

The standard text, from which the present version is made, is that of Casaubon's edition of 1620; but the corrections of subsequent critics are not neglected. Casaubon, who was one of the most profound and universal scholars that ever lived, has done much for Strabo; but his attention had not been particularly directed to the study of geography. The most learned in the geography of the Ancients, of all the scholars who have flourished since the revival of literature, was Lucas Holstenius; and it is much to be regretted that he never carried into effect his intention of publishing the Epitome of Strabo, in his notes on which he promised to illustrate the larger work itself, being in possession of a copy of Strabo which contained the collations of six ancient MSS.

There is a curious dissertation in the first book of Strabo on the meaning attached by Homer to the word Ὠκεανὸς, which he frequently couples with ποταμός. M. Gossellin considers it as certain that Homer meant the Mediterranean, and by the term Αἰθίοπες, the people of the southernmost parts of Phœnicia. This we think a very improbable supposition. Homer certainly took the Ocean to be an immense river, circulating round the terraqueous plain, from which the different seas ran out in the manner of bays. Κύκλον τ' ἀκαμάτου καλλιῤῥόου Ὠκεανοῖο, Ὃς γαῖαν δίνῃσι πέριξ ἔχει ἀμφιελίξας. This opinion, which was also that of Eratosthenes, was prevalent even in the time of Herodotus, who says, γελάω δὲ ὁρέων γῆς περιόδους γράψαντας πολλοὺς ἤδη.....οἳ ὠκεανόν τε ῥέοντα γράψουσι πέριξ, τήν τε γῆν ἐοῦσαν κυκλοτερέα, ὡς ἀπὸ τορνου. IV. 36. Homer terms the Ocean ἀψόῤῥοος, because it thus flowed back into itself. This being the case, it is impos-

sible that he should have given this title to the Mediterranean, because he was certainly well acquainted with the coasts of Greece, the Levant, and the Hellespont, and could never have included the Ionian and Ægean Seas in the title of ποταμός. It is true that the science of hydatography seems to have been imperfectly known to Homer, or he would not have given to the Hellespont the epithet of πλατύς: for we suppose that no body can really believe that Homer used the word πλατὺς in the sense of *salt*, although the grammarians have invented this fiction to save the poet's credit for accuracy.

p. 19. C. εἰς ἀποτροπὴν δὲ, ὅταν κολάσεις παρὰ θεῶν, καὶ φόβους, καὶ ἀπειλὰς, ἢ διὰ λόγων, ἢ διὰ ΤΥΠΩΝ ΑΟΡΑΤΩΝ τινῶν προσδέχωνται. For λόγων M. du Theil proposes to read λογίων, oracles. διὰ τύπων ἀοράτων he renders, *par des impressions d'objets invisibles.* Casaubon conjectured τύπων ἀώρων, which we do not comprehend. We correct, with some degree of confidence, τύπων γραπτῶν. Perses Thebanus Analect. T. II. p. 4. Μυρομένας κούρας ΓΡΑΠΤΟΣ ἔπεστι ΤΥΠΟΣ. Cf. Porson. Advers. p. 220. This is strongly confirmed by what goes before, τοῖς τε γὰρ παισὶ προσφέρομεν τοὺς ἡδεῖς μυθοὺς—οἵ τε πολλοὶ τῶν τὰς πόλεις οἰκούντων εἰς μὲν προτροπὴν ἄγονται τοῖς ἡδέσι τῶν μυθῶν... ἢ νὴ Δία ὁρῶσι γραφὰς, ἢ ξόανα, ἢ πλάσματα.

p. 65. C. οὐχ ὁρᾷν φησι πῶς ἂν εἰς πράγματα καταστρέφοιτο ἡ ζήτησις αὕτη, (περὶ γῆς ὅρων) ἀλλὰ μόνον ἔριν διαιτώντων μᾶλλον, κατὰ Δημόκριτον εἶναι. Our Translators render as follows: *Elle est plutôt du ressort de ceux qui, selon Démocrite, vivent uniquement des disputes.* Now the sense of *feeding upon* belongs only to the middle voice, διαιτᾶσθαι. We suspect the true reading to be διαττώντων, *sifting*, as flour. Timæus Lex. Plat. Διαττᾶν. σήθειν. where see Ruhnken's notes. This seems to receive some confirmation from what follows: ἵνα ἀπὸ τῶν ἐσχάτων ἄρξωμαι διαιτῶν (διαττῶν) τὴν ἔριν, μὴ κατὰ Δημόκριτον ἀλλὰ κατ' αὐτὸν (Ἐρατοσθένην.)

p. 105. C. δῆλον οὖν ἐκ τῆς παιδικῆς μετρήσεως, ὅτι ἡ

σύμπασα παραλία... ὑπερέχει πεντακοσίοις σταδίοις. Casaubon reads τῆσδε τῆς μετρήσεως. M. Dutheil conjectures τῆς μερικῆς, or εἰδικῆς μετρησέως. Perhaps the true reading is τῆς πεδιακῆς μετρησέως. In Tzetzes on Lycophr. 433. παιδίας is a corruption of πεδία τε.

In a note of Mr. Coray's on p. 183. speaking of the Prometheus Solutus of Æschylus, he says, "De cette même pièce, *Galien* nous a conservé quatre autres vers." We should scarcely have thought it necessary to inform our readers that *Galien* is the French name answering to *Galenus*, had not an ingenious gentleman in the *Classical* Journal XIV. p. 213. giving an account of M. Visconti's *Iconographie Ancienne*, transformed it into *Galienus*. The same skilful linguist has rendered the French word *armoires*, "armories." *Tyrtée*, i. e. *Tyrtæus*, he metamorphoses into *Tyrtea*. We have also Bias of *Prienus!!* Apollonius of *Tyaneus!* (p. 215.) Zeno of *Eleus!* The gentleman seems to have thought that all proper names which end in *e muet* in French, come from Latin words in *us*. But to make amends, we have in p. 216, Theophrastus of *Eresa*. In p. 217 is *Mebiodorus*, a misnomen for *Metrodorus*, and *Megarea*, we presume for *Megara*. "Pherecides" is a venial error; and so perhaps are "Herodotus Halicarnassiensis," and "Mytilene," and Nichomachis." We have noticed these errors only for the purpose of insinuating to our younger readers, how dangerous it is to criticise a French book on Greek subjects, without a competent knowledge of the French and Greek languages.

p. 219. C. τὸν δὲ Τυρρηνὸν, τὸν πλείω συστείλας λαὸν, ἐξέστειλεν. The Translators, after several MSS. read συστήσας λαόν. This correction has been made by Ruhnken on Vell. Paterculus, p. 6.

p. 237. D. νῦν μὲν κώμη, πόλις δέ ποτε γεγονῖα. ἀξιόλογος, καὶ τὰς πόλεις τῶν ἄρτι λεχθείσων παροικίας πρότερον ἐσχηκυῖα. M. Dutheil reads περοικίδας from three MSS. we suppose he meant περιοικίδας. For πόλεις we should no doubt read πλείους with Cluvier.

p. 240. D. ὥρμηνται δὲ ἐκ τῆς Σαβίνης οἱ Πικεντῖνοι, δρυκολάπτου τὴν ὁδὸν ἡγησαμένου τοῖς ἀρχηγέταις, ἀφ' οὗ καὶ τοὔνομα. We are doubtful whether the genuine form be δρυκολάπτης or δρυοκολάπτης, *the wood-pecker.* Hesych. Δρύοψ. ὄρνεόν τι, διαφέρον τοῦ δρυοκολάπτου. We are inclined to think that Strabo wrote δρυοκολάπτης, as did Ælian N. A. i. 45; but the older form was δρυκολάπτης, as δρυτόμος, δρυπετής. Aristoph. Av. 480. Οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ δρυκολάπτῃ; where the Scholiast has a third form, δρυηκολάπτης. We think it worth while to transcribe a passage from Cetti's account of Sardinian Birds, quoted by the Translators, relative to the name of this bird. "I Sardi lo chiamano dove *Toccadorza*, che vel dire *Toccatrice;* dove *Piccalinna*, cioè *picchia legna;* ed i nostri Piceni *Cupalegna*, e *Cupaleni*: espressioni tendenti ad esprimere il costume del uccello di percuotere e fendere col fortissimo suo becco il legno, come un carpantiere."

p. 245. D. τῇ χάλικι ἀναμίξαντες τὴν ἀμμοκονίαν. For this last word which occurs in no other place, we would substitute τὴν ἄμμου κονίαν.

p. 248. καὶ ἐπὶ τρεῖς τῆς θαλάττης ἀναχωρῆσαι σταδίους, ἀναχωρήσασαν δ' οὐ πολὺ, ὑποστρέψαι, καὶ τῇ παλιρροίᾳ κατακλύσαι τὴν νῆσον. M. Dutheil proposes to read τὴν θάλατταν, which appears a very probable correction.

p. 258. B. ὑπὸ γῆς συνεχόμενον τὸ πῦρ καὶ τὸ πνεῦμα, σεισμοὺς ἀπειργάζετο σφοδρούς· μοχλευόμενοι δ' οἱ τόποι— ὑπεῖξαν. The Translators render μοχλευόμενοι *forcée*, and find fault with M. Bréquigny's translation, *ébranlée et bouleverrée.* Now *ébranler* is precisely the word which corresponds to μοχλεύειν. We are not without suspicion that Strabo wrote ἀνοχλευόμενοι.

It has been long known and regretted, that the Ninth Book of Strabo, which contained a description of a great part of Greece, exists only in a very mutilated state. It was natural to suppose that the *lacunæ*, which are very numerous, proceeded

from the defective condition of some one ancient MS. from which all the more recent transcripts were made. By singular good fortune, M. Dutheil has discovered this very archetype, which is the MS. No. 1397. of the Imperial Library at Paris, of which the leaves containing the ninth book are eaten away by moisture or the moths. This MS. he says, is demonstratively older than the twelfth century; all other MSS. which had previously been collated, are more modern; all were manifestly copied from this, and that too in its mutilated state. It turns out, moreover, that instead of *fifty lacunæ* in this book, the number specified in the editions, there are at least *two thousand*, great and small; but of these, nineteen twentieths have been restored, from conjecture, by the writers of the various transcripts, by the help of Stephanus Byzantinus, the Epitome of Strabo, the extracts of Gemistus Pletho, &c. M. Dutheil has therefore very judiciously prefixed to his translation of the ninth book, an exact copy of the original text, as it stands in the MS. 1397. The third volume carries the work to the end of this Book. The work, when completed, will be a very creditable monument of the learning and industry of the Translators, and will prove very useful to those travellers who are desirous of comparing Greece and the adjoining countries in the present state, with the description of Strabo, but who do not possess Greek or industry sufficient to read the original work.

PLATONIS PHÆDON *Explanatus et emendatus prolegomenis et annotatione* DANIELIS WYTTENBACHII. *Lugduni Batavorum.* 1810.

THE merits of Wyttenbach as a scholar and philologist are too well known to need any encomium. The discipline of the Hemsterhusian school has been transmitted to him through his illustrious friend and instructor Ruhnken; and while one critic is perhaps more intimately acquainted with the language of the

dramatic poets of Greece, another with the complicated niceties of metre, and another with palæography, were we required to fix upon the first scholar on the continent for comprehensive and profound erudition, we should without hesitation name Daniel Wyttenbach. It is well known that his attention has been more especially directed to the philosophers and historians of Greece. His extensive acquaintance with their writings is sufficiently manifested in his elaborate notes on Plutarch. If we have any fault to find with the style of his annotations, and indeed of his writing in general, it is that he is too diffuse. We think that no person can have waded through his life of Ruhnken, without sensations of wearisomeness. The same fault runs through his annotations on Plutarch, and his notes in the present volume, which was published, it appears, for the use of his pupils. It begins with a dissertation of 63 pages on the *psychology* of the ancients: The dialogue itself occupies 89, and the notes 228. These are very learned and satisfactory, relating both to points of grammar and philosophy.

Besides other *subsidia*, M. Wyttenbach has had the use of a collation of seven MSS. in the Parisian Library made by the late M. Bast.

p. 4. *νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρσίων τὴν πόλιν.* We are persuaded that *καθαρσίων* was a word unknown in the age of Plato; most, if not all, of the MSS. have *καθαρσίων*

p. 6. *καὶ Κέβης, καὶ Φαιδώνδης.* It should be written Φαιδώνδας. as Χαρώνδας Rep. X. p. 512. See Ruhnken. Histor. Crit. Orat. Græc. p. 100. not.

p. 46. *οἱ κύκνοι—ἐπειδὰν αἴσθωνται ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ᾄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ᾄδουσι.* We are surprised that Mr. Wyttenbach did not perceive the true reading to be *πλεῖστα καὶ* ΚΑΛΛΙΣΤΑ *ᾄδουσι*. "Neque facilius mutatur *κάλλιστα* in *μάλιστα* quam hoc in illud. In fragmento e Sopheclis Tereo ap. Stob. p. 157. Brunckius correxit *μάλιστα*." Porson. ad Phoeniss. 878. Tastes

ad Lycoph. 426. καὶ γὰρ οἱ κύκνοι προγιγνώσκουσι τὴν ἑαυτῶν τελευτὴν, καὶ λιγυρώτατον τότε ᾄδουσι μέλος.

p. 19. εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὑτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν. Mr. Wyttenbach has not remarked, that the Scholiast, (p. 9. ed. Ruhnken.) has preserved another, and, as we think, a better reading. τὴν ψυχὴν εἶναι. In the printed Scholia it is (by a mistake of the compositor perhaps) τὴν τύχην εἶναι. See Porson ad Medeam 553. *addend.*

p. 21. μὴ σκιαγραφία τις ᾖ ἡ τοιαύτη ἀρετὴ, καὶ τῷ ὄντι ἀνδραποδώδης τε καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχῃ.

Mr. W. cites several instances of the word σκιαγραφία, but he does not accurately explain its meaning. We conceive it to be properly, painting in *chiaro oscuro*. In the conclusion of the sentence the true reading, οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχουσα, mentioned by the Scholiast, is not noticed by the learned Editor.

p. 35. ἀλλὰ χρὴ—ἐπᾴδειν αὐτῷ ἑκάστης ἡμέρας, ἕως ἂν ἐξιάσεται. The genuine reading, ἐξεπᾴσηται is also preserved in the Scholia. ἕως ἂν requires the subjunctive mood.

p. 50. τί οὖν ἂν, φαίη ὁ λόγος, ἔτι ἀπιστεῖς; It is astonishing that all the editors should have suffered such a solecism to stand as τί ἂν...ἀπιστεῖς; Read, τί οὖν, φαίη ἂν ὁ λόγος, (Infr. p. 93. ἐμὲ δὲ νῦν καλεῖ, φαίη ἂν ἀνὴρ τραγικός.) or τί οὖν, ἂν φαίη. Infr. p. 51. ἀλλὰ γὰρ ἂν φαίην.

Ibid. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις—λέγοι τοῦτον τὸν λόγον....τεκμήριον δὲ παρέχοιτο θαυμάτιον ὃ ἠμπίσχετο. Either we must read ὥσπερ εἴ τις λέγοι, &c. or ὥσπερ ἄν τις—λέγῃ—τεκμήριον δὲ παρέχῃ θαυμάτιον. At all events we should prefer the active voice of παρέχω; for we believe the Greeks said μαρτυρίαν παρέχειν. A similar fault occurs in p. 67.

p. 52. ὃς ἂν μὴ ἔχοι ἀποδεῖξαι. Read, ὃς ἂν μὴ ἔχῃ. The faults of this description are too many to be enumerated; and the above instances, taken at random, are sufficient to shew, that notwithstanding the successive labours of Forster, Fischer, and

Wyttenbach, much still remains to be done for the text of the Phædo.

p. 97. *τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρύονα.* These last words of Socrates have been variously accounted for by different commentators, but by none satisfactorily. Mr. Wyttenbach throws no new light on the question. We are inclined to think that the best account of the matter has been given by a learned physician, a friend of Dr. Jortin's. Remarks on Eccl. Hist. I. p. 232. *ed. nov.* "When Socrates, just before he expired, ordered his friend to offer up a cock to Æsculapius, it is possible that he was delirious through the poison which he had taken."—See the passage quoted by Jortin from Scribonius Largus.

We dismiss this volume, by stating that the perusal of it has by no means diminished the respect which we had always entertained for the talents and erudition of the learned Editor.

D. JOH. FRIED. SCHLEUSNERI OPUSCULA CRITICA, *ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ.* 1812.

The labours of Dr. Schleusner in Biblical criticism are too well known to need our panegyric. The present volume is a reprint of certain tracts which had been separately published on former occasions. These are,

I. *Observationes nonnullæ de Patrum Græcorum auctoritate in constituenda Versionum Græcarum V. T. lectione genuina.*

II. *Sylloge observationum et emendationum conjecturalium in Versiones Græcas V. T.*

The object of the first dissertation is to prove that in citing the words of the Old Testament the Fathers were in many respects inaccurate, partly from their using faulty MSS. partly from a failure of memory, which led them sometimes to substitute not only one word for another, but even to change whole members of a sentence, and invert the order of words. They even professed

to pay more attention to the sense of the writer than to his words. They inserted also their own glosses in the Alexandrian and other versions; cited passages of Scripture partially and incorrectly. Nor is it always easy to divine what they themselves meant, or what version they cited. Add to this that they quote two or three passages of Scripture together, as if one.

All these assertions are supported by Dr. Schleusner with a profusion of instances, and abundantly shew with what caution the Biblical critic should avail himself of the authority of the Fathers. We cannot help observing, that the same causes, or at least some of them, which rendered these ancient writers such incompetent witnesses to the genuine readings of the Old Testament, must have operated (though certainly with less force) upon their labours on the New Testament. And we are therefore inclined to attach less weight to their authority in determining a disputed reading than is given them by Wetstein, the fourteenth of whose positions respecting the criticism of the New Testament is this. "Testimonia SS. Patrum pro asserenda vera Lectione N. T. maxime sunt ponderis." Prolegom. p. 194.

The question of orthodoxy of the Fathers is not involved in this; for, as Michaelis justly observes, we have to enquire not in what sense they understood certain passages, but whether in general they cited with critical accuracy, and may be depended upon as giving exactly the readings which obtained in their time. Both this dissertation and the following are greatly to the credit of Dr. Schleusner's accuracy and erudition.

Collections from the GREEK ANTHOLOGY. *By the Rev.* ROBERT BLAND *and others.* London 1813. pp. 580.

THIS is a very pleasing volume, though somewhat too bulky for a work of this nature. The translations are better than the notes. The former are for the most part happy and spirited; but the latter, though frequently ingenious and learned, are written in too diffuse and ambitious a style. A translation of the

Greek Epigrammatists is by no means an easy task. We have scarcely any species of composition in our own language which exactly corresponds to the Ἐπίγραμμα of the Greek. There is in the best specimens of the latter an union of strength and sweetness, simplicity and terseness, which is not to be met with in any of our minor poems, except it be in some of the best of our old Songs, such as those of Shakespear, Carew, Suckling, and Waller. Many of the later epigrams indeed bear a nearer affinity to the sonnet; the love verses in the Third Act of *Love's Labour lost*, are very much in the style of Agathias and Paul the Silentiary. The Authors of the present select translations have manifested no inconsiderable share of poetical talent, and have in general conveyed to the English Reader the scope of the originals; but we think that they have sometimes lost sight of that engaging simplicity, which is so deservedly praised by them in the Preface. For instance, in an epigram of Philodemus, p. 15. the words κωτίλον ὄμμα καὶ φωνὴ are expanded into

Her sparkling eyes that glow with fond desire,
Her warbling notes, that chain th' admiring sense,

This is even more diffuse than Pope's dilatations of Homer. The well-known Anacreotic of Julian,

Στέφος πλέκων ποθ' εὗρον
Ἐν τοῖς ῥόδοις Ἔρωτα,
Καὶ τῶν πτερῶν κατασχὼν
Ἐβάπτισ' ἐς τὸν οἶνον,
Λαβὼν δ' ἔπινον αὐτόν.
Καὶ νῦν ἔσω μελῶν μου
Πτεροῖσι γαργαλίζει.

contains a pretty story told with great simplicity; but this simplicity seems to have been sacrificed to ornament in the following translation, which in itself is not unpoetical:

While for my fair a wreath I twined
Of all the flowers which spring discloses,
It was my evil fate to find
Cupid lurking in the roses.

I seized the little struggling boy,
I plunged him in the mantling cup,
Then pledged it with a rapturous joy,
And mad with triumph drank him up.

But ever since, within my breast,
All uncontrolled the urchin rages,
Disturbs my labour, breaks my rest,
And an eternal warfare wages.

The thought in the concluding line, πτεροῖσι γαργαλίζει, which is in fact the point of the poem, is entirely omitted in the translation. We think the following epitome of the above version, with less of decoration, bears a nearer resemblance to the original.

While for my fair a wreath I twined,
Love in the roses lay reclined;
I seized the boy; the mantling cup
Received him; and I drank him up.
And now confined, the feathered guest
Beats, storms and flutters in my breast.

Our Translators might have learned, from the example of Grotius, that a version loses nothing of its beauty by simplicity and close adherence to its original; for the translations which that great man has made of different portions of the poets of Greece, are unquestionably the most perfect specimens of the kind extant. Let the Reader compare the two following translations, the first by Grotius, the secoud by Mr. Bland's anonymous coadjutor. The original Epigram is this;

Σκηνὴ πᾶς ὁ βίος, καὶ παίγνιον. ἢ μάθε παίζειν,
Τὴν σπουδὴν μεταθεὶς, ἢ φέρε τὰς ὀδύνας.

which Grotius thus closely and elegantly translates;

Vita nihil nisi res est ludicra; ludere disce,
Depositis curis, aut mala multa pati.

The English translator,

This life a theatre we well may call,
Where every actor must perform with art,
Or laugh it through, and make a farce of all,
Or learn to bear with grace his tragic part.

We know not whether Dr. Johnson's version be not even closer than that of Grotius:

> Vita omnis scena est ludusque; aut ludere disce
> Seria seponens, aut mala dura pati.

The following however, by the same anonymous hand, is at once elegant and concise:

> Whether thy locks in jetty radiance play,
> Or golden ringlets o'er thy shoulder stray,
> There Beauty shines, sweet maid, and should they bear
> The snows of age, still Love would linger there. p. 4.

The original is,

> Εἴτε σε κυανέῃσιν ἀποστίλβουσαν ἐθείραις,
> Εἴτε πάλιν ξανθαῖς εἶδον, ἄνασσα, κόμαις,
> Ἴση ἐπ' ἀμφοτέρων λάμπει χάρις· ἦ ῥα γε ταύταις
> Θριξὶ συνοικήσει καὶ πολιῇσιν Ἔρως.

The following translation by Mr. Bland, of a beautiful epigram of Asclepiades, is extremely poetical, with the exception of the first word. We have to observe also, that the orthography and pronunciation of the word *wreath*, adopted in the second verse, are both incorrect.

> Curl, ye sweet flowers! ye zephyrs softly breathe,
> Nor shake from Helen's door my votive wreathe!
> Bedew'd with grief your blooming honours keep,
> For those who love are ever known to weep:
> And when beneath my lovely maid appears,
> Rain from your purple cups a lover's tears.

There is a tolerable pretty epigram of Paulus Silentiarius:

> Οὔτε ῥόδον στεφάνων ἐπιδαίεται, οὔτε σὺ πέπλων,
> Οὔτε λιθοβλήτων, πότνια, κεκρυφάλων, &c.

In the translation of which, p. 13, we have a singular confusion of metaphors:

> The Paphian cestus bathed thy lips in dew,
> And gave thy form ambrosial harmony.

It would not be easy to say by what figure of poetry a girdle can be said to *bathe* a person's lips, or a form to have ambrosial harmony—the μελίφυρτος ἦθεος ἁρμονίη of the original, is the sweetly-blended symmetry of her whole deportment— "Illam quidquid agit, quoquo vestigia flectit, Componit furtim, subsequiturque decor."

This epigram recalls to our mind some verses of an old English poet quoted by Camden in his Britannia, p. 227. ed. 1594.

Anglorum regina, tuos, Adeliza, decores
Ipsa referre parans Musa, stupore riget.
Quid diadema tibi, pulcherrima? quid tibi gemma?
Pallet gemma tibi, nec diadema nitet.

Deme tibi cultus; cultum natura ministrat:
Non exornari forma beata potest.
Ornamenta cave: nec quidquam luminis inde
Accipis; illa micant lumine clara tuo.

Aristænet. II. 21. οὔτε ἀποστεφανοῦσθαι τὴν κεφαλὴν ἀναγκαῖον· ἄτε τῆς κομῆς ἀποχρώσης αὐτῇ, So in Zaire,

L'art n'est pas fait pour toi; tu n'en as pas besoin.

How far inferior are these conceits to Waller's elegant compliment on a similar occasion!—"Th' adorning thee with so much art, Is but a cruel skill;" &c.

The conceits which occur in the following epigram, of which a fair translation is given in p. 14, have been seized upon by several poets, and probably without any plagiarism.

Εἴθ' ἄνεμος γένομην, σὺ δέ γε στείχουσα παρ' αὐγὰς
Στήθεα γυμνώσαις, καί με πνέοντα λάβοις,
Εἴθε ῥόδον γενόμην λευκόχροον, ὄφρα με χερσὶν
Ἁραμένη, κομίσαις στήθεσι χιονέοις.

We may observe, by the way, that the phraseology of this epigram indicates an author of the very lowest age of Greek literature. He seems to have taken his idea from the Anacreontic verses, Ἐγὼ δ' ἔσοπτρον εἶην, Ὅπως ἀεὶ βλέπῃς με, Ἐγὼ

χιτὼν γενοίμην, Ὅπως ἀεὶ φορῇς με &c. It is beautifully dilated by Petrarca, Son. 191.

> Aura, che quelle chiome bionde, crespe
> Circondi e movi, e se' mosso da loro
> Soavemente, e spargi quel dolce oro
> E poi l'accogli, e in bei nodi 'l rincrespe;
> - - - - - -
> Aer felice col bel vivo raggio
> Rimanti, e tu corrente, e chiaro gorgo:
> Che non poss'io cangiar teco viaggio?

The verses of La Motte on the same subject are very pleasing:

> Que ne suis je la fleur nouvelle,
> Qu'au matin Climéne choisit,
> Qui sur le sein de cette belle
> Passe le seul jour qu'elle vit?
> Que ne suis je le doux Zéphire
> Qui flatte et rafraichit son teint,
> Et qui pour ses charmes soupire
> Aux yeux de Flore, qui s'en plaint?

Our Readers need scarcely be reminded of Shakspeare's song,

> Thro' the velvet leaves the wind
> All unseen 'gan passage find:
> That the lover sick to death
> Wish'd himself the heaven's breath, &c.

In the notes, p. 129, is given a translation of Martial's *Vitam quæ faciant beatiorem*, &c.; but it is written in aukward measure, and is less accurate than that of M. de Bussy Rabutin:

> Mon fils, écoute, je te prie
> Ce qui fait une heureuse vie—&c.

The concluding lines,

> Estre satisfait de son sort,
> Quelqu' il soit ne s'en jamais plaindre,
> Et regarder venir la mort
> Sans la desirer, ni la craindre,

appear to us more terse and clear than the following:

Wish nothing that you have to vary;
Think all enjoyments that remain;
And, for the inevitable hour,
Nor hope it nigh, nor dread its power.

The well-known lines of Menander, Εἰ γὰρ ἐγένου σὺ, Τρόφιμε, τῶν πάντων μόνος &c. which are indifferently paraphrased by Mr. Bland in p. 217, are translated with great fidelity and accuracy by the ancient and whimsical French poet Mellin de S. Gelais, p. 58.

One of Mr. Bland's least fortunate efforts is his version of that beautiful epitaph of Meleager: Δάκρυά σοι καὶ νέρθεν ὑπὸ χθονὸς, Ἡλιοδώρα, Δουροῦμαι &c. We are however inclined to think, that the subject of this poem was not Heliodora the wife of Meleager, as the translators suppose; but a daughter of the same name. The words στοργᾶς and φιλοφροσύνας seem to imply this, and more particularly the phrase, ποῦ τὸ ποθεινὸν ἐμὸν θάλος; Eurip. Phœn. 88. Ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρὶ, where Valckenaer observes, "Bis tantum apud Euripidem hoc usu figurato θάλος reperitur, alibi nuspiam apud Tragicos; sed aliquoties in Orphei hymnis et apud alios: in *filiam*, ni fallor, Heliodoram Meleager, Αἴ, αἴ, ποῦ τὸ ποθεινὸν ἐμοὶ θαλός; ἅρπασεν Ἅιδας." The words ἀκμαῖον ἄνθος also are clearly more applicable to his daughter than to his wife. So far is this question from being "all conjecture," as Mr. Bland supposes, that on the mind of the scholar, versed in the language of the Greek poets, no doubt will remain, as to the truth of Valckenaer's remark.

The following *Epicedium* is one of those, which the editor thinks are only recommended by their simplicity. He seems to have forgotten the efficacy inherent in the charms of poetical expression and the melody of numbers.

Παρθένον Ἀντιβίην κατοδύρομαι, ἧς ἔπι πολλοὶ
Νυμφίοι ἱέμενοι πατρὸς ἵκοντο δόμον,
Κάλλεος καὶ πινύτητος ἀγακλέος. ἀλλ' ἐπὶ πάντων
Ἐλπίδας οὐλομένα Μοῖρ' ἐκύλισε πρόσω.

Which is, when almost literally translated,

I mourn Antibia—whose paternal gate
Unnumbered suitors throng'd, her love to gain;
For she was fair and wise—but envious Fate
Forbade; and all their amorous hopes are vain.

It is rather singular, that translators, admiring the above lines *solely* for their *simplicity*, should deprive them of their only merit in the following paraphrase, p. 286.

Unblest Antibia calls this mournful strain,
The noblest virgin of Diana's train:
Gay gallant youths adored her *as their God*,
And lordly suitors waited on her nod.
But to resist the power of Fate, how vain
Is Beauty; flow afresh, my mournful strain.

Besides the diffuseness of these lines, and the quaintness of their expression, there is surely some degree of impropriety in calling upon a *strain* to *flow afresh*, just when the poem is come to a conclusion: *tears* might have have been exhorted to break forth afresh, but not verses.

There is rather an odd phrase in Mr. Bland's translation of Xenocritus, p. 287.

Thy bones *are wafted* to some distant shore.

The original is proper enough;

Ὀστέα δὲ ψυχρῷ κλύζεται αἰγιαλῷ.

"Thy bones are *washed up*," as we say in English. But *to be wafted* means *to float*, which, we apprehend, bones could not be made to do by any process of desiccation.

We observe some remarkably correct and harmonious translations with the signature H, which seem to betray the hand of Mr. Hodgson, the spirited and able translator of Juvenal. In his version of the epigram of Philodemus, p. 288, he has not exactly hit off the meaning of the original, which is undoubtedly this; "Now in the season when all the productions of nature flourish which are introduced at drinking parties," &c. The rest of the

poem is rightly explained. But we are surprized that Mr. H. should describe his trees as being loaded with plums and juicy pears, and the shrubs putting forth vigorous shoots at the same season. We could wish, also, that *now* should be substituted for *still*, in the first line; for the Greek word is not ἔτι, but ἤδη. Having premised these remarks, we will gratify our Readers by the poem itself.

> Still bloom my roses—still my garden bears
> Its ripening load of plums and juicy pears;
> Herbs and young shrubs put forth their vigorous shoots,
> And mingled fragrance breathes from flowers and fruits.
> But in yon much-loved bower I sit no more,
> Yon bower of myrtles, that o'erlooks the shore;
> There sat my friend, and drank his cares away
> But yesternight—a senseless corse to-day!

A translation, by the same hand, of the well-known address of Callimachus to his departed friend Heraclitus, is ably executed; but we would wish, that in case of a second edition, the two concluding lines should be laid again on the anvil:

> But, like sad Philomel's, thy tuneful breath
> Survives, triumphant o'er the robber Death.

Neither Aristotle nor Pliny informs us that *the breath* of Philomel survives the hour of death. The original is, Αἱ δὲ καὶ ζώουσιν ἀηδόνες. literally, *But your nightingales live*, i. e. *your poetical writings*. In point of fact, however, the word ἀηδὼν seems to have been used by the later Greek writers to signify *a musical strain*, or even *a musical instrument*. Etymol. M. p. 23, 28. Ἀηδόνα, φδὴν, καὶ γλωσσίδα (the *reed* or *mouth-piece* of a pipe.) Hesych. Ἀηδόνα. γλωσσίδα, μεταφορικῶς. Εὐριπίδης Οἰδίποδι. In the same manner the poems of Homer are called Σειρῆνες by Eustathius Procem. in Iliad.

The conclusion of an epitaph on Hipponax is this:

> Ἀλλά τις, Ἱππώνακτος ἐπὴν παρὰ σῆμα νέηται,
> Εὐχέσθω κνώσσειν εὐμενέοντα νεκύν.

The force of which is not conveyed to us by Mr. Bland's translation:

> And as, Hipponax, near thy tomb he goes,
> Shuddering he turns, *and prays for thy repose.*

The meaning is, "let him, if he regards his own safety, pray that Hipponax may sleep innoxious." In p. 303, *inscriptive pillar* is an inaccurate expression; if *inscriptive* be an English word, it must have an active signification.

In the notes, p. 329, are some pleasing illustrations of the last honours paid to departed friends. The following passage from Jerome deserves to be added: "Ceteri mariti super tumulos conjugum spargunt violas, rosas, lilia, floresque purpureos; et dolorem pectoris sui his officiis consolantur." The following lines, from a funeral hymn of Prudentius, are beautiful:

> Nos tecta fovebimus ossa
> Violis et fronde frequente,
> Titulumque et frigida saxa
> Liquido spargemus odore.

Nor is the translation of them by Beaumont at all inferior:

> While we upon the cover'd bones
> Sweet violets and leaves will throw,
> The title and the cold hard stones
> Shall with our liquid odours flow.

The dedicatory epigram of Callimachus, in which a virgin is supposed to offer the shell of a nautilus to Arsinoë, is very well translated in p. 425. The opening is very spirited and poetical, though rather more diffuse than the original.

> Queen of the Zephyr's breezy cape! to thee
> This polish'd shell, the treasure of the sea,
> Her earliest offering, young Selena bears,
> Join'd with the incense of her maiden prayers.

The following epigram of Lucilius,

> When for long life the old man pours his prayers,
> Grant, Jove, a lengthened life of growing years,

reminds us of a passage in the Alcestis of Euripides, which has hitherto been misunderstood. Admetus, reproaching Pheres with his love of life, exclaims, Καὶ μὴν Διός γε μείζονα ζώοις χρόνον, *I wish then you may live for ever*, and have your fill of life. The common reading is μείζον' ἂν ζώοις χρόνον.

Good taste, we think, should have induced the Editor to omit some of the verses which are classed under the head of satirical and humorous, as being totally destitute of genuine wit and elegance, and more fit to embellish the hazy panes of a pot-house casement, than the cream-coloured hot-pressed pages of the volume before us. Take the following instances, p. 458, on an idle servant:

> You feed so fast, and run so very slow,
> Eat with your legs, and with your grinders go.

Can any thing be more low or vulgar? and the illustration is still worse. Again, p. 460.

> A strong stomach has he who can look at thy shape,
> He may swallow a church, who to kiss thee is able.

The Dragon of Wantley is the only personage who occurs to us, as worthy to be spoken of in such strains as these; if we remember rightly, *churches* were amongst his tid-bits. In short, we think the whole of this last division might be well spared; it is a disgrace to the preceding part;

> Desinit in piscem mulier formosa superne.

A pretty epigram of Paulus is translated in p. 461. The lines of Petronius Afranius, on a similar conceit, quoted in p. 499,

> Me nive candenti petiit modo Julia, &c.

has been successfully imitated by Soame Jenyns. Tasso has varied the thought:

> O miracol d'amor! che le faville
> Tragge dal pianto, e il cor ne l'acqua accende.

Upon the whole, we think the present collection creditable to the talents and learning of the various contributors; but it may

be greatly improved by a liberal application of the pruning-hook. Filling up the chasms of 500 pages with such long and desultory notes as those contained in this volume, is, to speak the truth in the words of Cicero, "otio et literis intemperanter abuti." We have already recommended the excision of the whole of the last section; and when this, and what is irrelevant in the notes, have been taken away, we shall still have remaining a volume of reasonable size, and better corresponding with the idea which we have formed of an elegant selection from the Anthology.

ἥτις καθαρή τε καὶ ἀχράαντος ἀνέρπει
Πίδακος ἐξ ἱερῆς ὀλίγη λιβάς, ἄκρον ἄωτον.

ACCOUNT OF THE PRESENT STATE OF CLASSICAL LITERATURE IN GERMANY.

A CONSIDERABLE time has now elapsed, since any regular information as to the pursuits of the scholars of the continent has reached this country. Curiosity has not been wanting on our side to enquire into the progress of our German brethren, but we have suffered in common with the rest of Europe the inconveniency arising from the war.—Literature, like commerce, has been confined within either shore; and the Milan and Berlin Decrees, which prohibited our coffee and our sugar, have been no less severe upon the literary goods of Leipzig.

The events which dispelled the charm of French influence over the greater part of Germany, have opened a channel of partial communication with the learned part of it, and though their books themselves cannot always reach us in the present state of things, we have some consolation in being able to learn how they have employed themselves in the interval, and what may be expected from their present labours when more settled times shall again give us a free communication.

It has always happened that in Germany a more exclusive

importance has been attached to classical literature by its Professors, and fewer pecuniary rewards connected with its pursuit, than in any other country. To the first circumstance it may be attributed that such numbers have dedicated their lives to these studies, and to the latter, that those voluminous lucubrations have been produced, which have hitherto distinguished the German school of critics and commentators from every other.—The latter cause has in some measure ceased to operate. The King of Prussia has founded and nobly endowed an University at Berlin. F. A. Wolf is one of its Professors. At Breslau also, professorships have been endowed, and learned men invited to reside there. Whether it be owing to these and similar provisions that fewer books and editions have appeared of late than in former times, it would be difficult to determine; but such is the case.

In the year 1806, when the continent was finally closed against us, were we to judge from the number of scholars or of those who professed themselves such in Germany, there never was a fairer prospect of the advancement of classical learning. Wolf was known as the projector of an edition of Homer, a specimen of which had been published with the Prolegomena. Heyne had completed one of the Iliad. Hermann, Schaefer, Schneider, Erfurdt, Bothe, and others whose names have scarcely reached this country, were employing themselves in various directions with various success. Since that period, death has put an end to the labours of some. Heyne finished his career at a good old age. Erfurdt fell a victim to a malignant disorder in the spring of the present year at Jena. Hermann and Schaefer were very lately at Leipzig, deprived of all communication with their literary brethren by the events of the campaign. F. A. Wolf, of whom we formerly heard at Halle, had been invited to the new university of Berlin, and has remained there since 1810. Schneider has quitted Francfort, and now resides as Professor at Breslau, having been invited thither by the King of Prussia.

The prohibitory decrees which have deprived us nearly of all communication with these learned men, have equally kept them in

darkness respecting the advancement of classical learning amongst us. Of living scholars in England they know only the names, and hardly one work or edition published subsequently to the year 1806 has found its way into their libraries. In the mean time the productions of the learned scholars of Germany during the space of six years have not been numerous, and were we to judge only from the bulk, no favourable opinion could be formed of their industry. But if they have been apparently inactive, it has been only to prepare the materials of great undertakings. At Berlin, which has now become one of the great depots of classical literature, Professor Wolf is engaged in giving to the world a splendid edition of Plato. His associate in this work is Professor Bekker, formerly his pupil, of whom, though young, if the testimony of his learned countryman can have any weight, the highest expectations may fairly be entertained. A specimen only of this work has been published, during the spring of the last year. To this specimen are prefixed the *conditiones librariæ*, with the views and expectations of the Editors, of which it may be sufficient to present a short abstract. The commencement of the work is dated so early as 1807. The misfortunes of the times, and the want of an opportunity to procure collations of MSS. particularly that of Dr. Clarke, which was lost to Cambridge, and is now preserved at Oxford, delayed the publication for some time; till at length it was determined to wait no longer. The title is next stated, and serves as a concise description of the material differences between their edition and all preceding ones. — PLATONIS OPERA OMNIA. *Græce et Latine, excerpta ex plurimis Codd.* MSS. *varietate lectionis, subjunctis scholiis veteribus et H. Stephani integris, posteriorum nonnullorum selectis,* FR. A. WOLFII, I. BEKKERI *aliorumque continuis annotationibus, tum Procli et cæterorum antehac ineditorum Commentariis, Isagoges litterariæ volumine singulari, rerum et verborum indicibus instructa.* Vol. viii. *majoribus,* xvi. *minoribus.*—Eight things are then enumerated to which it is promised that the attention of the Editors shall be constantly directed.—The text will be given corrected upon the

faith of numerous MSS. In some of the dialogues, nearly twenty have been referred to. A new translation will accompany the text, executed by Professor Wolf. The notes will be entirely critical, and explanatory of the alterations which may be made in the text. To them will be added such of the antient scholia as may be thought worthy of being repeated, or are not previously given by Ruhnken, together with all the annotations of H. Stephens. The commentaries of the great philosophers of later ages will be published separately in a form suitable to the larger edition of the work. One volume will contain an ISAGOGE LITTERARIA, embracing all that relates to the life, doctrine, and writings of Plato. The translation and annotations in the smaller edition will form also separate volumes. Indices will be added referring only to words and phrases peculiar to Plato. The term mentioned for its completion, is seven, or perhaps ten years. The publisher undertakes to promise the requisite excellence of paper, types, and freedom from typographical errors. Such is the Prospectus of the Editors. One thin volume has already been given, and certainly justifies every rational expectation raised by the latter promise. The paper is uncommonly beautiful, and the type delightful for those who are enchanted with the spruce flourishes of school-boy Greek; but it has none of the firmness or distinctness of the Porsonian type. M. Wolf is engaged in publishing a smaller edition for the use of schools, of singular beauty and neatness.

M. Bekker, the other co-editor of the Plato, is at present at Paris, engaged in a most important and interesting undertaking, no less than the publication of the multifarious collection of *ἀνεκδότα* of the Grammarians in the Imperial Library. In his Prospectus the articles to be published are divided into six departments. I. All the "*Lexica Coisliniana*" of which Montfaucon and Ruhnken have given specimens. II. The Grammar of *Dionysius* the Thracian, with the Commentaries of *Melampus*, *Stephanus*, *Porphyrius*, *Diomedes*, *Cheroboscus*, and various others anonymous. III. The Metres of *Dracon Stratonicensis*. IV. Consists of miscellaneous articles, treatises on grammar and

metre, inscriptions, most of which were collected by Fourmont during his travels, and extracts from the commentaries of Johannes Siceliota upon Hermogenes. V. Epigrams, and collations. VI. Annotations of the Editor.—So rich a treasure do several of the MSS. contain, that one Lexicon among the *Codices San-Germanenses*, gives, within four pages, some hundreds of quotations, particularly from the lost plays of *Cratinus, Eupolis, Alexis, Anaxandrides, Antiphanes, Araros, Epicharmus, Timostratus, Diphilus, Philemon, Philippides.*—The whole work, which is now in the press, will form about four octavo volumes; and a few months only will be requisite for its completion.

At Breslau, M. Schneider has for some time been engaged in an edition of Theophrastus, in conjunction with M. Lunk, who furnishes his assistance in the botanical part. There is perhaps no author who has suffered more from corruptions arising from ignorance of the technical phraseology of the Greeks than Theophrastus, and no one for whom so little has been done. M. Schneider founds his present edition on the authority of a MS. at Florence of singular excellence. A great part of the difficulties of the text he has been enabled to clear up, and to suggest emendations of most of the rest, from the vestiges of genuine readings. The composition of the *Greek fire* has received considerable illustration. But the most important event to classical literature that has occurred for some time is the discovery of an ancient library at Glogau. In the course of the last year a religious society was dissolved in that city, and its collection of books and MSS. transferred to Breslau by order of the King of Prussia. When the writer of this article was in company with Professor Schneider in that city a few weeks back, the Professor stated that he was then employed in examining and arranging these treasures. It appears that the MSS. are in number 500; 300 of which are decretals, papal bulls, and directions for ceremonial observances; of the rest, sixty are classical, but all Latin. Amongst the latter is a MS. of Cicero, which though of no very ancient date, (perhaps not earlier than the twelfth century) has evidently been

transcribed from an original much more perfect than any hitherto known to be in existence. Of this, only the treatise, *de Natura Deorum*, has at present been collated by Professor Heiddeman of Breslau, for the use of his pupils. The readings which it exhibits are excellent, and the lacunæ are all supplied. A new edition of Cicero's works is in contemplation, of which this valuable MS. will be the basis. Amongst the remainder are many translations of great antiquity, an account of which will form the subject of another article. We must not omit to mention, that Professor Bekker is about to undertake a new edition of the Oratores Græci.

LITERARY INTELLIGENCE.

CAMBRIDGE UNIVERSITY PRESS. Dr. Charles Burney is to publish at this press the Παρασκευὴ Σοφιστικὴ of *Phrynichus*, the second of the inedited grammatical works, of which transcripts were made for him some years ago from the National Library at Paris, by M. Boissonade. See our account of Philemon, in the Museum Criticum, No. I. p. 122. Phrynichus will fill about as many pages as Philemon, with which it will make an uniform volume. It is to be printed at the expence of the University.

We have reason to hope that the Lexicon called Ἄλλος Ἀλφάβητος will ere long see the light, under the auspices and with the annotations of a most distinguished critical scholar.

The Syndics of the Press have undertaken to print a new and greatly improved edition of Walton's Prolegomena to the Polyglott Bible. The editor is the Rev. Francis Wrangham.

Dr. Maltby's *Thesaurus* is advanced in the press as far as the end of the letter Π.

The *Persæ* of Æschylus are quite ready for the press.

Professor Gaisford has in the Clarendon Press an edition of the *Poetæ Minores*. The first volume will contain the remains of Hesiod, Theognis, Archilochus, Solon, Simonides, and the other writers contained in Winterton, except the Bucolic Poets, who will form a second volume. The remains of Simmias Rhodius, Musæus, &c. will be given at some future time, as also the Comic Fragments.

The third volume will contain the Scholia on Hesiod and Theocritus. The notes will be extremely short, in most cases exhibiting only the various readings. Complete *Indices Verborum* will be subjoined. We are informed that Mr. Gaisford has it in contemplation, if these three volumes should be approved of by the Delegates of the Press, to offer to continue the publication through the rest of the Greek Poets; so that the student may be furnished with a complete *Corpus Poetarum Græcorum*, accompanied with valuable MS. collations, Scholia, and Indexes.

In our account of the Clarkian MSS. we expressed a doubt of Mr. Gaisford's accuracy in one particular passage of a scholium on Gregory Nazianzen. An inspection of the MS. itself has proved to us that Mr. Gaisford is perfectly correct.

The elegant and masterly *Prælections* of Mr. Coppleston, delivered by him as Professor of Poetry at Oxford, and lately published, are, we presume, already in the hands of many of our readers. It is however our intention to give a review of them in the next Number, should our limits enable us to treat them with the attention which they deserve.

An edition of *Callimachus* is in the press, which will contain a corrected text, with a collation of the Florentine and Venetian editions, a selection of notes including the whole of Bentley's, with the fragments complete.

Mr. Mawman, the bookseller, has just published a very handsome reprint of *Crevier's Livy*. The notes of Crevier are well

known to be judicious, perspicuous and concise, and particularly adapted to the youthful student. We hope therefore that the present republication, which is of moderate price, will meet with the encouragement it deserves. For our own parts, however, we could have wished for a judicious selection of the notes of various critics.

We understand that the useful Lexicon of *Scapula* is about to be reprinted by Mr. Duncan of Glasgow, and that some valuable additions will be made to the authorities from an interleaved copy in the British Museum, which seems, from the hand-writing, to have belonged to J. P. d'Orville. It would add to the value of this Lexicon, if some scholar who has leisure and patience for such a task, would designate by a certain mark such words as are neoteric, and such as are of doubtful authority. We think that this will probably be done.

The exertions of the Glasgow Press have lately been considerable, and the typographical execution extremely beautiful. Mr. Duncan has already reprinted Hermann's *Vigerus*, Schaefer's *Ellipses Lamberti Bos*, and Schutz's Abridgement of Hoogeveen's *Doctrinæ Particularum*, and has completed a republication of Wakefield's Lucretius, with the addition of Bentley's inedited notes. We understand that he is now proceeding to reprint Ernesti's Homer.

Professor Young of Glasgow has in the press a small edition of the Nubes of Aristophanes, from Hermann's text.

Wolf's and Oberlin's edition of Tacitus has been reprinted at Oxford for some booksellers during the present year. This publication gives us great satisfaction, as it provides the student with the best text of Tacitus, and a valuable collection of notes by the different commentators, in a very useful form, and at a moderate price.

Schaefer, in pursuance of his plan of publishing at the Leipzig press the Greek Poets in a small pocket form, produced in 1811

an Euripides in four volumes; the first of which, containing the Hecuba, Orestes, Phœnissæ, and Medea, is reprinted from Porson's text: the remaining plays are given from Musgrave's, apparently without any improvement from the hand of the editor. This last circumstance must occasion great disappointment and regret to the lovers of the Greek Drama.

Mr. Weigel, the Leipzig bookseller, has engaged Messrs. Boeck, Buttmann, Heindorf and Schleiermacher to publish a critical edition of all the works of Plato. It is to contain a corrected text, a Latin version and annotations. The various scholia will be collected in separate volumes; and a *Clavis Platonicus* will complete the edition, which, it is calculated, will occupy about 15 volumes octavo.

The same bookseller announces an edition of the Greek Bucolic writers by Mr. Hermann. The following piece of information, which we transcribe in his own words, will, we doubt not, make the mouths of our bibliographical epicures water. "Ceterum duplex curabitur genus editionum; alterum destinatum *beatioribus,* chartarum pulchritudine tabularum ænearum artificio exsplendescens; alterum in usum *minus fortunatorum.*"

We hope to give some account in our next Number of Schneider's edition of the Alexipharmaca of Nicander, Schaëfer's Dionysius Halicarnassensis, and his Theocritus.

Our third Number will appear in *January* or *February* next.

JOANNIS MILTONI

EMENDATIONES IN EURIPIDEM.

Nemini, ut opinor, ignotum est, principem Poetarum, Joannem Miltonum, Euripidis fabulas adeo in amore et deliciis habuisse, ut venustiora quædam Tragici loca ipse imitando expresserit. Quin et critici partes agere sustinuit, et permulta vitia, quibus Euripidis textus ea ætate maculatus est, satis feliciter sustulit. Emendationes notavit in margine exemplaris editionis Pauli Stephani, quem librum Professori Cantabrigiensi, Josuæ Barnes, dum editionem suam parabat, in manibus habere, et ad arbitrium usurpare licuit. Is vero parum intellexisse videtur, qualis tanto nomini debitus sit honor: Miltoni quidem lectiones aliquoties in notis commemorantur; pleraque autem, quæ solus, vel cum aliis emendaverat, aut omnino silentur, aut, celato ejus nomine, pro variis lectionibus afferuntur. Visum est igitur omnes Miltoni emendationes, in margine editionis Brubachianæ diligentissima Porsoni manu notatas, cum doctis communicare. In his perpaucas fortasse, quæ hodie novæ sint, invenient eruditi; nec tamen ægre ferent, quod plurima loca Euripidis, Codicum ope, Criticisque regulis jam demum restituta, Vir ille, nostratium gloria, singulari judicio et exquisita eruditione olim sanaverit. Tantum monebo, verba ex editione Stephaniana, qua utebatur Miltonus, citari.

In Hecubam.

v. 200. *Οἵαν, οἵαν αὖ σοι λωβὰν ἐχθίσταν, Ἀρρήταν τ' ἄρσέ τις δαίμων. Corrigit Joannes Miltonus ὦρσε.*

208. *Γᾶς ὑποτεμπομέναν σκότον. σκότῳ* ita Schol. *M.*

243. *Ὡς τ' εἰσορᾷν φέγγος ἡλίου τόδε. εἰσορᾷν γε M.*

265. Ἑλένην νιν αἰτεῖν χρὴ τάφῳ πρόσφαγμα. *Milton.* προσφάγιον.

306. Ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις. Eustratius in I. Nicomach. Aristot. legit ἐν τούτῳ et πάσχουσιν. *Milton.*

470. Ἐν δαιδαλαίαισι ποικίλλουσ' ἀνθοκρόκοισι πήναις. δαιδαλέαισι *M.*

735. Δέμας προπτύσσοντες. περιπτύσσοντες *M.*

939. Πόλιν τ' ἀποσκοποῦσ', ἐπεὶ Νόστιμον ναῦς ἐκίνησε πόδα. ἐπεί γε. Vid. 7 vers. Stroph. *Milton.*

983. Φίλη μὲν ἡμῖν εἶ σὺ, προσφιλὴς δέ μοι τόδε Στράτευμ' Ἀχαιῶν. τόδε *delet Miltonus.*

1042. Βούλεσθ' ἐπισπέσωμεν. ἐπεισπέσωμεν *M.*

1051. Πολλαὶ δὲ χεῖρες, αἱ μὲν ἐξ ἀριστερᾶς, Αἱ δ' ἔνθεν κ.τ.λ. χειρὸς *M.*

In Oresten.

873. Schol. καὶ ἐν Βελλεροφόντῃ μνημονεύει εἰπών· Καὶ ξεστὸν ὄχλον Δαναϊδῶν ἐδρασμάτων. *Corrigit M.* ξεστὸν ὄχθον.

930. Φθείρουσιν, ἀνδρῶν εὐνίδας λαβόμενοι. λωβώμενοι *M.*

933. Ἔλεγε δ', ὦ γῆν Ἰνάχου κεκτημένοι. ἔλεξε *M.*

1260. Χωρεῖτ', ἐπειγόμεσθ'. ἐπειγώμεσθ' *M.*

1686. Ἑλένην Ζηνὸς μελάθροις πελάσω.

"Διὸς (*pro* Ζηνὸς) Tzetzes in Lycophr." *M.*

In Phœnissas.

91. Στράτευμ' ἰδεῖν Ἀργεῖον ἱκεσίαις σαῖς. ἱκεσίαισι *M.*

189. νομίζεις *in Scholio. Corrigit* κομίζεις *M.*

334. αὐτόχειρά τε σφαγιὸν. σφαγὼν vel σφαγὴν *M.*

668. ὀλεσίθηρος Ὠλέναις δικὼν βολαῖς.

Ὠλένης *Milton. et in versione,* feram cædentis brachii.

739. Τί δ' εἰ καθιππεύσαιμεν Ἀργείων στρατῶν; στρατόν; *M.*

877. δεργμάτων διαφοραὶ. διαφθοραὶ *M.*

933. οὐ σιωπήσαιμ' ἄν. σιωπήσαιμ' ἐγὼ *M.*

976. Θνήσκειν ἕτοιμός εἰμι, πατρίδος ἐκλυτήριον. θνήσκειν *delet Miltonus.*

1328. Στέλλων ἀδελφὴν Ἰοκάστην, ὅπως— τὴν Ἰοκ. *M.*

1737. Ἅλις ἔχουσα ὀδυρμάτων ἐμῶν. ἔχουσι *M.*

In MEDEAM.

212. πόντου Κληῖδ' ἀπέραντον. ἀπεράντου *M.*

736. Ἄγουσιν οὐ μεθεῖσαν ἐκ γαίης ἐμέ. "μεθῆς ἂν Canter." *M.*

941. Οὐκ οἶδ' εἰ πείσαιμι, πειρᾶσθαι δὲ χρή. Οὐκ οἶδά γ' *M.*

1078. Καὶ μανθάνω μὲν οἷα τολμήσω κακά.
μέλλω δρᾶν (*pro* τολμήσω) Hierocles p. 75. Cantab. Ed. *M.*

1200. Σάρκες δ' ἀπ' ὀστέων, ὥστε πευκινὸν δάκρυ, Γναθμῶν ἀδήλοις φαρμάκοις ἀπέρρεον. Puto rectius esse et elegantius Γναθμοῖς ἀδήλοις φαρμάκων. *M.*

1285. Δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ. ἀλὶ fort. *M.*

1344. Ἀλλ' οὐκ ἄν σε μυρίοις ὀνείδεσι Δάκοιμι.
Ἀλλ' οὐκ ἄρ' ἄν σε *M.*

In HIPPOLYTUM.

657. Εἰ μὴ γὰρ ὅρκοις θεῶν ἄφρακτος εὑρέθην. μὲν *pro* μὴ *M.*

750. Ἵν' ὀλβιόδωρος ἄξει ζαθέα Χθὼν εὐδαιμονίαν θεοῖς. ἀέξει *pro* ἄξει *corrigit M.*

998. μήτ' ἀπαγγέλλειν κακά. ἐπαγγέλλειν *M.* "i. e. neque inhonesta petere."

1014. Ἥκιστά γ', εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, ὅσοισιν ἀνδάνει, μοναρχία. μὲν *pro* μὴ *M.*

In ALCESTIN.

149. Γυνή γ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ. Γυνή τ' *M.*

488. Κτανὰν ἄρ' ἥξεις, ἢ θανὰν αὐτοῦ μενεῖς; *Varia lectio in margine Ed. Brubach.* κτανεῖν—θανεῖν. *Sic M. vel* κτανὼν — θανών.

524. Οἶδ' ἀντὶ σοῦ γε ἀποκατθανεῖν ὑφειμένην.
ἀπο—*delet Miltonus.*

In Andromacham.

56. Δέσποιν', ἐγὼ τούνομ' οὐ φεύγω τόδε Καλεῖν σε. ἐγὼ γὰρ τοὔνομ'— *M.*

81. Καὶ μὴν ἔπεμψ' αὐτὸν οὐχ ἅπαξ μόνον. ἐς αὐτὸν *M.*

100. Χρὴ δ' οὔποτ' εἰδέν' ὄλβιον βροτῶν —
οὐδέν' *post* εἰδέν' *interponit M.*

179. εἰς μίαν βλέποντος εὐναίαν Κύπριν — βλέποντες *M.*

388. πυθοῦ, *pro* πιθοῦ, forte — *M.*

In Supplices.

129. Ἰδίᾳ δοκοῦσάν σοι τόδ', ἢ πάσῃ πόλει; δοκῆσαν *M.*

207. αἴθον ἐξαμύνασθαι θεοῦ. αἰθός τ' *M.*

754-6-8, &c. *Personam* XO. *præfigit his versibus Ed. Steph. Sed* AΔ. *recte Miltonus.*

849. Κατά πεπέδον γᾶς ἕλοι. *Sic Steph.* κατά γε *M.*

852. Σαφῶς ἀπήγγειλ' ὅστις ἐστὶν ἀγαθός. ὦ γαθὸς *M.*

1086. ἐξορθούμεθ' ἄν. ἐξωρθούμεθ' *M.*

1110. Νώτοισι, καὶ στρωμναῖσι. Νωθροῖσι *M.*

In Iphigeniam *in* Aulide.

626. Λήψῃ τὸ Νηρῆδος παιδὸς ἰσόθεον γένος. Νηρέως *M.*

812. Γῆν γὰρ λιπὼν Φάρσαλον — Post λιπὼν, μὲν aut quid ejusmodi interserendum. *M.*

1036. Τίς ἄρ' ὑμέναιος διὰ λωτοῦ λίβυος —
τίν' ἄρ' ὑμέναιον *Portus, probante Miltono.*

1151. προσουδίσας *pro* προσουρίσας *M.*

1160. ὥστ' εἰσιόντα τε Χαίρειν. ὥστε σ' *M.*

1170. Τ' ἀχθέντα τοῖσι φιλτάτοις ὠνούμεθα. τἄχθιστα *M.*

1221. γόνασι *pro* γούνασι *M.*

In Iphigeniam *in* Tauris.

8. Ἔσφαξ' Ἑλένης οὕνεχ', ὡς δοκεῖ, πατὴρ
Ἀρτέμιδι, κλειναῖς ἐν πτυχαῖς Αὐλίδος.
ἔσφαξεν *et* πτυχαῖσιν *Miltonus.*

58. *βάλωσ' ἐμαὶ pro βάλωσί με M.*

62. *παροῦσ' ἀπόντι pro παροῦσα παντὶ M.*

189. *Τίν' ἐκ τῶν ἐνόλβων — τίνι puto M.*

215. *ἐπίβασαν* forte. *M.*

394. *Ἴστρος ὁ ποτώμενος. οἶστρος M.*

603. *Ἀλλ' ὡς γενέσθαι. γενέσθω* forte. *M.*

695. *παῖδας [ἐξ] ἐμῆς ὁμοσπόρου Κτησάμενος. ἐξ supplet M.*

889. *Μὴν στενοπόρους Πέτρας. μῶν pro μὴν. M.*

953. *Εἰς δ' ἄγκος ἴδιον — ἄγγος M.*

955. *Κἀγώ γ' ἐξελέγξαι μὲν ξένους οὐκ ἠξίουν. ἐξ del. M.*

1010. *Ἥξω δέ γ', ἥπερ καὐτὸς ἐνταυθοῖ πέσω,*
Πρὸς οἶκον, εἰ σοῦ κατθανὼν μενῶ μέτα.

ἄξω pro ἥξω, et ἢ pro εἰ corrigit Miltonus.

1025. *Ὡς δὴ σκότος λαβόντες, ἐξωθεῖμεν ἄν.*
"*ἐκσωθεῖμεν* Brod. Cant." *M.*

1046. *Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάξεται φόνου;*
"*πόνου*; Brod. Cant. Port." *M.*

1076. *Ὡς ἔκ γ' ἐμοῦ πάντα σιγηθήσεται. ἐξ ἐμοῦ γε M.*

1080. *τῆσδε τύραννος χθόνος.* "*κοίρανος* Cant." *M.*

1096. *Ποθοῦσ' Ἑλλάνων ἀγόρους. ἀγόρας M.*

1118. *Ἐν γὰρ ἀνάγκαις Οὐ κάμνεις σύντροφος ὤν. Μεταβάλλει δυσδαιμονία.* Κάμνει malim. *M.* in angustiis enim non laborat, qui iis innutritus est. Infelicitas est quæ in pejus mutat.

1212. *Μηδὲν' εἰς ὄψιν ἐλάζειν.* "*πελάζειν* Cant." *M.*

1237. *Φοῖβον ἐν κιθάρᾳ σοφὸν — ἔτεκεν supplet M.*

1258. *Θέμιν δ' ἐπὶ γᾶς ἰὼν παῖδ' ἀπενάσατο.* "*ἐπεὶ* Cant." *M.*

1264. *Οἳ πόλεσιν μερόπων* — "viz. *ὄνειροι*. Brod." *M.*

1351. *Οἱ δ' ἐπωτίδων Ἀγκύρας ἐξανῆπτον. ἐνωτίδων M.*

1396. *Πρὸς κῦμα λακτίζοντες. γῆν δὲ πάλιν.* "*ἐς δὲ γῆν πάλιν* Cant." *M.*

1469. *ἐκσώσασά σε.* "*ἐξέσωσά σε* Cant." *M.*

In Rhesum.

204. *Ἐπεὶ τίν' ἄλλην τῆσδ' ἔξεις στόλην;* "*ἀντὶ τῆσδ'* Cant." *M.*

232. *πέρσαντος Ἀχαιῶν ἄρα.* "*πέρσας τὸν Ἀχαιὸν ἄρη* Cant." *M.*

233. *Μόλοι δὲ ναυκληρία.* "*ναυκλήρια* Cant." *M.*

323. *Ἔφαυσε λαίφη— ἔθραυσε f. M.*

441. *Παίονάς τ' ἐπεζάτει.* "*ἐπεζάρει* Cant." *M.*

523. *Ὑμᾶς δὲ βάντας— ἡμᾶς M.*

565. *Διόμηδες, οὐκ ἤκουσας; [ἦ] καινὸς ψόφος. ἦ suppl. M.*

789. *Κλύω δ' ἐπάρας κρᾶτα μυχθισμῶν νεκρῶν. μυχθισμὸν M.*

945. "*ὃν ἔχεις* pro *οὕνεκα* Cant." *M.*

978. *Οὐ ῥύσεταί νιν Παλλὰς, ἥ σ' ἀπέκτεινε. ἀπέκτανε M.*

In Troadas.

188. *Ἡ νησαίαν ἄξειν χώρα — ἄξει M.*

221. *Φοινίκας — Φοινίκος* i. e. Carthaginiensis *M.*

275. *φοιτοβάμονος — "τριτοβάμονος* Cant." *M.*

355. *Καὶ πέμπετε, κἂν μὴ ταμά σοι πρόθυμά γ', ἦ. πέμπε M.*

466. *Personam* ΕΚΑΒΗΣ *addit M.*

587. *σύ τ' ὦ λῆμ' Ἀχαιῶν.* "*λῦμ'* Brod." *M.*

892. *Αἴρει γὰρ ὄμματ' ἀνδρῶν — ἀνδρῶν ὄμματ' M.*

1033. *Μενέλαε, προγόνων ἀξίως τε, δόμων τε σῶν. prius te del. M.*

1321. *Ἄϊστον οἴκων ἐμῶν μεθήσει. οἶκον ἐμὸν M.*

In Bacchas.

182. *Διόνυσον, ὃς πέφηνε ἀνθρώποις θεός. ἐν ἀνθρ. M.*

188. *ἡδέως* forte pro *ἡδέων M.*

282. *Ὕπνου τε λήθην τῶν καθημέραν κακῶν. ὕπνον M.*

310. "Deest *ἔχειν.*" *M.*

592. *διάτρομα pro διάδρομα M.*

605. *ἤσθηθ'. ἥσθεθ' corrigit M.*

865. *Ἐμπάζουσα λείμακος ἡδοναῖς. ἐμπαίζουσα M.*

1046. *Πρῶτον μὲν οὖν προνηρὸν ἴξομεν νάπος. ἵκομεν M.*

1065. *περιφοράν. περίφορον* fortasse *M.*

1258. *Personam* Κάδμου *addit M.*

1325. Ἀρισταίου *pro* ἀριστέα *M.*

1383. Μήτε Κιθαιρῶν' ὅσσοισιν μ' ἐγώ. Fortasse μίγω *M.*

In CYCLOPEM.

33. ἁρπαγῇ. vel ἁρπάγῃ. *M.*

146. Οὗτος μὲν οὐδ' ἂν γνάθον [ἐμ]πλήσειέ μου. ἐμ interserendum videtur. *M.*

272. "τῷδε pro τοῦδε Cant." *M.*

410. Εἰσῆλθέ μοι [τι] θεῖον. τι *om. Steph. addit M.*

421. Δρώσει νιν οἶνος. δράσει *M.*

432. τῇ κύλικι λελημμένος. λελῃσμένος *M.*

In HERACLIDAS.

109. Ξένων πρὸς τὸ πᾶν. ξένων προστροπὰν *M.*

141. Ἐκ τῆς ἐμαυτοῦ τούτους δραπέτας ἔχων. τούσδε *M.*

191. Φεύγειν δικαιοῦτ', ἂν τ' Ἄργος φύγοι; ὅστις ἂν f. *M.*

575. Τοιούσδε παῖδας εἰς τὸ πᾶν [εἶναι] σοφούς. εἶναι *supplet M.*

602. δύεται μέλη Λύπῃ. λύεται *M.*

649. "τοσοῦτον pro τὸ σὸν δ' Cant." *M.*

984. Μηδ' ἄλλο μηδὲν τῆς [ἐμῆς] ψυχῆς πέρι. *Ita M.*

999. Ἀκούσεται [τά] γ' ἐσθλά, χρηστὸς ὢν ἀνήρ. *Ita M.*

In HELENAM.

94. Μαίνετ'; ἐπεὶ τις σωφρονῶν τλαίη τάδ' ἂν; ἄρ' videtur interserendum. *M.*

99. Θανὼν δ' ὅπλων ἔριν ἔθηκε συμμάχοις. ὅδ' ὅπλων *M.*

190. Πέτρινα μύχαλα γύαλα. "μύχατα Cant." *M.*

202. ΧΟΡΟΥ *personam præfigit M.*

293. Τοῖς πράγμασι — "πλάσμασι Cant." *M.*

317. Καὶ τοὔμπαλίν γε τῶνδ' ἀληθείας σαφῆ. "τῶν δι' ἀληθείας Cant." *M.*

593. Πῶς οὖν ἂν ἐνθάδ' ἦσθ', ἐν Τροίᾳ θ' ἅμα. ἦσθά γ' *M.*

626. ὡς ἄδην ἐν Ἰλίῳ Πόνους παρεῖχες ᾧ πόσει. μάτην et σῷ πόσει *M.*

630. "Ἥ σ' εἰς ἐμὰς — Cant." *M.*
729. Λαμπάδων μεμνήμεθ' — Καὶ om. *Steph. addit M.*
794. Τόδ' ἐστ' ἐκεῖν' αἴαγμ', ὃ προσπόλου κλύω. αἴνιγμ' *M.*
809. Ξίφος μὲν εἶσι μᾶλλον — μενεῖ σε *M.*
998. Ἐλεεινὸς ἦν μᾶλλον — "ἦν ἂν Cant." *M.*
1023. Ὡς οὖν παραινῶ μὴ μακρὰν, σιγήσομαι. περαινῶ *M.*
1236. Ὦ Πρίαμε, καὶ γῆ Τρωὰς, ἔρρεις μάτην. ὡς ἔρρεις *M.*
1283. Νῦν δεῖ παρεῖναι — Ναῦν pro νῦν *M.*
1342. Πέτρινα κατὰ θρύα — "δρύα Brod." *M.*
1492. Πρὸς γάμ' ἔλαμψαν. "γάμον Cant. et Port." *M.*
1503. Ὅποταν αἱ δολιχαύχενες— ὦ ποταναὶ *M.*
1644. ἀλλ' ἀφίστασθ' ἐκποδών. ἀφίστασ' *M.*
1686. Οὐδ' ὥρισέν σε πρῶτα Μαιάδος τόκος. οὔ δ' *M.*

In Ionem.

81. Ἴων' ἐγὼ πρῶτος ὀνομάζω θεῶν. "μιν post ἐγὼ Cant." *M.*
186. Οὐδ' ἀγιάτιδες — ἀγυιάτιδες *M.*
189. Καλλίφαρον φῶς· καλλιβλέφαρον *M.*
408. Μαντεύματ' pro μάντευμ' *M.*
496. Ἀγραύλου κόραι τρίγονοι. ἄγραυλοι f. *M.*
594. Μηδὲν καὶ οὐδὲν ὧν κεκλήσομαι, [πάτερ] *suppl. M.*
632. Εἴη γ' ἐμοὶ μέτρια μὴ λυπουμένῳ. ἐμοὶ μὲν *M.*
1097. Καὶ μούσιος ἄνδρας ἵστω. μοῦσ' εἰς *M.*
1136. Ἀκτῖνας — ἀκτῖνος melius. *M.*
1171. [Ὁ μὲν] παρελθὼν πρεσβὺς — ὁ μὲν *supplet M.*
1187. ἐν χερσὶν ἔχοντα δὲ Σπονδὰς — ἐν χεροῖν *M.*
1360. οὕνεκ' *delet Miltonus.*
1364. ζητεῖσθαι χρή. "ζητεῖν σε χρὴ Cant." *M.*
1503. Δειλία δὲ καὶ τάδε. δειλαῖα δὴ *M.*

In Herculem Furentem.

149. Ὡς σύγγαμός σοι Ζεὺς τέκοι νέον. σοι παῖδα *M.*
245. οὕνεκ' οὐ κατθανὼν. οὐχ ὁ κατθανὼν *M.*

328. *μίαν in initio versus supplet Miltonus.*

474. Τρεῖς δ' ὄντας τριπτυχοῖς τυραννίσι. ὄντας ὑμᾶς *M.*

495. *ἱκανὸς pro ἱκανὸν M.*

706. Ἐφ' οἷς ὑπέστητέ γ' αὐτεπάγγελτοι θανεῖν. ὑπέστητ' *M.*

718. οὐ γὰρ μὴ μόλῃ ποτέ. "οὖν *pro* μὴ Cant." *M.*

779. εὐνομία. "ἀνομίᾳ Cant." *M.*

1242. Δοκεῖς ἀπειλῶν μέλειν τι δαίμοσιν; ἀπειλῶν σῶν *M.*

1362. δούς τ' ἐς ἀγκάλας. δὸς *M.*

1370. Εὔκλειαν ὑμῖν πατρὸς, ἀπόλλυσιν καλήν. fortasse ἀπόλαυσιν *M.*

In ELECTRAM.

222. Ἄλλους ἂν κτάνοιμι — Ἄλλους κτάνοιμ' ἂν *M.*

448. Κόρας μάτευσ'. Κόραι ματεύουσ' *M.*

475. Πειρηναῖον θορῶσα πῶλον. θηρῶσα *M.*

769. Τί φῄς; τέθνηκε πατρός γ' ἐμοῦ στυγνὸς φονεύς; γ' *del. M.*

1276. τὸν δ' Αἰγίσθου νέκυν — τόνδε δ' *M.*

EDMUNDI CHISHULL

NOTÆ IN HORATIUM.

[*Primam partem vide p.* 150.]

SATIRARUM LIB. I. SATIRA I.

CUR Horatius satiras suas *Sermones* dixerit vid. Th. Crit. pag. 1207. vol. I. Ego non dubito humilem stylum nomen dedisse, quia ipse hæc sua vocat *Sermoni propiora.*

54. liquidi non amplius urna] *Liquidum* pro *liquore*, ut ὑγρὸν apud Græcos pro ὕδωρ.

59. tantuli eget] *Eget* i. e. *cupit.* I. Ep. ii. 56. et x. 11.

62. quia tanti, quantum habeas, sis.] Imitatio poetæ veteris apud Senecam Epist. 115. *Tanti quisque quantum habuit,*

fuit. Quin et Lucilii, apud quem legitur: *Quantum habeas, tanti ipse sies tantique habearis.*

68. **Tantalus**] Petronii Sat. cap. 42.

90. **ut si quis asellum In campo doceat parentem currere frenis.**] ἐς πέδιον τὸν ἵππον non asinum, Er. Ad. p. 395.

95. **dives Ut metiretur nummos**] *Metiri nummos* proverbialiter dicitur pro summis divitiis. Petronius, cap. 37. *fortunata appellatur, quæ nummos modio metitur.* Lucianus ἀργύριον μηδὲ ἀρίθμῳ ἄγειν, ἀλλὰ μεδίμνῳ. Et Suidas μεδίμνῳ ἀπομετρῶ παρὰ τοῦ πατρὸς ἀργύριον. Xenoph. in Hellenicis. lib. VI. τὸ λεγόμενον μεδίμνῳ ἀπομετρήσασθαι παρὰ τοῦ πατρὸς ἀργύριον.

100. **fortissima Tyndaridarum.**] Thes. Crit. I. p. 1272.

108. Thes. Crit. vol. I. pag. 1272.

Sat. II. 1. Suet. in Ner. cap. 27. *Ambubaiarum ministeria.* Vide notas illic. Vox Chaldaica et Hebraica *tibicinem* significans. Thes. Rom. vol. IX. pag. 1022.

1. *Collegia,* i. e. sodalitia artificum aliorumve, quorum ex frequentibus nimis comessationibus cœpit vox *collegium* male audire. Ita enim Philo Jud. de Alexandrina civitate; θίασοι κατὰ πόλιν εἰσὶν πολυάνθρωποι, ὧν κατάρχει τῆς κοινωνίας οὐδὲν ὑγιὲς, ἀλλ' ἀκίδος καὶ μέθη καὶ παροινίαι. Tertull. ad uxor. *Discumbit in sodalitiis.*

8. *Rem paternam stringere,* i. e. σφαῖραν ποιεῖν apud Græcos. Vide vocem σφαῖρα in Constantini Lexico.

14. **Quinas hic capiti mercedes exsecat**] Vide Solinum de Versura.

16. **Nomina sectatur**] Ita Petron. cap. 77. *trecenties nummum fundis nominibusque depositum.*

29. **subsuta talos tegat instita veste**] *Instita* insigne pudoris matronalis. Ovid. lib. I. De art. amand.

Este procul vittæ tenues, insigne pudoris
Queisque tegit medios instita longa pedes.

30. **olenti in fornice stantem.**] i. e. venali modo prostantem. Sic Seneca in Controv. *Meretrix vocata es, in communi*

loco stetisti; stetisti in lupanari, stetisti cum meretricibus. Hinc et ipsum lupanar *stabulum* vocatur apud Plautum.

32. inquit sententia dia Catonis.] Pro *Catone.* Sic Lucilius *Valeri sententia Dia,* et Sulpitiæ satira

Quos inter prisci sententia Dia Catonis
Scire adeo magni fecisset &c.

37. Audire est operæ pretium, procedere recte Qui mœchis non vultis] Ennius:

Audire est operæ pretium, procedere recte
Qui rem Romanam, Latiumque augescere vultis,

Unde *mœchos* esse legendum conjicio.

44. Vid. Ter. An. 5. 4. 35. et notas in locum, ubi citantur et Catullus et Juvenalis de eadem re.

45. Cic. Epist. lib. IX. Epist. XXII. *Caudam antiqui penem vocabant.*

68. Vid. Petron. cap. 92. *tam fœda objurgatione* &c.

81. Cerinthus deliciæ juvenum et puellarum dum viveret Horatius, celebris amoribus Tibulli.

86. Vid. Apuleium in libro de Deo Socratis, pag. in meo codice 80. item Sen. Ep. 80.

103. Metiri possis oculo latus.] Sen. Troad. *lentum Ilium metitur oculis.*

107. Cantat, et apponit] *Cantat,* i. e. inculcat sæpius. Dicit Plaut. in Trinummo. *Hæc dies noctesque tibi canto ut caveas.* Ter. H. 2. 3. 19. *Qui harum mores cantabat mihi.* Introducitur quidam respondens, et illud Callimachi cantans, et sibi et suo amori apponens. Epigr. 33.

Ὠγρευτὴς, Ἐπικυδὲς, ἐν οὔρεσι πάντα λαγωὸν
Διφᾷ, καὶ πάσης ἴχνια δορκαλίδος,
Στίβῃ καὶ νιφετῷ κεχρημένος, ἦν δέ τις εἴπῃ,
Τῇ, τόδε βέβληται θηρίον, οὐκ ἔλαβεν.
Χ' οὐμὸς ἔρως τοιόσδε, τὰ μὲν φεύγοντα διώκειν
Οἶδε, τά δ' ἐν μέσσῳ κείμενα παρπέταται.

Sed respondet Horatius, *hoccine tu Callimachi epigrammate* &c.

114. cum fauces uris sitis] Vid. Senecæ Epist. 119.

SAT. III. 6. ab ovo Usque ad mala] Ex. Ad. p. 10.

11. Vid. Sen. Epist. 120.

14. Ovid. Epist. 5. 16. Notæ Var. Claudian. Bell. Gild. 96. *Extremam defende famem.*

25. Cum tua pervideas oculis mala lippus inunctis] Th. Cr. vol. I. p. 1274. *per* non raro est privativum, ut in *pervideo, perito fame*, i. e. fame morior. Frag. ex Livio And.

82. Labeone insanior] Labeonis insaniam vid. apud Gellium lib. XIII. cap. 12. Suet. Aug. cap. 54.

87. Ovid. Rem. Am. 561.

96. Notæ Plin. jun. pag. 456.

127. De Stoicis his quos in fine satyræ insectatur Horatius, vid. Cic. pro L. Muræna, 56, 57.

SAT. IV. 19. conclusas hircinis follibus auras] Simili metaphora utitur Pers. Sat. V.

> Tu neque anhelanti, coquitur dum massa camino,
> Folle premis ventos &c.

34. Fœnum habet in cornu] Vid. Plutarchum in Crasso et Quæst. Rom. 70.

40. neque enim concludere versum Dixeris esse satis] Vid. Petron. Satyricon cap. 78.

77. sine sensu] Ovid. Art. Am. lib. II. vers. 529.

> Cum volet, accedes: cum te vitabit, abibis;
> Dedecet ingenuos tædia ferre sibi.
> Effuge, sic non est quare tibi possit amica
> Dicere, Non omni tempore sensus adest.

Item vid. Claud. de Prob. et Olyb. cons. vers. 173.

85. hic niger est] II. Sat. iii. v. 246.

87. Th. Crit. vol. II. p. 530. *aspergere* i. e. πλύνειν.

88. Th. Crit. vol. I. p. 1275. Plaut. Cist. I. 1. pag. in meo cod. 202. *aquam frigidam subdole suffundunt viris cum suis* &c. i. e. de nobis male loquuntur.

123. Unum ex judicibus selectis] Ovid. 1. Am. El. X. 38. *Non bene selecti judicis arca patet.*

SAT. V. 26. Impositum saxis late candentibus Anxur.] Ita et Petronius cap. 76. *ex quo haud procul impositum arce sublimi oppidum cernimus.*

32. ad unguem Factus homo] Erasm. Adag. pag. 199.

41. animæ, quales neque candidiores Terra tulit] *Animæ* pro hominibus, ad morem Hebrææ et Hellenisticæ phrasis, vide Glassium p. 1379. et Vorstium.

52. Sarmentus olim scurra Cæsaris, Juv. Sat. V. et Plut. in Antonio.

78. Atabulus] Plin. Nat. Hist. 254. 50. Sen. Nat. Quæst. lib. V. c. 17.

88. venit vilissima rerum Hic aqua] Mart. lib. III. 56. *aqua venalis.*

97. Gnatia lymphis Iratis exstructa] *Lymphas* veteres pro *Nymphas* dixere. vid. Salm. in Solinum.

102. Deos id Tristes ex alto cœli demittere tecto.] Vid. hunc versum egregie expressum in numismate inscripto *Providentiæ deorum*, apud *Du Choul de la Réligion des Romains*, p. m. 74.

SAT. VI. 9. ignobile regnum] Sen. Con. p. 72. *Servium regem, in cujus virtutibus humilitate nominis nihil est clarius.*

27. Ita pariter Petronius cap. 78.

86. coactor] Coactores auctionibus præerant. Eorum officium ediscitur ex Seneca in præfatione sua ad Controversias, ubi de Hortensii memoria agit. Suet. de Vespas. *coactiones argentarias factitavit.*

104. petorrita] Quint. Inst. 36.

104. curto] Th. Cr. vol. I. pag. 1277.

113. vespertinumque pererro Sæpe forum] Vespere in foro res furto ablatæ vendebantur. Unde Petron. *Veniebamus in forum, in quo notavimus frequentiam rerum venalium non quidem pretiosarum, sed quarum fidem male ambulantem obscuritas temporis facillime tegeret.* Petron. cap. 12. in initio.

SAT. VII. 2. Quid sit *Hybrida* quære ex versu inter Petroniana fragmenta pag. lib. mei 29. vers. 195.

Apris atque sue setosus nascitur Ibris.

Quin et Suet. Græ. pag. 140.

3. *Notum tonsoribus.* Proverbialiter, ut apud Polybium III. 20. κουρεακὴ καὶ πανδημὸς λαλιά.

7. Confidens] Ter. *O ingentem confidentiam.* And.

8. equis præcurreret albis.] Vid. simile, Cic. ad Q. Fratrem, lib. II. Ep. 14. Erasm. Adag. pag. 184. Plaut. Asin. Act. 2. Sc. 2. v. 12. *si huic occasioni tempus sese subterduxerit, nunquam edepol quadrigis albis indipiscet postea. Equis albis vincere,* hoc est, longe vincere et superare. Simili phrasi dixit Theoph. Charact. 9. in fine, ἐν τῇ στοᾷ πεζομαχίᾳ καὶ ναυμαχίᾳ νικᾷν i. e. *pedibus et navibus philosophos in porticu superare,* hoc est longe eos præcellere. Albi equi velociores crediti. Hom. Iliad. X. v. 437. Λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι de equis Rhesi.

23. laudat Brutum, laudatque cohortem] Ita Catullus, epigr. 10. vers. 10.

Nec prætoribus esse, nec cohorti,
Cur quisquam caput unctius referret.

Iterumque epigr. 26. in init.

Pisonis comites, cohors inanis.

Vid. Tibullum, lib. I. eleg. 3. Vid. et Thes. Rom. vol. VII. p. 1366. *Cohortem* quære an significat cohortem prætoriam, an comites prætoris, de quo vid. Porph. et Cruquium, adjectis quæ pro posteriori significatu egregie a Sulmanno disputantur in voce *Curtis.*

27. *Ruebat flumen ut hibernum,* expressum ex illo Homer. Iliad. III. v. 222. Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν. Vide et eandem plane similitudinem apud Petron. cap. 97. *Sed qualis rapitur* &c. quin et Herodot. lib. III. cap. 81. ὠθέει τε ἐμπεσὼν τὰ πρήγματα ἄνευ νόου, χειμάρρῳ ποταμῷ ἴκελος.

31. cucullum] Vid. Hesiod. Ἔργων, lib. II. 104. Et Er. Ad. pag. 302. item 363. Apud Plautum Asinar. Act. 5. Sc. 2. Artemona maritum suum *cuculum* vocat. et Pseudolus herum suum. 1. 1.

32. **Italo perfusus aceto**] Vid. Athen. citat. in Lexico in voce Ὄξος. *ὄξει διέμενος. τοῦτο μόνον Ἀττικοι τῶν ἡδυσμάτων εἶδος καλοῦσιν.* Erasm. Adag. pag. 165.

35. **operum hoc, mihi crede, tuorum est**] *Σφόδρ' ἐκ τοῦ σοῦ τρόπου.* Aristoph. *Θεσμοφ.* p. m. 756.

Sat. VIII. 2. Ita Petronius. *.lignum rude villicus dolavit, et dixit mihi, Tu Priapus esto. Simulacra nihil aliud deprehendo quam materias sorores esse vasculorum* &c. Tertull. Apol. cap. 12. confer cum Horatiano. *faber incertus scamnum faceretne Priapum.*

10. Er. Ad. p. 567. vid. et Th. Cr. vol. II. pag. 1350.

12. Th. Cr. sup. ad vol. V. pag. 490.

13. **heredes monumentum ne sequeretur.**] Monumentis plerumque sepulcralibus subjiciebantur ista verba: *Τοῖς δὲ κληρονόμοις μου οὐκ ἐπακολουθήσει τοῦτο τὸ μνημεῖον.* Vide Marm. Oxoniensia numero 126. pag. 273.

23. De devotionibus hujusmodi vide Heliodor. lib. VI. Silium Ital. lib. XIII. Philostrat. de vita Apollonii 4. 5.

48. **caliendrum**] Vide annon legendum sit *caliandrum.* Thes. Rom. Ant. vol. VI. pag. 1250.

Sat. IX. 6. **Numquid vis? occupo**] Notæ Ter. Ad. 2. 2. 39. forma compellandi dum abimus.

11. **cerebri Felicem**] Er. Ad. p. 611.

18. Ita Monument. Ancyranum juxta schedas meas: *Trans Tiberim.* in quo loco nunc nemus est Cæsarum.

30. **divina mota anus urna**] i. e. anus suis excita sortibus, ut apud Senecam in Œdipode: *sorte Phœbeia excitus Tiresia* &c. Act. 2. et Ennius apud Ciceronem, *Excita cum tremulis anus attulit artubus lumen.* De Divinatione, lib. I.

36. **vadato**] Ausonius in Monosyll.

Quis subit in pœnam capitali judicio? Vas.
Quis si lis fuerit nummaria, quis dabitur? Præs.

69. **hodie tricesima sabbata.**] Omnem festivitatem Judaicam non solum Judæi sed et Gentiles *sabbatum* vocant.

Jos. Scaliger de Emend. Temp. lib. III. cap. ultimo. Hinc festum Neomeniæ *Sabbata* hic vocatum.

70. Erasm. Adag. p. 141.

73. surrexe] Ita Ter. Ad. 4. 2. 22. *produxe* pro *produxisse.*

77. Plaut. Curc. Act. 5. Scen. 2. *licet te antestari?* &c. Plin. Nat. Hist. 177. 8.

SAT. X. 13. Vid. Cic. in Verrem 1. 26.

14. *Ridiculum* Græce τὸ γελοῖον.

21. O seri studiorum] i. e. ὀψιμαθεῖς.

21. quine] Vid. Valer. Flac. Argonaut. 180. 183. *Utne tegam spurco Damæ latus.*

24. nota] Vid. Petr. c. 34. *Ubi pittacia affixa amphoris.*

37. Diffingit Rheni luteum caput] Scribe *depingit*, et vide indicem Suetonii ad verbum *depicta.*

38. De commissionibus et certationibus poetarum, vid. Suet. Aug. cap. 89. Caii 53. Domit. 4.

65. Comis et urbanus] *Nil come nisi simplex est.* Cic. ad Att. 80.

91. Discipularum inter jubeo plorare cathedras.] Illud *discipularum* vide annon legi debeat *discipulorum*, de quibus vide Pindarum Ol. II. 156. μαθόντες δὲ, &c. item Ol. IX. 152. item Nem. III. 71. Apud Pindarum vero nihil frequentius quam τὰς φύᾳ γιγνομένας ἀρετὰς celebrare, διδάκτας vero aspernari. Vid. et Nem. VII. 100. *Jubeo plorare*, ut respondeat phrasi Græcæ, οἰμώζειν λέγω σοι, κλαίειν ἔγωγέ σοι λέγω. Plutus Aristophanis, Act. 1. Sc. 2.

92. *I puer* &c. Vid. Pind. Isth. II. 68.

Ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν
Ξεῖνον ἐμὸν ἠθεῖον ἔλθῃς,

Item Prop. lib. III. eleg. 21. in fine.

I puer et citus hæc aliqua propone columna.

LIBER II. Satira I.

29. nostrum melioris utroque.] Vide apud Lucretium. *Qui melior multis quam tu fuit, improbe, rebus.*

42. O pater et rex Jupiter, ut pereat positum rubigine telum] Callim. in Comam Berenices. Fragm. 7. Ζεῦ πάτερ, ὡς Χαλύβων πᾶν ἀπόλοιτο γένος, quod sic vertitur a Catullo;

Jupiter, ut Chalybon omne genus pereat.

60. O puer, ut sis Vitalis metuo] Sic Hom.

Ὦκύμορος δή μοι, τέκος, ἔσσεαι, οἵ' ἀγορεύεις.

Th. Crit. vol. I. pag. 1279.

62. *Frigore te feriat*, i. e. faciat ut magni frigide te accipiant. Vid. Per. Sat. I. ver. 108. *Videsis ne majorum tibi forte Limina frigescant.*

82. II. Epist. i. 152.

Sat. II. 13. (pete cedentem aëra disco)] Dura quidem parenthesis, cui tamen similis occurrit, Hesiod. Ἔργ. lib. I. 312. (τὸ ἐργάζεσθαι ἄμεινον).

18. Latrantem stomachum bene leniet.] Vid. Xenoph. meam pag. 4.

21. pinguem vitiis albumque] *Album*. Sic Pers. Sat. 3. vers. 98. *Turgidus hic epulis, atque albo ventre lavatur*, et vers. 95. *Surgit tibi lutea pellis.* Et Epim. a D. Paulo citatum γάστερες ἀργαὶ, quod interpr. *albi.*

21. *Ostrea* genere fem. vid. Non. in verbo.

24. tergere palatum] Pers. Sat. 3. vers. 113. *latet ulcus in ore Putre, quod haud deceat plebeia radere beta.*

40. Harpyiis gula digna rapacibus.] Gula digna, cujus cibi ab Harpyiis polluantur, ut olim Phinei.

47. Galloni præconis erat acipensere mensa Infamis.] Gallonum deriserat Lucilius hoc versu,—*omnia in ista Consumis squilla, atque acipensere cum decumano.* Frag. pag. 211.

Acipensere. Macrob. lib. III. Saturnal. cap. 16. *Acipenser*

coronatis ministris cum tibicine in mensam inferebatur. Ovid. Halieut.

Tuque peregrinis acipenser nobilis undis.

60. Notæ in Ter. Ph. I. i. 13.

77. Cœna desurgat dubia] Vid. Ter. Ph. II. ii. 28. *Cœna dubia apponitur. Quid istuc verbi est? Ubi dubites quid sumas potissimum.*

91. Vid. Notas in Ter. H. I. ii. 120.

114. Th. Crit. p. 1278. vol. I.

133. Nunc ager Umbreni sub nomine, &c.]

Ἀγρὸς Ἀχαιμενίδου γενόμην ποτέ, νῦν δε Μενίππου
Καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.
Καὶ γὰρ ἐκεῖνος ἔχειν με πόρ' ᾤετο, καὶ πάλιν οὗτος
Οἴεται· εἰμὶ δ' ὅλως οὐδενὸς, ἀλλὰ τύχης.

Lucian. Epigr. pag. 838. Vol. II.

Sat. III. 18. Vid. Th. Cr. vol. I. pag. 202. et 895. et 1282. item vol. II. pag. 1337.

43. Quem mala stultitia, &c.] Huc accerse quæ habet Cicero de insania, hoc est stultitia et inscitia, quæ tamen differt a furore. Tusc. Qu. lib. III. non procul ab initio. (cap. 5.)

53. Vid. vers. 299. et Er. Ad. pag. 68. Vell. Pat. Hist. lib. II. 83. *Plancus, Antonii librarius, caput redimitus arundine et caudam trahens, genibus innixus Glaucum saltavit.*

62. Cic. 2. Acad. Quæst. 80. item I. Tusc. 95.

69. *Scribe decem a Nerio,* i. e. scribe decem tabulas, i. e. dicas, i. e. debitorias formulas, quibus tu Nerium tuo ære nexum devincias. Frustra tamen facies, ille enim effugiet. Terent. Phorm. 4. 3. *Sexcentas proinde scribito jam mihi dicas.* Polybius in fine lib. VI. παρὰ μὲν τοῖς Ἕλλησιν ἐὰν τάλαντον μόνον πιστευθῶσιν, αὐτογραφεῖς τ' ἔχοντες δέκα καὶ σφραγῖδας τοσαύτας, καὶ μάρτυρας διπλασίους, οὐ δύνανται τηρεῖν τὴν πίστιν.

72. Erasm. Adag. pag. 421. item 622.

76. Ter. Phorm. 5. 7. 30.

141. splendida bilis.] Quia in ipso ore enitet, unde et nomen *excandescentiæ.*

155. Ptisanarium. Κριθῆς ἀφλοίου χυλὸν ὀργάσας πίε. Athenæus, lib. X. cap. 21. (p. 455. E.)

161. Non est cardiacus (Craterum dixisse putato)] Καρδιακὸς, qui *cordolio* laborat: quod verbum apud Plautum invenitur. Craterus nobilis medicus Augusti temporibus. Persius. *Et quid opus Cratero &c.*

164. immolet æquis Hic porcum Laribus.] i. e. *Is sanus est.* Veteres enim insaniam immolato Laribus porco immolabant. Vid. Plaut. Menæchm. Act. 2. Scen. 2. vers. 15. &c. item Th. Cr. vol. IV. p. 411. Laribus vero sacrificabant, quia Μανία Larium mater fuisse creditur. Orestes apud Æschylum in Eumenid. versu 283. καθάρμοις ἠλάθη χοιροκτόνοις.

181. is intestabilis et sacer esto.] *Intestabilis.* Vide Leg. XII. Tab. de jure publico. leg. 3. et Plaut. Mil. Glo. Act. 5. ver. 24. *Sacer, scelestus, execrandus.* Sic enim usurpatur *Auri sacra fames,* apud Virgil. Apud Plautum: *Ego sum sacer scelestus.* Bacchid. Act. 4. Scen. 6. Vox enim *sacer* gemino sensu gaudet, a gemino sacrandi ritu apud antiquos recepto, diis nempe superis inferisque. Ut *sacer* in gemino sensu apud Latinos, ita et ἐναγὴς apud Græcos: de quo vid. Steph. tom. I. p. 125. item ὅσιον pro τὸ ἱερὸν, καὶ τὸ ἰδιωτικὸν. Steph. tom. II. p. 1516.

187. Hæc vide repetita ex Sophoclis Μαστιγοφόρῳ.

199. Sen. Suasoria tertia.

239. I. Epistol. 1. 82.

246. creta an carbone notandi] Ovid. Met. XV. in prin.

Mos erat antiquus niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.

Erasm. Adag. p. 57.

259. Vid. Ter. Eun. I. i. unde hæc transcripta.

268. tempestatis prope ritu Mobilia] Vide Plaut. Cistell. 2. 1. *maritimis moribus mecum experitur.* i. e. tempestatis ritu.

276. ignem gladio scrutare] Prov. Græc. πῦρ σιδήρῳ μὴ σκαλεύειν. Vid. Erasm. Adag. pag. 439. vid. præcipue lib. Gyral. p. 105.

278. Plaut. Amph. Act. 2. Scen. 2. *quæso quin tu istam jubes Pro cerrita circumferri?* Et Menæch. Act. 5. Scen. 4. *num larvatus aut cerritus?* Græci δημητριάκον vocant, i. e. a Cerere percussus; quem enim feriebat aliquis divum, insanus is est factus.

281. Vid. Thes. Crit. vol. I. p. 1280.

298. Erasm. Adag. pag. 478. Fragm. pag. 68.

308. Plaut. Mil. Glo. Act. 2. Scen. 2. *Ecce autem ædificat columnam, mento suffulsit suo. Apage, non placet profecto mihi illa inædificatio.*

309. Suet. Aug. cap. 43.

SAT. IV. 1. Unde, et quo Catius?] Sic Plato in principio sui Phædri (sicut et in Protagoræ principio) ὦ φίλε Φαῖδρε, ποῖ δὴ καὶ πόθεν;

9. tenui sermone peractas.] i. e. minuta et exacta disquisitione, expressam ex λεπτολογεῖν Græcorum.

68. Corycioque croco sparsum] Plin. 314. 30.

81. Plin. 178. 38. item Sen. Con. p. 190. *sparsam in convivio scobem. Quantus* pro *quantulus. Si non minimo, at quanto queas.* Ter. Eun. I. 1. 30.

SAT. V. 38. Cic. pro Roscio Comœdo 31.

40. Infantes statuas] Cic. Brutus, 169. *Mœstitia muta infantum quadrupedum.* Accius pag. 22.

41. Furius hibernas cana nive conspuet Alpes.] *Jupiter hibernas cana nive conspuit Alpes.* Vid. Quint. Instit. pag. 415. *Furium quidem fastidit Horatius, sed ex eo Virgilius multa desumpsit,* ut videre est Fragm. p. 137.

55. Er. Ad. p. 200. Catull. *non omnia displicere vellem Tibi, et Suffecio, seni recocto.*

59. quidquid dicam, aut erit, aut non] Hoc aliqui simpliciter intelligunt, sed male: vid. Plaut. Menæch. Act. 1. Scen. 2. lin. 53. ME. *Sed quid ais?* PE. *Egone? id enim quod tu vis, id ajo, atque id nego.* Pari modo quicquid dicam erit, quicquid dicam non futurum, id non erit. Vid. Boethium, lib. V. pros. 3. quin et illud in Odyss. Θ. in fine, huc adducatur.

Ὡς ἀγόρευ' ὁ γέρων, τὰ δέ κεν θεὸς ἢ τελέσειεν
Ἢ ἀτέλεστ' εἴη, ὡς οἱ φίλον ἔπλετο θυμῷ.

83. Erasm. Adag. pag. 294.

109. Vid. Suet. Jul. cap. 50. et notas. item Plaut. Menæch. Act. 2. Scen. 2. vers. 16.

SAT. VI. 5. nisi ut propria hæc mihi munera faxis.] i. e. *perpetua*. vid. Non. in verbo *propria*. Frag. pag. 27. 61. et 183.

12. Erasm. Adag. pag. 215. Plut. Quæst. Rom. 18. in Thes. Rom. vol. V. pag. 990.

19. Libitinæ quæstus acerbæ.] Quia quæ ad funera pertinent in Libitinæ templo vendebantur. Plut. Quæst. Rom. 23.

35. Ovid. Rem. Am. 561.

46. rimosa...in aure] Ter. E. I. 1. 25. *plenus rimarum sum* &c.

99. urbis aventes Mœnia nocturni subrepere.] Gr. ita Homerus, Il. H. 476. Παννύχιοι μὲν ἔπειτα καρηκομόωντες Ἀχαιοὶ Δαίνυντο.

SAT. VII. 3. Ter. Eun. IV. 1. item Cic. pro Cluentio 35. et 4 Tusc. 56.

4. frugi, quod sit satis: hoc est, Ut vitale putes.] quæ constructio si dura videatur, subjiciatur illud Plauti Curcul. Act. 2. Scen. 3. *Poculum grande, aula magna: ut sat consilia suppetant. Vitale.* Vid. Sen. Con. 1. pag. 50. *aiebat tam immature magnum ingenium non esse vitale.* Mart. VI. 29.

Immodicis brevis est ætas, et rara senectus.

Quem dii diligunt adolescens moritur, dum valet, sentit, sapit, Plaut. Bacch. 4. 7.

4. libertate Decembri] Libertas hæc tum erat in Saturnalibus tum in ludis Compitaliciis, vide notas in ludos Compitalicios Suet. Aug. cap. 31. necnon Sen. Ep. 47. quinetiam et in Saturnalibus. vid. vet. Poet. Fragmenta, pag. 10. ubi est locus Accii notabilis.

17. *Pyrgus* idem quod *orca, turricula; pyrgus* instrumentum

aleatorium, quod nostro simillimum fuisse ostendit illud Ausonii Parentalib. el. 1.

—— bolos
Fundunt excisi per cava buxa gradus.

20. Erasm. Adag. pag. 510.

32. Mart. lib. II. Ep. 69.

50. Vid. Solinum lib. V. cap. 5. ubi habetur vetus inscriptio de equorum agitatoribus. Obscenitatis genus ut mulier viro inequitaret. Mart. *Hectoreo quoties sederit uxor equo.*

53. Apul. Apol. *Annulos aureos et omnia insignia dignitatis abjicit.*

57. Altercante libidinibus tremis ossa pavore.] Altercante &c. Plaut. Mil. Gl. Act. 4. Sc. 6. *Viden' ut tremit atque extimuit postquam te aspexit?* Ter. *Totus Parmeno tremo horreoque postquam aspexi hanc.* Vid. et Lyricos pag. 414. *Nam quid friguttis? quid istam tam cupide cupis?* Plaut. Cas. 2. 3.

59. Petron. cap. 77. Sen. Epist. 37. Th. Cr. vol. III. pag. 203.

61. Sen. Controvers. 4.

63. Illa tamen non in eo est periculo, quo tu es, quia non foras egreditur ad adulterium. Plaut. Mercator. Act. 4. Scen. 6.

64. *Superne.* Th. Cr. pag. 1281.

66. Cic. de Divin. 92. item notæ in Ter. A. 3. 5. 12.

79. Mart. 2. 18. *nolo vicarius esse.*

82. ut nervis alienis mobile lignum.] Intelligit ἀγάλματα νευρόσπαστα, quæ, ut ait Herodotus in Euterpe, περιφορέουσι αἱ γυναῖκες: et planius Lucianus de Dea Syra: τοιόνδ' ἔτι φορέουσι, ἄνδρας μικροὺς ἐκ ξύλου πεποιημένους—καλεῖται δὲ τάδε νευρόσπαστα.

97. Cic. 3. ad Q. fratrem 24. Item Er. Ad. p. 646. Præcipue vero Gatak. Not. in Antonin. p. 53. et 260.

110. Plin. jun. Notæ pag. 164. Catanæi.

116. Ov. Nux 171. Persius: *Cædimus inque vicem præbemus crura sagittis.*

118. *Opera.* Ter. Ph. 2. 1. 20. Opus ruri faciundum

pœna servi. Plaut. Mostell. Act. 1. Scen. 1. *Augebis ruri numerum, genus ferratile.* More nempe minantis dictum.

SAT. VIII. 2. Notæ in Ter. Ph. 1. 1. 2.

13. ut Attica virgo Cum sacris Cereris] Cic. pro Corn. Balbo, 44. i. e. super caput, unde sacerdotes *Canephoræ*. Vid. Ovid. Met. lib. II. meo codice.

15. Chium maris expers.] Ita et Persius, Sat. 6.

——— sapere urbi
Cum pipere et palmis venit nostrum hoc maris expers.

22. Erasm. Adag. p. 218.

73. *Victo Persio et legatis plurimarum gentium convivio exceptis, dixit Æmilius Paulus, ejusdem hominis esse debere et bello vincere, et convivii apparatu elegantem esse.* Eutrop. lib. IV. Liv. lib. XLV. c. 32. *Vulgo dictum ipsius ferebant, et convivium instruere, et ludos parare, ejusdem esse qui vincere bello sciret.*

77. Plin. jun. VI. Ep. 16. Mart. III. 40.

EPISTOLARUM LIB. I.

EPIST. I. 7. *Purgatam aurem*, i. e. optime auscultantem Plaut. Mil. Glo. 3. 1. v. 179. *perpurgatis ambo damus tibi operam auribus.*

8. Solve senescentem mature sanus equum] Ἵππῳ γηράσκοντι, &c. Proverb. Gr. apud Thes. Gr. vol. X. in præfatione pag. 8.

17. *Custos virtutis* pro *servator*, ut dixit Lucanus de Catone: *rigidi servator honesti. Servator* vero pro *observator.*

34. Sunt verba et voces, quibus hunc lenire dolorem Possis, et magnam morbi deponere partem.] Conversum ex Euripide:

Εἰσὶν δ' ἐπῳδαὶ, καὶ λόγοι θελκτήριοι·
Φανήσεταί τι τῇσδε φάρμακον νόσου.

Hippolyt. vers. 478.

50. *Coronari Olympia.* Ita Ennius Fragm. p. 97. *vicit Olympia*, phrasi omnino Græca.

51. *Sine pulvere.* Expr. ex Græco ἀκονιτὶ, hoc est ἄνευ κονίας juxta Aristophanem. Plin. lib. XXXV. c. 11. *Pancratio Olympia citra pulveris jactum (quod vocant ἀκονιτὶ) vicit.*

57. Notæ Plin. jun. p. 52.

59. Plebs eris] Vid. Xen. meum pag. 3.

60. Th. Cr. vol. V. pag. 373.

63. Th. Cr. vol. I. pag. 1284.

107. rex denique regum] Jactantia stoica, cui quadrat illud Cleanthis apud Galenum:

Τί ποτ' ἔσθ' ὅ τι βούλει, θυμέ; τοῦτό μοι φράσον.
Ἔχω λογισμὸν πᾶν ὁ βούλομαι ποιεῖν
† Βασιλικόν γε. πλὴν ὅμως εἶπον πάλιν
Ὡς ἂν ἐπιθυμῶ πάνθ' ὅμως γενήσεται.

108. nisi cum pituita molesta est.] *Pitvita* pro *pituita*, ut *tenvia* pro *tenuia*. Et Statii Sylv. l. 4. *Sperne coli tenuiore lyra* &c. v. 36. et Noster, *Ut Nasidieni.* 11. Serm. 8. *Nisi cum pituita molesta est:* phrasis, qua Græci plerumque philosophi molestiam exprimere solebant. Vid. Arrian. in Epictet. lib. I. cap. 6. ναί· ἀλλ' αἱ μύξαι μου ῥέουσι. Ubi ad philosophum et se suas virtutes ostentantem respondetur, *mucores illi defluere.* Sed vide locum in meo libro, pag. 29.

Epist. II. 1. De Lollio, cui inscribitur epistola, vid. Baylæ Dict. in voce *Lollius.*

3. Qui, quid sit pulchrum, quid turpe, quid utile, quid non] Egregiam hujus argumenti tractationem vide in Max. Tyrii dissertatione 16.

4. Crantore] Cic. 3. de Orat. 38.

7. Cic. de Fin. lib. II. 42. Cic. Orat. 85.

9. Th. Cr. pag. 1283. vol. I.

14. Hesiod. pag. 15. lin. 260.

27. Nos numerus sumus] *Numerus,* ἀριθμὸς, ut apud Aristoph. Nub. Act. 4. Scen. 3. p. m. 158.

32. Ut jugulent homines, surgunt de nocte latrones] Hinc fur apud Hesiod. vocatur ἡμερόκοιτος ἀνὴρ. Ἔργ. II. v. 223.

34. Ovid. Rem. Am. 135. et seq.

38. Apul. p. 79. 3. in meo codice.

60. **Infectum volet esse, dolor quod suaserit et mens**] Th. Cr. supp. ad vol. V. p. 190. Muretus legit *amens* ex libro quodam vetust. Vet. alii *exmens* ad imitationem Græci ἄφρων et ἔκφρων. Vid. Vech. Hellen. p. 26.

EPIST. III. 14. **An tragica desævit et ampullatur in arte**] Erasm. Adag. p. 68. ubi Gr. ληκυθίζειν apud Comment. Aristoph.

15. **Quid mihi Celsus agit**] De pleonasmo τοῦ *mihi* ad imitationem Græcorum, vid. Vechnerum pag. 104.

21. **Quæ circumvolitas agilis thyma**] Ὥσπερ γὰρ τὴν μέλισσαν ὁρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἑκάστου δὲ τὰ χρήσιμα συλλέγουσαν, οὕτω δὴ καὶ τῆς παιδείας. adductum ex Isocrate, ab Apollonii scholiaste, lib. I. v. 881.

EPIST. IV. Quibus curis ægrotaverit Tibullus videatur in ipsius operibus.

9. *Quam sapere et fari.* De completa ista primum cogitandi, deinde vero et dicendi facultate: Vid. Phil. Jud. de migratione Abrahami. pag. mei cod. 399.

13. **Omnem crede diem tibi diluxisse supremum.**] Pind. Ol. I. 160. item Petronii Satyr. cap. 59. et notas in locum. Mart. lib. IV. epigr. 54. *utaris totis, Coline, diebus, Extremumque tibi semper adesse putes.* Τοῦτο ἔχει ἡ τελειότης τοῦ ἤθους τὸ πᾶσαν ἡμέραν ὡς τελευταίαν διαγαγεῖν. Anton. lib. VII.

EPIST. V. 1. **Si potes archaicis conviva recumbere lectis**] Vid. apud A. Gellium lib. XII. cap. 2. *Soterii lectos.* i. e. uti hic *archaicos*, quasi minimæ scilicet gratiæ, et relictos jam contemptosque.

7. Erasm. Adag. pag. 258.

21. Ovid. De Art. Am. 587.

25. **ut coeat par, Jungaturque pari.**] Gr. proverb. ἥλιξ ἥλικα τέρπει.

28. locus est et pluribus umbris] Erasm. Adag. p. 218.

29. Sed nimis arcta premunt olidæ convivia capræ.] Romæ abierat in proverbium *capra* vel *caper* pro *alarum fœtore*. Unde Noster in Ep. *cubet hircus in alis*. Catullus, *Valle sub alarum trux habitare caper*. Mart. *Inde tragos celeresque pili*. Ovidius, *Offendat nares virque paterque gregis*.

30. quotus esse velis] i. e. *quot tibi postulabis comites*: numerum enim personarum ita denotabant Græci: τέταρτος ἐξήει in Philone, τρίτος παραγίνεται in Theophrasto, ὀγδόος Νῶε in N. Test. et, quod huic loco aptius respondet, in Platonis sortitu animarum, ὅπποσος εἵληφε, i. e. *quem numerum elegit*.

Epist. VI. 39. *Cappadocum rex*, i. e. dominus servorum publice vendendorum; *Cappadoces* enim *servos* significat, quia ejus generis homines frequentissime vendebantur. Pers. Sat. 6. vers. 77.

Cappadocas rigida pingues plausisse catasta.

Mart. lib. VI. epigr. 77.

Quid te Cappadocum sex onus esse juvat?

Caveatur ergo ne *Cappadocum rex* intelligatur *rex Cappadociæ*.

50. lævum Qui fodiat latus] Ter. Hec. 3. 5. *Noli fodere*.

51. *Trans pondera*. i. e. præter decorum, aut extra lecticam. vid. Thes. Crit. p. 1060. Intelligit forsitan Horatius τῶν ξύλων ἐξοχὰς, de quibus vide Herod. pag. 292. Ξύλων ἐξοχάς. πολλαὶ δὲ αὐταὶ κατὰ τὴν πόλιν. Observa Statii versum,

Scilicet hic illi meditantur pondera mores.

Sylv. lib. I. 3. v. 90. Mart. 5. 23.

Vixque datur longas mulorum vincere mandras,
Quæque trahi multo marmora fune vides.

62. Erasm. Adag. p. 594. Aul. Gell. lib. XVI. cap. 13.

65. Si, Mimnermus uti censet, sine amore jocisque Nil est jucundum] Respexit vero ad illum Mimnermi versum,

Τίς δὲ βίος, τί δὲ τερπνόν, ἄτερ χρυσῆς Ἀφροδίτης;

Poet. Min. pag. 465.

Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου.

Vide fabulam Ancæi.

67. si quid novisti rectius istis, Candidus imperti: si non, his utere mecum] ἤ μ' ἐλέγχειν, ἤν τι μὴ καλῶς λέγω, Ἤ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις. Eurip. Hippol.

EPIST. VII. 5. Vid. Hesiod. de σύκου πετάλοισι.

6. *Designatores* funeris celebrationi et ludis funebribus præerant.

9. Sen. Ep. 8., *Cuyi tabulis testamenti annulum imprimerem.*

12. Contractusque leget] II. Ep. 2. 80. *Contractus*, i. e. in locis secretis. Art. Poet. *secreta petunt loca, balnea vitant.*

13. hirundine prima.] Erasm. Adag. pag. 554.

23. Erasm. Adag. pag. 172.

41. Hom. Ὀδυσσ. δ. Ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι &c. pag. mea 51.

50. *Abrasum.* Vid. Sen. Epist. 114.

50. tonsoris in umbra] Hesiod. Ἔργων lib. II. vers. 192. Inumbrabantur olim tabernæ, unde apud Plautum, Trapezitam quendam *umbraticum* miles vocat. Curcul. Act. 4. Scen. 3. v. 24.

65. Thes. Crit. vol. I. pag. 871.

98. verum est.] *Verum* pro *æquo*, ut apud Terentium in Andr. Act. 4. Scen. 1. vers. 5. *Idne est verum?* &c. et Cic. tom. VIII. pag. 349. ed. Blæv.

EPIST. VIII. 1. Celso gaudere et bene rem gerere Albinovano] Græca salutatio χαίρειν καὶ εὖ πράττειν.

14. Vid. Sat. 7. lib. I. et adde illud Tibulli, lib. I. eleg. 3.

O utinam memores ipse cohorsque mei.

EPIST. IX. 11. Vide Plin. in præfatione sua ad Vespas. linea 20. Item Erasm. Adag. pag. 316. Item proverb. τρίψαι μέτωπον, pag. eadem.

EPIST. X. 12. Thes. Crit. p. 21. suppl. ad tom. V. *Vivere naturæ convenienter*, i. e. ut, Græci loquuntur ἀκολούθως τῇ φύσει ζῆν. Philo de mig. Abr. p. 407.

13. Thes. Crit. vol. I. pag. 1054.

34. Fabula, qua apud Himericosque usus est Stesichorus, summa potestate ad Phalaridem delata.

42. **Cui non conveniet sua res; ut calceus olim, Si pede major erit, subvertet; si minor, uret.]** Sententia ex Græcis deducta. Est enim Demophili in libello similitudinum: *καὶ ὑπόδημα καὶ βίος ἁρμόττων ἀλυπότερος.*

48. Ter. And. 4. 7. 34. Erasm. Adag. p. 194.

Epist. XI. 26. Vid. Lucr. lib. III. in fine: *Commutare locum, quasi onus deponere possit.*

Epist. XII. 5. Notæ Plin. jun. p. 104. Ex Theognid. γνώμαις, v. 718 &c.

Ἰσόν τι πλουτοῦσιν, ὅτῳ πολὺς ἄργυρός ἐστι
Καὶ χρυσὸς καὶ γῆς πυροφόρου πέδια
Ἵπποι θ' ἡμίονοί τε, καὶ ᾧ τὰ δέοντα πάρεστι,
Γαστρί τε καὶ πλευραῖς, καὶ ποσὶν ἅβρα παθεῖν.

24. Erasm. Adag. 526.

27. **jus imperiumque Phraates Cæsaris accepit genibus minor]** Hoc vide numism. expressum.

29. Erasm. Adag. pag. 101.

Epist. XIV. 4. II. Epistol. 2. 212.

14. **mediastinus]** Turn. lib. XXVIII. cap. 31. Cic. 2. in Cat. 28. Plin. 417. 10. Lucil. versus;

Villicum Aristocratem mediastinum atque bubulcum.

40. **Cum servis urbana diaria rodere mavis]** Ter. Ph. 1. 1. 9. *demensum* servorum. Petr. cap. 96. *tres anseres, qui medio die solebant ab anu diaria exigere.*

44. Erasm. Adag. pag. 684. Item Cic. 1. Tusc. 35.

Epist. XV. 2. Suet. Aug. cap. 81.

3. Plin. pag. 417. 33.

28. Erasm. Adag. pag. 263.

Epist. XVI. 20. **Neve putes alium sapiente bonoque beatum]** Ita Tibullus:— *hoc alium desine velle virum.*

23. **donec manibus tremor incidat unctis**] i. e. dum convivatur, interprete Persio, Sat. 3. *Sed tremor inter vina subit.*

46. Vide Sen. Con. pag. 169. ubi ait, *non enim beneficium scelere abstinere.* Item pag. 122. *non enim beneficium, sed officium, facere quod debeas.*

47. Ter. And. 2. 1. 28.

60. **Labra movet metuens audiri**] Vid. Pers. Sat. 2. vers. 4.

> Non tu prece poscis emaci,
> Quæ nisi seductis nequeas committere divis.
> At bona pars procerum tacita libabit acerra.

67. **Perdidit arma**] Erasm. Adag. pag. 691.

78. Ovid. Met. IV. 699.

79. Erasm. Adag. pag. 606. et 12.

EPIST. XVII. 20. Erasm. Adag. pag. 630.

23. Τίμωνος ἔφη in Aristippum ex Diog. Laertio Υἱὰ δ' Ἀριστίππου τρυφερὴ φύσις ἀμφαφάοντος ψεύδη.

25. **quem duplici panno patientia velat**] *Duplici panno sapientia* legit Cresellius in Theatro Rhetorum, lib. III. cap. 16. recte ad mentem Horatii Diogenes apud Laertium τριβώνιον primus duplicavit. Τριβώνα διπλώσας πρῶτος.

30. Erasm. Adag. pag. 688.

36. **Non cuivis homini contingit adire Corinthum.**] Vide Proverb. εὐδαίμων ὁ Κορίνθιος apud Thes. Gr. vol. X. in præfat. pag. 7. Erasm. Adag. pag. 167.

41. Thes. Crit. suppl. ad tom. V. pag. 200.

59. **Fracto crure planum**] Erasm. Adag. pag. 618. Thes. Crit. vol. I. pag. 198. vid. et Petronii Satyricon cap. 42. *Notavit me miles sive ille planus fuit, sive nocturnus grassator.* Item cap. 100. *unde plani, unde levatores viverent?* &c.

EPIST. XVIII. 7. **tonsa cute**] Cic. in Pison. 13. item nota illud *adrasum* ep. 7. lib. I. vers. 50. ac illud Archilochi οὐ φιλέω βοστρύχοισι γαῦρον, οὐδ' ὑπεξυρημένον, quippe indecorum erat toto capite tonderi, ut videre est apud Petronium

cap. 69. Quin etiam rustici et sordidi moris erat ἐν χρῷ κείρεσθαι, hoc est ad cutem usque tonderi. Theoph. Charact. 11. in fine.

14. Cic. 1. in Verrem 26. et Suet. Calig. c. 57. Ter. Ph. prol. 28. et notæ in locum.

15. Erasm. Adag. pag. 322.

41. Erasm. Adag. pag. 178.

47. inhumanæ senium depone Camenæ] *Inhumanæ*, i. e. Græcorum ἀπάνθρωπος. Vid. Steph. Thes. Petr. Satyricon, cap. 50. de poeta nimis recitante ait, *Sæpius poetice quam humane locutus es.*

57. si quid abest] *Abest* pro *deest*. Sic Ter. Ad. 5. 2. 7.

77. II. Epist. 1. 245.

82. Erasm. Adag. pag. 474.

107. Thes. Crit. pag. 24. suppl. ad tom. V.

EPIST. XIX. 2. Erasm. Adag. pag. 564.

15. Sen. III. de Ira cap. 23. item Sen. Con. 34. p. 252.

17. Mart. 7. 4.

37. Non ego ventosæ plebis suffragia venor Impensis cœnarum, et tritæ munere vestis] Art. Poet. v. 420. *Ut præco ad merces* &c. Pers. Sat. 1. vers. 53. *calidum scis ponere sumen, Scis comitem horridulum trita donare lacerna.*

EPIST. XX. 13. vinctus mitteris Ilerdam] Lege *unctus*, et vid. II. Epist. 1. 267.

LIBER II. EPIST. I.

5. Cic. 3. in Verr. 92. et 110.

32. Venimus ad summum fortunæ] Lege *summam* et vid. prov. Græc. apud Erasmum Adag. pag. 10.

45. Stratagema Sertorii apud Plutarchum, quod vide. Erasm. Adag. p. 681.

62. Liv. lib. VII. cap. 2. item Cic. Tusc. Qu. 2. 3.

79. Plin. 314. 38.

82. II. Sat. 3. v. 239. item Cic. de Orat. 108. et 7. fam. 2. pro Sextio 104.

82. **Roscius**] Vide Cic. 1. de Orat. 64. pro Quint. 52.

85. Petron. cap. 4. *quod quisquam perperam discit, in senectute confiteri non vult.*

102. **Hoc paces habuere bonæ**] *Paces* pluraliter. Vide apud Lucret. lib. V. v. 1228. *prece quæsit Ventorum pavidus paces.*

132. Liv. lib. XXVII. cap. 39.

152. II. Sat. 1. 82.

166. Sen. Con. pag. 246. *Facilis Græcæ eloquentiæ in Latinum transitus est.*

173. **Dossennus**] Plin. 206. 14.

176. **recto stet fabula talo**] Ter. in 2. prologo ad Hecyram, v. 7. *partim vix steti.* Item Pind. Isthm. 7. Ep. 1. 3. Græci vero uno verbo ὀρθόω illud exprimunt.

185. Ter. Hec. Prol. 2. et 2. Prol. 31.

195. **Diversum confusa genus panthera camelo**] Camelopardalis figuram vide apud Pet. Bellonium Observ. lib. II. cap. 49. Vide et Agathareidem in Photio. pag. m. 1362.

199. Erasm. Adag. pag. 751.

210. Notæ Ter. Hec. Prol. 4.

220. Erasm. Adag. pag. 114.

233. **Chœrilus**] Chœrili fragmenta vide apud Eusebium Præp. Evang. lib. IX. pag. 241.

244. Erasm. Adag. pag. 401. et 402.

245. I. Epist. 18, 77.

EPIST. II. 15. Cic. pro Mil. 31. 2 Philipp. 44.

17. Cic. 3 de Off. 85, 86.

40. **qui zonam perdidit**] Vide Thes. Crit. vol. I. p. 199.

60. **Bioneis sermonibus**] Erasm. Adag. pag. 474. De Bione vide aliquid Senec. de Beneficiis, lib. VII. c. 7.

72. **mulis gerulisque**] Suet. Cal. cap. 40. et notæ in verbum *Geruli.*

97. Plin. Epist. 13. lib. I.

98. Erasm. Adag. pag. 708. Cic. II. de Orat. 177. et pro

Sextio, 117. Sed de poetarum recitationibus vide Marcilium in Pers. Sat. 1. v. 63.

101. optivo cognomine crescit.] Vide *adoptatum cognomen* in Plinio.

114. intra penetralia Vestæ] Continuat censoris officium virginem indignam e templo Vestali moventis.

187. Erasm. Adag. pag. 376.

212. I. Ep. 14. 4.

DE ARTE POETICA LIBER.

Artem poeticam commentaturus legat probatissimos quosque auctores de poesi veterum, imprimis Aristotelis poeticam &c. Gyraldum et Julium Scaligerum &c. de dramatica veterum in Thes. Gr. vol. VIII.

7. Erasm. Adag. pag. 701.

19. Erasm. Adag. pag. 421.

21. ære dato qui pingitur] Naufragi emendicare solebant picturam suam secum gerentes. Pers. Sat. 1. vers. 89. *cum fracta te in trabe pictum Ex humero portes.* Vide Juv. Sat. 14. Mart. epigr. 57. lib. XII.

22. currente rota cur urceus exit] *Surrentinæ lævе toreuma rotæ.* Mart. de calicibus Surrentinis, lib. XIV. epigr. 102.

32. Æmilium circa ludum faber imus] Vide inscriptionem Thyatyrenam *οἱ περὶ τὸν Ἡρακλέα τῶν πρώτων γυμνασίων κ. τ. λ.* et in aliis *οἱ περὶ τὸν Διόνυσον τεχνῖται. Æmilium circa ludum*, i. e. non locum, sed scholam in qua ars sculpendi tradebatur. Plin. lib. XXXV. *Post Appium Claudium Æmilius clypeos &c.*

86. operumque colores] Plat. lib. X. de Legibus: *οὕτω δὴ, οἶμαι, καὶ τὸν ποιητικὸν φήσομεν χρώματα ἅττα ἑκάστων τῶν τεχνῶν τοῖς ὀνόμασι καὶ ῥήμασιν ἐπιχρωματίζειν.* Unde apud Ciceronem mentio *orationis coloratæ.* Quid *χρῶμα* vide Dion. H. pag. 58.

96. Telephus et Peleus] Vide apud Pindarum.

97. **Projicit ampullas**] Vide illud Aristophanis in Ranis, Act. 5. Scen. 1. ληκύθιον ἀπώλεσεν, pag. mea 250, 251.

112. Vide Dionys. Hal. pag. τέχνης 90.

114. Thes. Crit. vol. I. pag. 1270.

119. **aut sibi convenientia finge Scriptor. honoratum si forte reponis Achillem**] Lege *Scripta; inhonoratum* &c. ex emendatione S. Lisle D. D. et vide ἀτίμητον in Iliad. I. v. 644. *Reponis Achillem.* i. e. *ponis.* Apud Persium *ponere lucum* pro *describere; fabulam ponere* apud eundem, Sat. 5. v. 3.

128. **Difficile est proprie communia dicere**] i. e. κοινὰ pro *intactis.* Sic apud Apost. ad Rom. cap. xiv. οὐδὲν κοινὸν i. e. nihil immundum, seu quod tangi non debet.

132. **Non circa vilem patulumque moraberis orbem**] Vide annon huc conferat epigramma quod extat apud Photium de Apollodori Bibliotheca. μὴ κυκλίων ζήτει πολύθρουν στίχον. Vide Gale in dissertatione ante Apollodorum pag. 37. Quintilian. Institut. lib. I. cap. 10 [16] ut efficiatur orbis ille doctrinæ, quam Græci ἐγκυκλοπαιδείαν vocant. Tibullum in panegyrico ad Messalam v. 80. *Fabula sive novum dedit his erroribus orbem.* Heins. notas et Maus. judic. de Plutarcho ante editionem Fran. in folio. Vide etiam Cyclum Epicum Photii Biblioth. p. 982.

136. **scriptor cyclicus**] *Cyclicus.* Vide Thes. Crit. supp. ad vol. V. p. 300. Mart. 2. 86. *Scribat carmina circulis.* i. e. populi coronis eum circumstantis, unde *poeta cyclicus.* Item Callimacho epigram. 30. attributum,

Ἐχθαίρω τὸ ποίημα τὸ κυκλικὸν, οὐδὲ κελεύθῳ
Χαίρω τὶς πολλοὺς ὧδε καὶ ὧδε φέρει.

De scriptore cyclico et ipso cyclo consulatur præcipue Salmasius in Exercitationibus in Solinum a pag. 847 ad pag. 861.

139. **nascetur ridiculus mus.**] Vide Quint. Inst. p. 389.

181. Philo de sacrificiis Abelis &c. ὀφθαλμὸς ὠτων ἐναργέστερον κριτήριον. et in libro de temulentia πιστοτέρα ὄψις ὤτων. itemque ex Græco quodam vetusto citatum in libro de Judice, p. 219. ὦτα ὀφθαλμῶν ἀπιστότερα. vid. etiam Philonem

in meo codice pag. 340. de præstantiore oculorum testimonio largius disserentem.

191. Nec deus intersit, nisi dignus vindice nodus Inciderit] Cui accommodentur ista ex Eunapio Sardiano in Excerptis de legationibus, *Καθάπερ ἐν τοῖς δράμασιν, ὅταν εἰς ἄπορον καὶ δύσλυτον αἱ τῶν ὑποκειμένων ἔργων πλοκαὶ τελευτήσωσιν, ὁ καλούμενος ἀπὸ μηχανῆς θεὸς ἐπεισόδιος εἰς μέσον ἕλκεται, πάντα συμπεραίνων καὶ καταστρέφων ἐπὶ τὸ σαφέστερον καὶ εὔκριτον, οὕτω καὶ αὐτὸς* &c.

202. Sic et Apollonius de pastorali virga orichalcica, lib. IV. ver. 973.

Λαμπετίη δ' ἐπὶ βουσὶν ὀρειχάλκοιο φαείνου
Πάλλεν ὀπηδεύουσα καλάβροπα.

ad quem locum vide Scholiasten. Vide etiam Salmasium in Solinum. pag. 120.

220. certavit ob hircum] Vide Tibullum lib. II. eleg. 1. v. 57. *Huic datus a pleno memorabile munus ovili Dux pecoris hircus* &c.

231. Ter. Phor. 5. 1. 20.

238. emuncto lucrata Simone talentum] Ter. Phor. 4. 4. 1. *emunxi argento senes.* Et eodem sensu sæpius apud Plautum.

246. juvenentur] Expressit Græcum *νεανιεύεσθαι.*

253. nomen iambeis] Quod nomen? Senarii i. e. purus iambus *senarius* dicitur, impurus *trimetrum.*

258. *Hic,* i. e. hic versus.

276. *Thespis.* Vide Suidam his concinentem in voce *Thespis: χρίσας τὸ πρόσωπον ψιμμυθίῳ ἐτραγώδησεν* &c. Chronicum marmoreum Oxoniense: *ἀφ' οὗ Θέσπις ὁ ποιήτης ἐξ ἁμάξης πρῶτος ἐδίδαξεν Ἄλκηστιν, καὶ ἐτέθη ὁ τράγος ἆθλον νενικηκότι.* (*Vilem certavit ob hircum*) p. 168.

283. II. Sat. 1. v. 82. II. Epist. 1. v. 152.

294. *Coercere* et *castigare* carmen, phrasis ex Græco ducta *κολάζειν τοὺς διαλόγους,* et *κεκολασμένος ῥήτωρ.* Vide Steph. Thes. tom. III. pag. 302.

302. **sub verni temporis horam**] *Hora* ibi Græcismus, Græce enim ὥρα est *tempestas anni*. Est igitur *verni temporis hora* Ὥρα εἰαρινὴ Homeri.

304. **fungar vice cotis**] Vide Plutarch. in vitis decem Rhetorum, fol. 1542. Lib. Stephani, de Isocrate: Πρὸς τὸν ἐρόμενον δίοτι οὐκ ὢν αὐτὸς ἱκανὸς, ἄλλους ποιεῖ, εἶπεν ὅτι καὶ ἀκόναι αὐταὶ μὲν τέμνειν οὐ δύνανται, τὸν δὲ σίδηρον τμητικὸν ποιοῦσιν.

319. **morataque recte Fabula**] Vide Dionysium Halicarnassens. ἐν τέχνῃ, pag. cod. mei 90 et 84. Cic. in I. de Divinat. *O poema tenerum et moratum atque molle!* Demetrius περὶ ἑρμηνείας· Μάλα ἠθικῶς. pag. 129. Thes. Crit. vol. I. p. 1415. Plaut. Asinaria, Act. 2. Scen. 3. *Ita hæc morata est janua.*

414. **Abstinuit Venere et vino**] De hisce vide Fabri Agonisticon.

417. **turpe relinqui est**] Λείπεσθαι.

425. Thes. Crit. vol. I. pag. 1270.

431. **Ut qui conducti plorant in funere, dicunt Et faciunt prope plura dolentibus ex animo**] Desumptum ex Lucilio lib. XXII. qui habuit

mercede quæ
Conductæ flent alieno in funere præficæ,
Multo et capillos scindunt et clamant magis.

433. **Derisor**] *Imi derisor lecti,* adulator, I. Ep. 18. 10.

441. *incudi reddere.* Vid. Quintil. de Oratoribus Dialogum. Juvenes in ipsa studiorum incude positi. *Tornati versus,* metaphora, cui similem vide apud Dionys. Hal. pag. mei cod. 42. τῆς Συνθ. γλυπτοῖς καὶ τορευτοῖς ἐοικότας λόγους &c. Quin et illud Tibulli, *angusto versus includere torno.* et Aristophanem Θεσμοφορ. v. 54. τὰ δὲ τορνεύει, τὰ δὲ καλλομελεῖ &c. Orat. III. Panegyr. Julian. Imp. ἀποτορνεύων τὰς περιόδους, καθάπερ ὡς κόμψοι ῥήτορες. Plat. in Phædro, p. m. 339. H. σαφῆ καὶ στρογγύλα καὶ ἀκριβῶς ἕκαστα τῶν ὀνομάτων ἀποτετόρνευται. Philostratus in Polemonis vita. ὅτε ἀποτορνεύοιτο περίοδον. Vocem τορνῶμαι vid. in Hesychio. Τορνεύειν

in genere, *polire, concinnare,* ut apud Procopium de ædificiis, cap. 1. *εὖρος δὲ αὐτῆς καὶ μῆκος οὕτως ἐν ἐπιτηδείῳ ἀποτετόρνευται.* et sæpius in eodem capite. *Τὸν ἀργυρὸν τορεύσας* Anacreou. Et Timon apud Sextum Philosophum.

Δεικνὺς εὐτόρνου σφαίρας πυρὶ καύτορα κύκλον.

Ἀκούσατε λόγον ἀποτετορνευμένον. Op. Chrys. vol. VIII. p. 80. *Ὅλη τορευτὴ ἐκ χρυσίου καθαροῦ.* Exod. 25, 36. Homero *τορνῶσαι νηὸς ἔδαφος.* Odyss. E. 249. Virg. Ecl. 3. v. 38. *torno facili superaddita vitis.* Ep. Gr. apud Brodæum, pag. 139. cum scholiaste in locum:

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε. δὴ γὰρ ἐπ' αὐτῷ
Ὠνὴρ τοὺς μουσέων πάντας ἔσεισε κάλως.

Vide et apud Æschylum in *Ἱκετίδεσιν,* phrases *τορῶς λέγειν,* pag. mei cod. 186. et *τορὸς μῦθος.* Proprium apud Cibyreos fuit ferrum facile extornari: Strabon. lib. XIII. p. 631. Casaub. *Ἴδιον δ' ἐστὶν τῇ Κιβύρᾳ τὸ τὸν σίδηρον τορεύεσθαι ῥᾳδίως.* Sin durum videatur ferrum tornari posse, de ære id affirmatum vide, Euseb. Præp. Evang. pag. 265. *βάσεις τορευτὰς χωνευτάς.* Vid. Dacier.

450. **Fiet Aristarchus]** *Aristarchus* pro *κριτικωτάτῳ.* Ita Cicero ad Atticum, lib. I. ep. 14. *Variis orationibus meis, quorum tu Aristarchus es.*

464. **deus immortalis haberi Dum cupit Empedocles]** Respexit istud ipsius Empedoclis, *χαίρετ', ἐγὼ θεὸς ἄμβροτος, οὐκ ἔτι θνητός.*

467. **Invitum qui servat, idem facit occidenti.]** More Græcorum, qui sic loquuntur; *ποιῶ τὰ αὐτὰ σοί.* Vide Steph. in *αὐτὸς.* Et apud Lucr. *eadem aliis sopitu' quiete est.* lib. III. v. 1051. idem lib. IV. v. 1167. Athen. 1. *εἰς τὴν αὐτὴν τιθεὶς πλάστιγγα τὴν μέθην τῇ μανίᾳ.*

471. Vid. Marsilium in Persii Sat. 2. ver. 27.

CARMINA, quæ sequuntur, in *Mnemosynen*, et in *Phantasiam*, oculis tuis, Lector benevole, subjicimus, ut te, criticis minutiis fatigatum, suavitate poetica paulisper reficias. Hæc dudum apud Cantabrigienses suos scripsere Juvenes duo cultissimis ingeniis et eruditione plusquam juvenili insignes: neque eos, etsi locum et dignitatem quam meritam adeptos, horum adolescentiæ lusuum pigebit. Nos autem videbamur cum omnibus musarum amantibus haud parvam inituri gratiam, si poemata tam venusta, tam ornata, e tenebris et oblivione in lucem vindicaremus: et ab instituto hujus operis minime abhorrebit, siquid excitare possit juventutis studia, et in honorem Academiæ nostræ cedere.

I. IN MNEMOSYNEN.

An imprimi quasi ceram animum putamus, et esse memoriam signatarum rerum in mente vestigia? CIC. TUSC. I. 25.

MUSARUM genitrix, animaï dia voluptas,
Mnemosyne, tua dona cano; tu pande canenti
Mentis opeis, regina, sacræ penetralia sedis;
Seu capitis speculam servas, arcemque serenam;
Seu rubicunda foves cordis ferventia templa:
Nam neque magna (nefas!) PRIMÆ miracula CAUSSÆ
Mortalis scrutari aveo: nec quærere qui sit
Spiritus ætherius, nec queîs rationibus ictus
Sensiferos persentiscat, brutæque receptet
Momina materiæ; unde ideis vivisque figuris
Pascitur, et multis gestit ditescere rebus.
Principio teneris animus tenerascit in annis;
Notitiæque leves pereunt, natura novellæ
Quas mentis bibit: ut scriptum liquoribu' lymphæ
Diffluit extemplo, vel tenuibus aëris auris.
Fingitur hinc usu adsiduo, et robustior ævo

Adripit ipse ideas vegetâ vi: sedibus illæ
Certatim vacuis inolescunt; stirpibus inde
Ingenuis, validisque alte radicibus hærent.
Qualis ubi, primo tandem violatus aratro,
Ubere luxurians genitali et virgine glebâ,
Sponte satis lascivit ager: nascuntur inaneis
Phantasiæ, mentisque vigescit læta propago.
Frangitur heu raptim juvenili in corpore robur,
Florida subruitur vitâ labente venustas;
Mnemosynes ope mirificâ pollens animi vis
Ver agit æternum, vivat licet ossibu' mœror
Adsidue, rabidæque evortant funditus iræ,
Curaque sollicita, aut taciturnus distrahat angor.
Usque adeo Sophiæ subtili adstricta labori
Mens animi, angustoque diu veræ rationis
Limite circumcisa, et torta ambagibu' rerum,
Emicat exultim rediviva, ultroque relabens
Solvitur in dulceis furias, ubi libera tandem
Per loca luxuriat Musarum, atque otia dia.
Sæpe adeo Cami vates torpentis ad undas,
Servitio tristi elapsus, tenerique novercam
Ingenii spernens corde exultante Mathesin;
Tum demum numeros recolens, quos luserat olim
Propter aquas, Thumesine, tuas, et amœna fluenta,
Stagnorum indigenas stupefecit carmine Nymphas.
Ebria Mnemosyne compescit gaudia, et æstus
Lætitiæ vehementis, ubi officiosa renati
Tangit amaritie mœroris; suave relanguens
Solvitur, ærumnâque animus mitescit inani.
Horrificis eadem luctûs luroribu' lucem
Præpandit, quoties lapsas dulcedinis horas
Vi magicâ revocat, sopitosque excitat igneis.
Tu, Dea, sublustri miserum in squalore jacentem,
Arte licet sævâ constrictum et mœnibu' magnis,
Ad loca confugiens anteactæ conscia vitæ,
Eripis, et notâ delusum in sede reponis,
Quam circum spes alma viget, lætæque juventæ
Inrigat aurea lux, vivisque coloribus opplet.
Quin et barbaricæ quæ victima relligioni,
Ævi jucundum sacrato in carcere florem

Deliciasque novas devovit blandula virgo;
Mnemosynen in vota vocans, frigentia claustra
Effugit: exoritur sociæ pietatis imago,
Necquidquam, paullumque genâ pallente relucet,
Languidaque oblitos scintillant lumina amores.
Tu sonteis animos laceras stridentibu' flagris,
Adsidua, inrequieta: tacenti lurida gressu
It semper læsæ mœstissima forma puellæ,
Importuna comes: nunc turbida somnia rumpit
Umbra trucidati, voltu furialis, amici,
Bacchaturque minis, volnusque intentat inultum.
Porro maturis adolescit corporibus mens,
Mnemosyneque viget; subeunt tamen aspera curæ,
Conturbatque animum vitaï sedulus angor,
Et morbi cruciant; languescunt tempore longo
Effigiæ tenues, atque obscurantur in horas.
Quas tamen interdum valido vexamine versans
Insomnis furor, aut rabidæ violentia febris
Redducit, dudum velatas nocte vetustâ.
Ac veluti magnâ tellus convolsa ruinâ
Immani antiquas urbeis discludit hiatu;
Quas olim ignivomis exundans obruit æstus
Diluviis, aut ipsa profundo vortice sorpsit
Faucibu' disruptis: adparent ordine longo
Templa Deûm, spissæque viæ, medioque repente
Festa sepulta choro, atque infecti pompa triumphi.
Denique cum senio franguntur membra, fatiscit
Vivida vis animi, ratio delira vagatur,
Infantemque trahunt oblivia lenta veternum.
Non, quod Aristoteles perhibet, quia molle cerebrum
Post ævo riget, et signo parere recusat
Impresso (capitis quasi demum angustia possit
Finito spatio complectier infinitas
Mentis opeis, et nominibus numeroque carentis
Multipliceis turbæ species seriemque repostam :)
Nam neque crediderim tenerum potuisse cerebrum
Signatæ servare notæ vestigia: certe
Mollities ejus, nullos durata per annos,
Impolsum patitur facilem, et perstringitur ultro.

Illud in his rebus fatearis, corporis actu
Afficier mentem, paribus ægrescere morbis,
Consentire laboranti, concrescere primum
Crescenti, serâque simul languere senectâ.
Non ideo membris innasci primitus ipsis,
(Qualia Lucretî jactant sublimia volgo
Somnia) " dissolvi neque convenit omnem animai
" Naturam, ceu fumus in altas aëris auras."
At vero, brutæ resoluta e carcere molis,
Ætheriis cœli campis, et sedibus olim
Indigenis alâ volitans potietur ovanti,
Temporis et spatii angustis elapsa catenis,
Labe carens mortali, et puræ spiritus auræ :
Nunc invisa gravant tardæ consortia glebæ
Alta petissentem, (quocunque ea fœdere fiant
Dissona concilia, æternam certe omnipotentis
Testificata manum,) sanctos contaminat igneis
Corporea et socîâ contages peste venenat.
Vani proinde Sophi misero indagate labore
Retia nervorum et cerebelli mollia claustra,
Scilicet ut vobis curâ expugnata sequaci
Clara cluat mentis ratio, mysteria magni
Artificis, volgique oculis nudata patescant :
Seu quasi tactilibus nervi natura tremiscit
Staminibus passim, atque impulsus viva vibrando
Propagat ; melicos quo pacto chorda sonores
Organicâ pulsata manu ; seu liquidus æther
Multipliciesque magis tubulos diffusilis humor
Stipat, sensiferisque ultro rigat æstibu' mentem.
Ut lapide injecto placidæ lene movetur
Æquor aquæ, et trepidas sinuando circinat undas ;
Incassum. Neque enim veri procudimus hilum,
Nec certum adsequimur callem, tractusque serenos,
Avia figentes nullo vestigia fundo ;
At cæci tristesque per ancipitem Labyrinthum
Perpetuo palamur, et altis volvimur umbris.

W. F. *Coll. SS. Trin. et Univ. Schol.*

In Comitiis Prioribus, 1798.

IN PHANTASIAM.

Κλεμματικῆς παίγνια φαντασίης. Er.

Quis mihi Dædaleæ expediens libramina pennæ,
Æthera purpureum super et tonitralia cœli
Atria sistat agens, tuaque inter templa reponat,
Phantasi? seu notæ quondam colis æquora terræ,
Floriferum Ladona aut molli murmure Elyssou;
Seu sanctum Monæ caput atque horrentia lustra
Concelebras Druidum et venerandas numine quercus:
Pande mihi illecebras, Diva, et quæ lubrica lapsu
Blandimenta levi insinuas, quæcunque resignant
Tenuia claustra animi, socioque per intima sensus
Impete pertentant vario; viva unde voluptas,
Et fontes lacrimarum et inanis gaudia mentis.
Qualis ad Æthiopum et Nili felicia rura
Saxeus increpuit Memnon, simul hausit Eoi
Sensiferum jubar ac genialis lumina flammæ:
Nunc matutinos hilari modulamine cantus
Concitat exultim, nunc leni solvitur ictu
In numeros, Philomela, tuos suavemque loquelam
Fida chelys: lætus vocali marmore circum
Hesperus, arridetque sereno sidere Luna.
Sic species tractim externas, simulacraque rerum
Obvia, cognatoque fluentes agmine formas
Mens animi in sese recipit: seu picta colorum
Gratia seu melicæ tangunt suspiria vocis,
Impulsu facili consentit pectus, et aureo
Luxuriat jubare et liquidæ dulcedine musæ.
Tempore non alio innumeri colludere visus,
Phantasiæque leves: juvat extra mœnia mundi,
Extra anni solisque vias magnumque vagari
Desuper oceanum; juvat alta invisere Ditis
Ostia, sulphureum Phlegethonta, et flebile murmur
Cocyti—O qui me spatia inter inania raptat
Spiritus, exercetque labantes numine sensus!
Ingredior loca sancta et mortali invia passu,
Elysiumque nemus; illic liquidissimus æther,
Et ver perpetuum, et vitæ sincera venustas.

Nec gelidi fontes, nec suave-sonantia desunt
Flumina, nec vario ridentia prata lepore;
Undique simplicitas viget et florentis imago
Lætitiæ, mollique melos suspirat in aurâ.
Hæc nemora ætherio defuncti lumine lustrant,
Augustæque animarum umbræ; quas inter Homerum
Lento incedentem gressu ac sublime tuentem
Deveneror, canosque senili in tempore crines.
Nec procul inde Maro; pulchra illi gratia vultûs,
Aurea majestas, diumque e vertice odorem
Spiravere comæ: audistin', Sirenis ut instar
Cantat adhuc pecudes pastorumque æmula bella,
Quæque rapi sperant fugientes oscula nymphas.
Audistin'? sed enim afflatus propiore calescit
Numine, nec vati vox una est nec color idem.
Jam jam arma audiri, et visum est considere flammis
Ilion—ut Turni galeam sceleratæque Diræ
Prodigia horresco! ne me terrete timentem
Obscœnæ volucres! tetra O spectacula ocellis
Parcite, languentesque adeo ne frangite sensus!
Sic raptum illecebris animum mendacia ludunt
Somnia Phantasiæ, gratusque supervenit error.
Ergo ubi mens olim somnos brutæque resolvit
Vincula materiæ, terram ultra libera fertur
Aëris exultans spatio, jam jamque volatum
Præcipit ætherium ac patrii commercia cœli.
Haud aliam ob caussam media inter fulmina Martis
Proles Cimbrorum et nigræ rudis incola Thules
Corpora devovere neci; quos ignea tandem
Astra super domus, atque auro fabricata Valhallæ
Excipiet sedes; Divorum ubi maximus Odin,
Heroumque animæ, et vitæ prodiga pubes.
Hi veterem instaurant lusum, ac fulgentibus ardent
Sublimes in equis, et adhuc dilecta coruscant
Spicula, nec metuunt imbellis damna senectæ;
Perpetuis dum fusi epulis hostilia siccant
Plena mero capita, et risu bacchantur inani.
Sed populo, Mahumeda, tuo, diversaque fata
Diversæque ædes; Zephyrorum ibi lenior aura,
Pura dies, ningitque rosarum floribus æther.

At medio illucent campo, nudæque tepentûm
Suspirant inter juvenum suspiria nymphæ;
Quarum usque aureoli crines, et lumina amore
Languida; luctantesque coercent serta papillas;
Sublustrique vacant choreæ; lætum undique murmur,
Blanditiæque leves, et odoro in gramine somni.
Quondam etiam noctu indulget sibi grata veterni
Otia Judicium, et Ratio sopita quiescit;
Curarumque chori se composuere, silentque
Pervigil anxietas laceroque in pectore terror:
Tum studio insomni ruit, exultansque superbo
Phantasis imperio variarum imitamina rerum
Miscet, et adversas nullo discrimine formas.
Talia Cumææ folia indigesta Sibyllæ,
Ludibrium ventorum et sparso oracula versu.
Illa operi incumbit simul, atque undantia leto
Rheni flumina mœsta aut præcipitem Niagaram
Jungit aquis, Thamesine, tuis; extrema Canopi
Prospicimus spatia, ignotoque in litore Javæ
Mortiferum nemus et spirantes toxica ramos.
Nec minus annorum atque obstantia temporis exit
Claustra vagans animus; magnorum augusta virorum
Perlustrat monimenta, et multæ umbracula Musæ
Conscia; Pharsali ad gelidam spatiantur arenam
Aërii manes, et adhuc vocalia lugent
"Valclusæ nemora ac notos testantur amores."
Sæpe adeo argenteæ sub amica silentia lunæ
Ad veterem Miltoni umbram tacitosque recessus
Consedisse juvat, quam sancto horrore tuetur
Relligio, ac solitâ major circum incubat umbra.
Te, Dea, te comitem vates, chelyosque magistram
Agnovit; nutuque tuo patuere profunda
Terrarum spatia, et vasto discessit hiatu
Porta tonans cœli: mistas superûm ille phalangas
Armaque et ultricem media inter Tartara pœnam
Vidit et obstupuit; mortalique imbibit aure
Sphærarum melos et dio modulamina cantu.
Ac veluti tenebras juxta Borealiaque Ursæ
Horrida concretis nimborum montibus arva,
Si quondam indigenas glacies æternaque brumæ

Vincula dissolvit vicino numine Titan;
Apparent subitæ fruges inopinaque veris
Gratia, purpureoque autumni lumine rident
Consita flore juga et viridanti culmine Tornon:
At procul insolitos stupet increbrescere Lappo
Fluviorum strepitus et non sua gaudia terræ.
Non secus artifici jussu cerealia florent
Munera vallesque et liquidi pellacia ponti
Pictoris distincta manu; tu, Phantasi, dextram
Dirigis, auspicioque tuo motusque decentes
Et lepor et nitidæ surgunt miro ordine formæ:
Fervet opus, spiratque argutâ vita tabellâ.

H. V. B. *Coll. SS. Trin. et Univ. Schol.*

In Comitiis Posterioribus, 1798.

To the Editor of the Museum Criticum.

Sir,

In transmitting to you for publication a copy of the very curious letter of Professor Porson to Professor Dalzel, I certainly feel, that the honour due to Mr. Dalzel's memory is sacredly kept: to Mr. Porson's sentiments made known while living, I pay full regard, for he often spoke with regret of having retained no copy of the letter, and used to detail its contents from memory with delight: the severity with which Mr. Porson treats the name of Herman, is an old subject, in which I have no wish to meddle: but for my own name I have just so much respect, as to trouble your readers with the following brief statement of facts, which may help to illustrate what concerns Mr. Dalzel and myself.

I remain, Mr. Editor,

most faithfully your's,

JAMES TATE.

Richmond, Yks.
29 *Jan.* 1814.

I. In the *Monthly Review*, March 1800. p. 336. Mr. Porson's famous Canon, briefly, if not obscurely promulgated in 1797, *ad Hecubam.* v. 347. ed. 1. was thus spoken of:

"Mr. Porson never intended, we may confidently assert, that "his Canon should be considered as relating to Iambic verses in "general." And in proof of his assertion, the Reviewer quotes, besides v. 1. vv. 22, 65, 278, 318, 362, 366. of the Ion, as exceptions to the Canon so considered.

In a letter to the Editors which they were kind enough to insert, Sept. 1801. pp. 110, 111, 112. I corrected the 1st verse, merely by writing it with the two words transposed. The 22d had been corrected in 1799 by Mr. Porson *ad Phœn.* v. 1419. And for the remaining six instances, I shewed, satisfactorily as the event has proved, that if Mr. Porson's Canon were but divided into two, and expressed in the following words, the exceptions would instantly disappear:

"Canon 1. When an Iambic verse ends in a trisyllable or "quasi-trisyllable (as, τῷ θεῷ γὰρ ΗΝ ΦΙΛΟΝ, or σπαργάνοισί "θ' ΟΙΣ 'ΕΧΕΙΣ) the foot preceding the last is in the Tragic "writers very rarely, if ever, a spondee; in the Comic it is very "frequently so."

"Canon 2. If a monosyllable precede the trisyllable or "quasi-trisyllable with which the verse ends, so that the last four "syllables form as it were when pronounced, one quadrisyllabic, "or two disyllabic words; then the foot preceding the last may "be indifferently a Spondee or an Iambus."

Very early in 1802, "et omni citius expectatione," the celebrated *Supplementum* appeared. I immediately availed myself of its contents to correct or supply, by certain Addenda prefixed to the Notes on the *Medea*, whatever was deficient or erroneous in the paper on Greek metres prefixed to those on the *Œdipus Rex*, by that time printed off. The second edition of the Collectanea Graeca Majora, vol. II. then in the press, was not published before the Month of August, 1802.

These Addenda Mr. Dalzel, for reasons which I quite approved, gave in his own person; and contrived to pay a compliment as beautiful as it was well deserved (p. 162) to the incomparable author of the *Supplementum*. (Vide etiam pp. vii. viii. ix. & p. 167.

Of the three verses which Mr. Porson had specified (Supplement. p. xxx. ed. 1.) as offensive by their heaviness to the Tragic ear, Mr. Dalzel mentioned the first as amended "ope MSS," and the third, "conjecturâ felicissimâ." He unfortunately added, "Secundum non moratur. [*He does not think it worth his attention*, was Mr. Dalzel's meaning.] Eum autem correctum "dedit Jacob. Tate; suamque emendationem obviam etiam "tirunculo modeste pronuntiat."

Unfortunately also, referring to the Monthly Review *ubi supra*, he supposed, he said, Mr. Porson never to have seen the developement and defence of his Canon there presented; because he had no where taken notice of it.

On the main article of Mr. Porson's complaint against us,

> "The very head and front of our offending
> "Had this extent: no more."

II. On the Parœmiac Anapæst.

Mr. Porson had seen Mr. Tate's new-fangled Canon before "its publication," in some papers of mine, with the date 24 June 1801, submitted to our common friend Dr. Raine.

Now most unluckily for my claims as a discoverer, if that Canon had been true, Richard Bentley, as some years afterwards I found, in his Emendations on Menander, No. xci. speaks of it as a thing well known and undisputed.

"Sciunt qui in Tragicis Græcis et Aristophane versati sunt, "Anapæstos, quales hi sunt, ubique terminari *versu paræmiaco*, "*qui posterius Colon est Hexametri.*"

So much for the "new-fangled Canon." Verum *Bernardus non vidit omnia*.

The Canon itself was unquestionably wrong; unless I had

been "content with calling it general, instead of universal." My excuse for that error shall be honestly told at another time.

The transpositions which I then recommended, would be destructive of emphasis in both verses of the Medea, vv. 114. and 1085. The same remark is fatal to the transposition which has been proposed in the Phœnissæ, v. 616.

β α

ΠΟ. ἐξελαυνόμεσθα πατρίδος. ΕΤ. καὶ γὰρ ἦλθες ἐξελῶν.

and it may be profitably extended to many such changes inconsiderately made.

III. Medea. v. 389. [386.]

κράτιστα τὴν εὐθεῖαν, ἢ πεφύκαμεν
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἑλεῖν.

We certainly were mistaken, to suppose that Mr. Porson had forgotten his own rule in allowing *σοφαὶ* to stand.

And yet in preferring *σοφοὶ* as the better reading, we had strong grounds to go upon. For Medea speaks of herself not merely as one woman of many that were clever at mischief in general, but as surpassing all other women in the particular skill of poisons and drugs. Nor is it in the manner of Euripides to write, *σοφαὶ πεφύκαμεν*, so nakedly and unpreparedly, for *We* WOMEN *are expert*, without the word *γυναῖκες* somewhere in the sentence. Vide *Med.* vv. 233. 408-9. 885-6.

Before your readers sit down to the repast provided for them, I would only premise, that Mr. Porson took most kindly the favour and praise of Mr. Dalzel. He would not else, in his Note of Dec. 1812, to Mr. Laing, now before me, have added a Postscript like this:

"Pray, make my compliments or apology to Mr. Dalzel; "and tell him, that I will endeavour, some of these days, to pay "off 'the debt immense of endless gratitude.'"

R. PORSON to A. DALZEL.

Essex Court, No. 5.

DEAR SIR, *Sept.* 3. 1803.

Our friend Mr. Laing being in town, and on the eve of his departure for the North, I could not find in my heart to take leave of him without troubling him to bear this trifling token of my esteem, public and private, for Mr. Dalzel.

It is unpleasant enough at any rate to be engaged in controversy; unpleasant with an enemy; but still more unpleasant with a friend. A few minutes conversation would generally decide a question better than volumes of dispute. I shall therefore be very concise, and only take the liberty of mentioning a very few points in which you seem to have either misconceived, or not fully conceived my meaning.

You suppose me not to have seen (p. 164) the Monthly Review for Sept. 1801. It is of no consequence whether I saw it or not. The Canon concerning the fifth foot of a Senarian was already published in the first edition of Hecuba.

A gentleman who sent me some anonymous remarks on the Hecuba, dated June 7th, 1798, has these words on v. 347. "Nobody seemed to know the meaning of this note, till an im-"perfect account in the Monthly Review (a short time since) "appeared written, as it is said, by Dr. Burney. It was men-"tioned to me three years ago by Dr. Goodall." This last sentence is capable of two interpretations. 1. The editor of Hecuba needed not to produce this observation as a discovery of his own, since it was already taught by an eminent scholar at our most famous school. 2. The editor of Hecuba stole this observation from Dr. Goodall, and published it as his own.

If our friends can indulge themselves in such candid innuendoes, what are we to expect from our rivals and enemies? Godfrey Herman's note upon this passage is a model of learning and liberality. He is exceedingly angry that I made the remark at all. He is also very angry that I had any remark to make upon

Iambic verses after his elaborate treatise concerning metres. He is still more angry that I wrapped up my Canon in studied obscurity. The fact, he grants, is true; but if I had given my mind to it, could I not have discovered the reason of the fact? for if the editor pretends, that he passed by the reason, on account of its extreme easiness, Mr. Hermann is resolved not to believe him. Now, quoth he, "what the editor reprehends in this verse, "if we retain τοὔμπαλιν, *cannot be any thing else*, than the "Spondee in the fifth place." And then he goes on to say, that a Spondee in the fifth place has nothing in it reprehensible.[1] I will consent to be called as ignorant of metre and harmony as Leclerc, Reiske, and Herman, if I ever said or thought any thing like the proposition that Mr. Herman has fathered upon me. I must have been an accurate reader of Euripides, to have disapproved of a Spondee in the fifth place of a trimeter iambic, when, of the fifty-eight verses, that begin the Hecuba, twenty-seven, at the lowest reckoning, would oppose my Canon. To the candid observations of Godfrey Herman, I shall only answer by a quotation from Valcknaer's dissertation on the unpublished Scholia upon Homer (post Ursini Virgilium cum Græcis collatum, Llovardiæ, 1747. p. 147.) "Quum illud—monuerat *Canterus*, "biennio post, invidus sæpe virtutis alienæ obtrectator, *Henr. "Stephanus*, ita libello renovato præfatus est, ut cupide velit "videri non ignoravisse quod Canterus detexerat."

It may perhaps divert you to insert an epigram, made by an Etonian, a friend of mine, upon the said Herman, in imitation of Phocylides's saw,[2] (Strabo, X. p. 487. ed. Par.)

Νῆιδες ἐστὲ μέτρων, ὦ Τεύτονες· οὐχ ὅ μὲν, ὃς δ' οὔ·
Πάντες, πλὴν ΕΡΜΑΝΝΟΣ· ὁ δ' ΕΡΜΑΝΝΟΣ σφόδρα Τεύτων.

which I thus endeavoured to do into English;

1. Vide Hecubam Hermanni, p. 108. quam totam perlegas velim.

2. Καὶ τόδε Φωκυλίδεω. Λέριοι κακοὶ· οὐχ ὁ μὲν, ὃς δ' οὔ·
Πάντες, πλὴν Προκλέους· καὶ Προκλέης Λέριος.

The Germans in Greek
Are sadly to seek;
Not five in five score,
But ninety-five more:
All; save only HERMAN,
And HERMAN's a German.

It is a known principle in iambic verse, that the iambic may be resolved into a tribrach, in any place but the last. As Mr. Herman has not given any striking instances of this resolution in his incomparable treatise, I shall try to supply the defect.

Ὁ μετρικὸς, ὁ σοφὸς, ἄτοπα γέγραφε περὶ μέτρων.
Ὁ μετρικὸς ἄμετρος, ὁ σοφὸς ἄσοφος ἐγένετο.

But to return. You say, (p. 164) that I have not tried to correct the middle example,

Ἄτλας ὁ χαλκέοισι νώτοις οὐρανόν.

What? I who had said in my preface, ed. 1. p. xv. "Tutissima "proinde corrigendi ratio est, vocularum, si opus est, transpo- "sitio."—I could not change the situation of νώτοις and χαλκέοισι? Surely we wanted no Herman nor Tate to rise from the dead, and tell us this. I rank Herman among the dead, upon the strength of Aristophanes's authority.

Νυνὶ δὲ δημαγωγεῖ
Ἐν τοῖς ἄνω νεκροῖσι·
Κάστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. (*Ran.* 422.)

But this fruitful article of transposition we will put off, if you, Sir, have no objection, to the postscript, and we will go on with the parœmiac anapæst. The anapæstic verses in which four short syllables meet,[1] are so few, that I thought it would be an imperti-

1. This, though said in appearance generally, belongs in fact to the Parœmiac verse alone, and regards the dactyl as excluded from the *second* place of that verse; in the *first* place of which it sometimes finds unquestionable admission.

The following passage, Iph. Aul. vv. 122-3.

Εἰς τὰς ἄλλας ὥρας γὰρ δὴ
Παιδὸς δαίσομεν ὑμεναίους.

nent digression to mention them; but I was partly induced to quote the Medea 1085, by having seen Mr. Tate's new-fangled Canon before its publication. At that time he seems not to have been aware of a prior exception in the same play, 114. But be that as it may, his emendations are both wrong, for this plain reason, that they utterly demolish the emphasis. One of John Milton's answerers had reproached him with the heinous crime of being low of stature. Milton in reply says, that to be sure he is not very tall, but he is nearer the middle size, than the small. Where, however, adds he, would be the harm, if I were diminutive? Which idea he expresses in these words, "But what if I were little?" Now it is impossible that Milton could arrange these words in this order. He wrote, he could not help writing,

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was, plausibly at least, thus corrected in the Addenda already mentioned.

Εἰς ἄλλας γὰρ δαίσομεν ὥρας
Παιδὸς τῆς σῆς ὑμεναίους.

The concurrence of four short syllables in the common anapæstic dimeter is thus noticed by R. P. in the *Supplementum*, p. xlvi. ed. 1.

"rarissime dactylo Anapæstum subjiciunt."

As far as I have observed, this combination is not very often found, betwixt one verse and another.

Electra Euripid. 1320-1. ξύγγονε φίλτατε.
Διὰ γὰρ ζευγνῦσ' ἡμᾶς πατρίων κ. τ. λ.

It is rare, where one dipodia closes with a dactyl and the next opens with an anapæst, thus:

Electra Euripid. v. 1317. Θάρσει· Παλλάδος ‖ ὁσίαν ἥξεις
Πόλιν· ἀλλ' ἀνέχου.

Hecuba. ed. 8. v. 144. Ἰζ' Ἀγαμέμνονος ‖ ἱκέτις γονάτων.

In the same dipodia, I doubt whether such a combination is ever found. The only apparent exceptions to this remark, given in p. 279. of Gaisford's Hephæstio, has been corrected at a very easy cost, and by more than one hand.

Alcest. 80. Ὅστις ἂν εἴποι κ. τ. λ. vulgo ἐνέποι.

The other verse quoted along with this,

Ajax. 205. Νῦν γὰρ ὁ δεινὸς, ὁ μέγας, ὠμοκρατὴς.

condemns itself at first sight. Grammatical concinnity demands, that the article before μέγας be struck out.

"But what, if little I were?" On this head see more in the postscript.

I could easily amend, (that is to say, new write) all the parœmiacs that begin with a dactyl, because they are so very scarce; but let it be considered that the proportion of parœmiacs to other anapæsts, is scarcely one in ten, and therefore, a priori, those which begin with a dactyl, must be rare indeed. If we had only Sophocles's tragedies left us, I am doubtful whether we should have above one clear exception, (Œd. C. 177.)

Ὦ γέρον, ἄκοντά τις ἄξει.

for the verse that follows a little after,

Βήματος ἔξω πόδα κλίνῃς,

may be easily eluded by the aid of the Scholiast, κινήσῃς. But the whole quantity of anapæsts in Sophocles is so small, that it would be idle to frame a Canon upon such precarious foundations. When I said that transposition was a very safe remedy, I did not mean that people might transpose as they liked. Dawes lays down a rule, which, if he had been content with calling it general instead of universal, is perfectly right, that a syllable is long, in which the middle consonants β, γ, δ and liquids except ρ meet. But several passages as well as the following, contradict this rule. Œd. T. 717. παιδὸς δὲ βλαστὰς — Elect. 440. πασῶν ἔβλαστε. These passages may be reduced to Dawes's Canon by transposition; but they will lose all their energy by the reduction. See Brunck's note on Philoct. 222.

v. 389. If I may believe Messrs. Dalzel and Tate, I have here forgotten my own rule, in not finding fault with σοφαὶ.— Certainly, if no stronger objections against Dawes's Canon can be produced, it will suffer no material hurt. In Soph. Electr. 399, Triclinius altered τιμωρούμενοι into the feminine. In Eurip. Hippol. 350, Brunck has rightly edited κεχρημένοι from his membranæ. πεφυκάμεν σοφαὶ is not "I Medea am expert," but, "We women are expert."— Euripides, the woman-hater, could not miss the opportunity of libelling the sex. Ion. 629.

Ὅσας σφαγὰς δὴ, φαρμάκων τε θανασίμων Γυναῖκες εὗρον ἀνδράσιν διαφθοράς. There is a stronger objection against Dawes's rule in Hippol. 1120, than can be brought, I believe, from any other quarter.

But my friends have a very funny way of reasoning upon these subjects. "Mr. Porson says, that the Attic tragic poets seldom "suffer such verses as, Ἄτλας ὁ χαλκέοισι νώτοις οὐρανὸν— "Ergo, he does not know of such verses as Ἀριόμαρδος Σάρδεσιν, "μετώπων σωφρόνων, αἱματωπούς ἐκβαλὼν &c. &c."[1] "Mr. "Porson says that the tragic poets would not write such a verse "as Ἀτὰρ τί ταῦτ' ὀδύρομαι τὰ δ' ἐν ποσὶν—Ergo, he did not "remember, Εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή.[2] Ἦ κάρτ' ἄρ' "ἂν παρεσκόπεις χρησμῶν ἐμῶν &c."

Another learned gentleman sends me some anonymous criticisms upon the Hecuba, and on v. 639-640, says, "Perhaps the "learned Professor did not know that this passage is quoted by "Eustathius (Il. Γ. p. 301, 16.")› Perhaps the learned Professor knew that not only that passage was quoted by Eustathius, but also another from the same play, 446, which has escaped the notice of the Monthly Reviewer, p. 332. This question may however be decided by any person, who will take the trouble of consulting the appendix to Toup. Ed. Oxon. vol. IV. p. 504. compared with Brunck's Soph. Fragment. Helen.

And now, Sir, I release you from a long and tedious letter. Notwithstanding the appearance of dissent my letter wears, be assured that there are very few men, for whom I entertain a greater respect and affection, than Mr. Dalzel, and I trust, he will believe me, when I affirm that I am, his obliged humble servant,

R. Porson.

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1. British Critic, vol. X. Dec. 1797. p. 615. The two lines above are there quoted.

2. Ibid. p. 616.

P. S. Mr. Gilbert Wakefield ὁ μακαρίτης, found a MS. in the British Museum, containing an unedited hymn (as he believed) of Proclus, which he therefore communicated with the public in his Silva Critica, P. IV. p. 252. and printed the four first verses thus:

Υμνος κοινος

Κλυτε, θεοι, ἱερῆς σοφιης οιηκας εχοντες·
Οἱ ψυχαις μεροπων αναγωγιον ἀψαμενοι φως,
Ελκτης αθανατων, σκοτιον κευθμωνα λιπουσαις,
Υμων αρρητοισι καθηραμεναις τελετοισι.

Annotatiunculæ quædam, (a G. W. sc.)

vers. 2. ανθρωπων — MS. *Possis* ανδρων, *sed illud his Scriptoribus usitatius.*

vers. 3. ελκτης — *trahentibus* — *bibentibus* — *immortalia.* Ελκυτης — ψυχας — λιπουσας — καθηραμενας. — MS.

First and foremost, Mr. W. it seems, did not know that this hymn was already extant in all the printed copies of Proclus (vide Brunck. Analect. II. p. 443.)

Secondly, he might, even without the help of the editions, have corrected the hiatus, by reading σοφίης ἱερῆς, if he had an ear.

Thirdly, he confesses to have made four conjectural emendations upon the third and fourth verses.

Now, Sir, you may perhaps have some difficulty in believing that I have consulted this self-same individual MS. and that in the first verse it is thus written $\overset{\beta}{\text{ἱερῆς}}$ $\overset{\alpha}{\text{σοφίης}}$, by which marks, very common in MSS. the scribe corrected his own error.

But if you believe this, I hardly expect you to believe that, instead of ἑλκυτης, the MS. has ἕλκετ' ἐς ἀθανάτων as plain as I have written it, and just as the printed books have it, except that they less elegantly give ἀθανάτους. Something too much of this.

There is a passage of Sophocles three times quoted by

Plutarch, and always in a different order, but so as in the three variations to remain a Senarian. Now the fragment consists of five words, and the sense is this; "(The physicians) wash away bitter bile with bitter drugs." The five words, you know, will admit of one hundred and twenty permutations, and what is extremely odd, these words will admit twenty transpositions, and still constitute a trimeter iambic.

Now, as Sophocles certainly wrote these words in one order, and no more, the problem is, so to construct the verse as Sophocles wrote it. I shall first set down the words themselves in the English order, and then the different positions in which the words can be put, still retaining the iambic metre.

α	*β*	*γ*	*δ*	*ε*
κλύζουσι	πικρὰν	χολὴν	πικροις	φαρμάκοις.
αβεγδ			βγαδε	
αβεδγ			βγαεδ	
αδεβγ			γβαδε	
αδεγβ			δβαεγ	Plut. 1.
αεβγδ			δγαβε	
αεβδγ			δγαεβ	
αεγβδ			γδαβε	
αεγδβ			γδαεβ	Plut. 2.
αεδβγ				
αεδγβ				

The Scrap annexed you will understand, by comparing Euripides Iph. in Aul. Scen. 1. with Stobæus Serm. 103. in any edition but Grotius's.

[The Scrap so annexed was a highly finished and exquisite copy of four different MSS. of Iph. Aul. vv. 29-33. illustrating what he calls the "fruitful article of transposition," and his own inimitable calligraphy at one and the same time. J.T.]

To the Editor of the Museum Criticum.

Sir,

Palaephatus, in his Treatise on Incredible Stories (of which work I think a new edition might with advantage be given, enriched with illustrations from the works of the moderns) roundly declares, that whoever believes that any animal ever did or could exist with the head of a man and the body of a horse, believes that which is impossible: for, as he judiciously observes, the mouth and throat of a man are not qualified for the mastication and deglutition of oats and hay: his other argument is perhaps untenable, viz. that if such animals ever had existed, they would exist now. To this conclusion we moderns might oppose the instances of the Megatherion, and the various *deperdita* of the animal tribe whose remains have been brought to light by the Parisian osteologists; not to mention the well-attested accounts which are annually transmitted to us from Scotland, verified by the minister of the Kirk, and sworn to before a justice of the peace, of sundry mermen and mermaids, in whom the union of man and fish is not less surprising than the preternatural composition of the hippocentaur; at least in the opinion of Horace. Being naturally a lover of the marvellous, I beg leave to lay before your readers some accounts of a hippocentaur, which seem to be so well attested, that they might stagger the incredulity of Palaephatus himself.

Phlegon Trallianus in his Book of Wonders, c. 34. relates a story of a hippocentaur which was caught on a mountain near *Sauna*, a town in Arabia, and sent to the Prefect of Egypt as a present to the Emperor. It was fed on flesh, (not hay and oats, as Palaephatus imagined) but the change of climate not agreeing with its delicate health, it fell sick and died. The Prefect caused it to be pickled and sent to Rome, where it was exposed to public view in the palace. It had a countenance of peculiar ferocity, hairy hands, hoofs like a horse, and bay hair, the brightness of the colour being somewhat tarnished by the pickle. No

time is mentioned; but Pliny, N.H. VII. 3. assures us that he had himself seen a Hippocentaur preserved in honey, *which had been sent from Egypt to the Emperor Claudius.* It is clear to me that this must have been the pickled Hippocentaur of Phlegon; and I think that the conclusion of the following curious anecdote is only another version of the same story.

St. Jerome, in his life of Paul the hermit, says that St. Antony, in a certain rocky dell once met a little man with a hooked nose, a forehead decorated with horns, and the feet of a goat. The pious recluse of course started at the sight of the cloven foot, not being prepared, as St. Dunstan was, with a pair of hot pincers. The nondescript however saluted him courteously, telling him that he was one of those ἐρημόβιοι or inhabitants of the desert whom men called satyrs or fauns. He concluded by requesting the prayers of the saint in his behalf. As it was possible that some sceptical persons might entertain a doubt as to the truth of this story, St. Jerome clinches the nail, by asserting that a creature of the species here described was brought to Alexandria and shewn about to the people; and that afterwards *being pickled,* it was carried to Antioch to be seen by the Emperor. I think that we have here another and a less accurate account of the monster described by Phlegon and Pliny.

There must have been some foundation for the story; the animal in question was no doubt some monstrous production, some preternatural birth, which in our days would have been presented to Surgeon's Hall or the British Museum, but in a less enlightened age was magnified into a Hippocentaur; by which name, or that of *Hircocervus* or *Chimæra,* the ancients would no doubt have dignified some animals which have been discovered of late years; for instance, the *Ornithorhynchus Paradoxus* of New Holland. I must not omit to observe, that Phlegon remarks of the pickled specimen, that it was not so big as painters usually represented Hippocentaurs, and yet not very small. I cannot refrain from adding a joke which some wit of antiquity has cut upon this rare beast, and which is marked by that same delicacy

of thought and expression which characterizes most of the witticisms of antiquity; it is this:

Ιππος ἐρεύγεται ἄνδρα, βροτὸς δ' ἀποπέρδεται ἵππον.

How vastly superior is this to Ovid's *Semivirumque bovem, semibovemque virum?* In hopes that some learned persons will illustrate this branch of natural history with as much well-placed erudition as has been occasionally bestowed upon fleas, and those animalcules which are said to have devoured Pherecydes and Sylla,

I remain, Sir,

Your's, &c.

P. S. The student may refer to Bochart's Hierozoic. II. vi. 10. and Hemsterhuis on Lucian, T. I. p. 30.

In an account of the Venice Edition of Callimachus inserted in this Journal, No. II. p. 228, the Æschylus of Robortellus is supposed to have no printer's name. I had not the book at hand; but I ought not to have trusted to my memory on a point which might have been so easily ascertained. It was printed *Venetiis apud Gualterum Scottum anno* 1552.

In No. I. p. 106, mention is made of Michael Sophianus, as having contributed to Robortellus some corrections of Æschylus. He was a professor in the University of Padua, and amongst other works, turned into Latin the treatise of Aristotle περὶ Ψυχῆς. Hody seems to have known scarcely any thing concerning him; for he supposes him to have been the son of Nicolaus Sophianus, a Greek of Corcyra, who composed a work *de machinis bellicis*, which he dedicated to Cardinal Bessarion. But in a Greek MS. quoted by M. Crusius in his Turco-Græcia, p. 200, an inscription is said to have been ποιηθὲν παρὰ τοῦ σοφωτάτου καὶ λογιωτάτου κυρίου Μιχαήλου Σοφιανοῦ τοῦ Βυζαντίου. These are the words of Zacharias Marapharas, who

was steward to the patriarch of Constantinople in the year 1569, at which time Michael Sophianus was very lately deceased; he could not therefore have been a Corcyrean. Joseph Scaliger confounds Michael and Nicolaus, and supposes them both to have had the same Christian name. (Epist. 431.)

Michael was once the possessor of the celebrated *Codex Palatinus* of the Anthologia; and it is singular that Scaliger should have erred as to his name, when at the end of a copy of this MS. belonging to Gruter, which Scaliger had consulted were written these words, *Tria hæc ultima Epigrammata attulit e Græcia Michael Sophianus, qui obiit Ferrariæ anno* 1565. See Jo. Henr. Leichius *Præfat. ad Sepulchral. Carm.* p. 9.

I have perhaps wasted words in the elucidation of this biographical question, which is no otherwise interesting, than as we are anxious to know every particular respecting those illustrious men, who transplanted the tree of knowledge from the shores of the Hellespont to the plains of Latium.

B.

BIOGRAPHICAL MEMOIR

OF

JOSEPHUS JUSTUS SCALIGER.

The readers of a work, the principal object of which is the promotion of a taste for classical pursuits, will, it is presumed, be neither surprized nor displeased at finding in it occasional memoirs of the lives and labours of those eminent men, who have contributed in their generation to diffuse a critical knowledge of the languages of antiquity. It has been observed that the life of a scholar is usually barren of those incidents which are necessary to give to Biography its due importance and effect. But every man who has arrived at eminence in any department of human science, has of necessity had some peculiar habits and methods which distinguished him from the bulk of mankind, and which deserve to be recorded for the instruction and edification of those, who are seeking the same honourable distinction through the same paths of rugged and assiduous toil.

For the subject of our first Memoir, no fitter person could be selected than him, whom the scholars of succeeding ages have almost unanimously honoured with the title of *Prince of Critics*. It has been the fate of every eminent man to meet with a greater share both of praise and censure than was due either to his merits or his faults; and it would be difficult to point out one who has been more oppressed by panegyric or more persecuted with reproach than the subject of the present article. Removed by distance of time from all those personal feelings which gave warmth to the one, and bitterness to the other, we have documents sufficient to prove that there was some cause for both; that he possessed stupendous learning, unrivalled acuteness and admirable taste, which were sullied by a degree of vanity and supercilious arrogance almost unparalleled.

The family of La Scala was of great antiquity; Julius Cæsar Scaliger, the father of Joseph, pretended to be a lineal descendant from the princes of Verona who bore that name, and was vain enough to imagine that the Venetians, who were lords of Verona, were anxious to put him out of the way by the hands of an assassin. Scioppius pretended that this account of the origin of Scaliger was a mere fiction of his vanity; be that as it may, there was great truth in the remark of Lipsius, that the family of La Scala might well be eager to number amongst their members these illustrious men, who had more real nobility than all the princes of Verona[1].

The plan which the elder Scaliger had devised for the recovery of his family honours and possessions was somewhat curious. His son was accustomed to relate, that the reason of his father's great proficiency in logic and scholastic divinity, was the design which he had at one time conceived of obtaining the popedom, in order that he might recover from the Venetians by force of arms his principality of Verona.

In pursuit of this object he applied himself assiduously to the reading of Duns Scotus, and became one of the fraternity of Cordeliers, in the hope of obtaining by his merit a cardinal's hat, which in due time was to be exchanged for the tiara. Something, however, occurred which put him out of humour with the Cordeliers, and induced him to exchange the skirmishings of the schools for the more active profession of arms; which he exercised with considerable reputation and success; but at the same time he prosecuted his studies, and especially that of natural history, with great ardour; the monuments of his learning and genius are too well known to need enumeration; it will be sufficient to say that his various productions were marked by great originality and acuteness, but in several instances by a singularity of opinion to which he has failed of gaining converts. Having married, at the age of forty-five, an orphan of noble family

[1] Thuana, p. 16.

thirty years younger than himself, he settled at Agen in Guienne, where he continued for several years to practise medicine with credit and success.

The subject of the present memoir was born in that city on the 4th of August 1540. I do not find it reported that at his birth he uttered the voices of nine several animals, although he afterwards spoke as many languages, or that he was found in his cradle with two owls, although we are told that he had the faculty of seeing in the dark; but, as it would be strange indeed if no remarkable circumstance had distinguished the childhood of so eminent a personage, he tells us, that at the age of eight he held his infant sister at the baptismal font, and that on the same day he was flogged by his father. We are further informed, that he was not only able to distinguish objects in the dark, a faculty which his father and himself enjoyed in common with owls and cats, but that during his childhood, when suddenly awakened in the night, his eyes shot forth such extraordinary brilliancy as to render visible the bed-posts.

An ancient author explains the fabulous accounts of the sharp-sightedness of Lynceus, by supposing that he was the first who wrought mines by the help of artificial light; and a person who should be inclined to allegorize every extraordinary story, might suppose that this account of the Scaligers took its rise from the wonderful quicksightedness with which they penetrated into the meaning of passages unintelligible to others, and the light which they shed upon the dark and difficult parts of ancient authors.

Josephus Justus, who was the tenth of fifteen children, was sent at the age of eleven with two of his brothers to school at Bourdeaux, where he remained three years, and then returned home to avoid the plague which broke out in that city. He had hitherto learned only Latin, which language he continued to study for four years under the tuition of his father, who had himself but a slight acquaintance with Greek. At the age of eighteen, having lost his paternal instructor, he was led to Paris by his desire of studying Greek, and attended the lectures of Adrien Turnébe,

the most distinguished critic and grammarian of the age. At the end of two months, however, he shut himself up closely in his study, resolved to learn that which no masters could teach him; and beginning with Homer, whom he read through in one and twenty days, he was enabled, by an accurate observation of the language, to draw up for himself a Greek grammar, the only one he ever made use of. He was accustomed frequently to mention with great complacency that he had never consulted a grammar or a lexicon. It is not easy to say why this should be matter of boasting, or what other credit could accrue to him from it, than that of having given himself much unnecessary trouble. The fact is probably not true, as it rests only on his own assertion, and the singular vanity and egotism of this eminent man leads us to receive with caution the commendations which he bestows upon himself. It appears, however, that at the age of seventeen he composed a Latin tragedy which possessed considerable merit.

After having made himself master of Homer, he proceeded to the next of the Greek poets in chronological order, and pursuing the same plan, read through all of them in the incredibly short space of four months. For this again we have only his own word; and whoever has turned over the leaves of Stephen's *Corpus Poetarum*, will be struck with a mixture of horror and incredulity at the very thought of such an undertaking. True it is, that we are told, on the same authority, that Scaliger never allotted more than three hours of each night to sleep; an assertion which is probably deserving of as much credit as the preceding.

In the year 1563 he became an inmate in the family of M. Louis Chataigner de Rocheposay, *(Ludovicus Castanæus Rupiposæus)* probably through necessity, since it appears that notwithstanding his noble extraction his means were always very limited. His own expression is, "*Ego ab obitu patris mei semper eleemosynis vixi.*" He accompanied his patron (who was ambassador from France to the court of Rome) in his travels.

In 1592 he was invited to reside in the University of Leyden,

with the title of Honorary Professor, and a liberal salary. This offer, his zealous attachment to the Protestant religion established in Holland, and his love of liberty, induced him to accept. The same motives afterwards led Casaubon to take up his residence in England, and Salmasius to close with a similar proposal from the same University: for although literature did not want encouragement in France during the reigns of Henry IV. and Louis XIII. yet the times were unquiet, the press was under strict regulations, and it was unsafe to indulge in that freedom of speech which men of genius and learning can never be prevailed upon to forego. The leading motive, perhaps, of Scaliger, in accepting the offers of the Syndics of Leyden, was his eager desire to fix himself in a place, from which he could discharge his artillery at the Jesuits with impunity. Against that artful body of men he waged fierce and implacable war. He had proved that the corrected year of the papists was faulty; the Jesuits attacked his calculations; Scaliger retorted; the contest waxed furious, and at length no terms of abuse could be found which were not employed by both parties. Scioppius, who was beyond controversy the prince of railers, sided with the Jesuits; and in his *Fabula Burdonum*, touched his adversary in his tenderest part, the nobleness of his extraction; Scaliger retorted in his *Vita et Parentes Casparis Scioppii*. One remark of Scaliger's concerning the Jesuits is worth recording. "The other Monks," said he, "love the Jesuits, on account of the Lutherans; if there "were no Lutherans, they would hate them. Herod and Pilate "were never friends till Christ was put to death."

Besides these motives of offence, Scaliger was firmly attached to Beza, and was deeply impressed with a conviction of the injury which had been done to the cause of genuine Christianity by the disciples of Loyola; a conviction which he lost no opportunity of expressing. In consequence of this, the Papists, who could not shut their eyes to the real merits of this great man, nor deny the extent and accuracy of his learning, maintained that he derived it from the devil, in return, I suppose, for the

complacency with which Scaliger used to quote a saying of Beza's, that the Jesuits were "ultimus Sathanæ crepitus."

He continued at Leyden till his death, which took place on the 21st of January 1609. He was attended in his last moments by Daniel Heinsius, then a young man, whom Scaliger had cherished with great affection, and encouraged and assisted in his studies. He directed in his will, that his body should be deposited in the French church at Leyden, under the spot where he had usually sat to hear the sermon, and that the stone over him should bear no other inscription than the following:

Josephus Justus Scaliger, Julii Cæsaris Filius,
heic exspectat resurrectionem.

This was in conformity with his declarations while alive. He was accustomed to say, and with more good sense than elegance, "Ego non curo quidquam nisi resurrectionem. Sepulcrum non "curo; ubi sepeliar non interest; cum moriar, meum corpus "erit ut asini corpus."

The personal appearance of Scaliger, according to his own account, was very striking. "My father," he used to say, "was "like a king; aye, an emperor. Look at me; I am the very "counterpart of him; and, above all, I resemble him in my "aquiline nose." Wouwer describes him, at the age of fifty, as being *cælebs, staturæ mediocris, et facie Gallicæ.* An original portrait of him was in the possession of Dr. Bentley, a scholar who of all others most resembled Scaliger in the constitution and furniture of his mind. It was bequeathed by him to Trinity College, Cambridge, where it is still preserved in the Master's Lodge.

Scaliger was undoubtedly the first who applied the principles of true criticism with eminent success to the authors of antiquity, with the single exception perhaps of Paulus Leopardus, whose labours however were on a much more confined scale. His *Conjectanea* on Varro, his remarks on Manilius, his immortal work *de Emendatione Temporum*, are splendid monuments of

his acuteness and erudition, and justify the eulogiums which were heaped upon him by his contemporaries.

Scaliger prided himself upon speaking thirteen languages, of which amongst the ancient, besides Latin and Greek, he was intimately acquainted with the Hebrew and Arabic. His *polyglossia* is celebrated by a French poet in the following very harmonious and sublime verses:

> Ains, comme Scaliger, merveille de nostre âge,
> Le Soleil des Sçavans, qui parle eloquemment
> Hebrieu, Gregeois, Romain, Espagnol, Allemand,
> François, Italien, Nubien, Arabique,
> Syriaque, Persan, Anglois, et Chaldaique.

With respect however to many of these languages, there is no doubt but that Scaliger, like Margites,

Πολλὰ ἐπίστατο ἔργα, κακῶς δὲ ἐπίστατο πάντα.

The expression "parle eloquemment" is to be taken as a poetical amplification.

It appears, from a comparison of the Preface to Scaliger's Epistles, p. 3. with a letter to Camden (*Epist. Camdenian. p.* 272.) that they were collected by Pierre Du Puy, and given by him to the Elzevirs to be printed. They contain much which is worthy of notice; many of the opinions of this eminent critic, delivered unreservedly to his friends, are remarkable for their solidity and originality. The style is perfectly unembarassed and easy; less affected than that of Casaubon, and less laboured than that of Salmasius. Few students, however, would willingly read a collection of nearly 500 Latin letters, for a few curious remarks or interesting anecdotes; besides which, the book itself is not easily met with; and therefore we shall, it is presumed, do an acceptable service to classical students, by inserting occasionally in this Journal select epistles of Scaliger, illustrated by such remarks as may be deemed fit to accompany them.

The Scaligerana are a very extraordinary collection of abrupt sayings and heterogeneous remarks, which must be twice read to be understood. The history of them, which is not very

commonly known, is briefly as follows: John and Nicolas de Vassan saw a great deal of Scaliger at Leyden; and were in the habit of noting down the remarks which fell from him in the course of conversation. This collection they imparted to the celebrated Messieurs du Puy, who gave it to M. Sarrau, who left a copy to his son, from whose hands it passed into those of the younger Daillé. Isaac Voss procured them to be printed. Francis Vertunien, who was the family physician of M. Chataigner de Rocheposay above mentioned, had written down many remarks of Scaliger, which were afterwards published in a separate collection under the title of *Prima Scaligerana*, with a preface and notes by Tannegui Lefévre. A great part of this collection is made up of extracts from the Epistles.

A complete catalogue of the works of Scaliger may be seen in the *Gallia Orientalis* of P. Colomiés p. 113.

To the Editor of the Museum Criticum.

Sir,

The following inscription relating to Tyrinna, who died at the age of twenty-seven, was copied at Samos, and sent to England in the course of the last year. Throughout the whole there is no deficiency of any word, or even a letter; and the sense is in every part clear. It is simple and elegant; and inferior to very few of the best Sepulchral Epigrammata in the Anthologia; and must be considered as forming a valuable addition to those which we possess in Gruter, Fabrettus, Montfaucon, and other writers. It may be assigned to the first or second century after the Christian æra. In the 8th line we see in the word ΛΕΙΤΗ for (ΛΙΤΗ) a permutation of letters, very common in inscriptions of the Roman times. λειτὴ πέτρη is the "rude stone" or rock: λιτὸν εἶδος is *rude idolum*. (Jul. Pol. l. p. 6. Kühn. note.)

ΗΓΕΝΕΗΙΔΟΞΗΙΤΕΚΑΙΕΝΜΟΥΣΗΣΙΤΥΡΙΝΝΑ
ΕΞΟΧΟΣΗΠΑΣΗΣΑΚΡΑΦΕΡΟΥΣΑΡΕΤΗΣ
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In the running characters it is,

Ἡ γενεῇ δόξῃ τε καὶ ἐν μούσῃσι Τύρινν᾽
Ἔξοχος, ἡ πάσης ἄκρα φέρουσ᾽ ἀρέτης,
Ἐννεάδας τρισσὰς ἐτέων ζήσασα, τοκεῦσιν
Δυστήνοις ἔλιπον δάκρυα καὶ στοναχάς.
Πᾶς γὰρ, ἐμοῦ φθιμένης, χῆρος δόμος· οὔτε γὰρ αὐτὴ
Λείπομαι, οὔτ᾽ ἔλιπον βλαστὸν ἀποιχομένη.
Ἀντὶ δὲ πατρῴου καὶ ὑψορόφοιο μελάθρου,
Λειτὴ τυμβὸν ἔχει σῶμα λαχοῦσα πέτρη.
Εἰ δ᾽ ἦν εὐσεβέων ὅσιος λόγος, οὔποτ᾽ ἂν οἶκος
Οὗμὸς, ἐμοῦ φθιμένης, ταῖσδ᾽ ἐνέκυρσε τύχαις.

l. 4. ἐμοὶ δ᾽ ὀδύνας τε γόους τε
Κάλλιπεν. Odyss. A. 242. and in Solon;
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

R. W.

NOTES

ON THE

AJAX OF SOPHOCLES.

v. 9. Ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα Στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. The use of τυγχάνει for τυγχάνει ὤν is defended by Erfurdt against Fischer (*ad Welleri Gram. Gr.* IV. p. 8.) and Porson (*ad Hec.* 712.), who join τυγχάνει with στάζων. See a note on this question, in the first number of the *Museum Criticum*, p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the Electra (v. 46. 315.) seem to us to be quite decisive. The following consideration, also, has some weight with us. As τυγχάνω and κυρῶ appear to be exactly synonymous in all their various significations, we are very unwilling to admit, that a construction, which is lawful when the poet employs κυρῶ, is unlawful when he employs τυγχάνω. We find κυρῶ without a participle twice in the present tragedy: v. 314. Κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτε. v. 984. ποῦ μοι γῆς κυρεῖ τῆς Τρφάδος. Several other examples are collected by Erfurdt, in his note on Ant. 483. [487.] *ed. min.*

v. 15. Ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς ὅμως, Φώνημ' ἀκούω, καὶ ξυναρπάζω φρενί. In the common copies, the comma precedes ὅμως, instead of following it. The same fault, as we conceive it to be, appears in the following passage: Eurip. Hec. 568. Κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ' ὅμως, Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν. Read also, Androm. 26. Καὶ πρὶν μὲν, ἐν κακοῖσι κειμένην ὅμως, Ἐλπίς μ' ἀεὶ προσῆλθε, σωθέντος τέκνου, Ἀλκήν τιν' εὑρεῖν, κἀπικαίφισιν κακῶν. Compare Alc. 938. Φίλοι, γυναικὸς δαίμον' εὐτυχέστερον Τοὐμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως. So also Æsch. Choeph. 113. Μέμνησ' Ὀρέστου, καὶ θυραῖός ἐσθ' ὅμως. Pers. 295. Λέξον καταστὰς, καὶ κακοῖς στένειν ὅμως, Τίς οὐ τέθνηκε, τίνα δὲ καὶ πενθήσομεν Τῶν ἀρχελαίων.

v. 24. Κἀγὼ 'θελόντης τῷδ' ὑπεζύγην πόνῳ. Read θελόντης without the mark of elision. Aldus reads 'κεῖνος with the mark of elision at the beginning of a verse, v. 275. Although in the present instance θελόντης is preceded by a vowel, the analogy of the parent word θέλω shews that that circumstance is not material. We believe that neither θελόντης nor ἐθελόντης is found in any other passage of the tragedians.

v. 32. Κατ' ἴχνος ᾗσσω, καὶ τὰ μὲν σημαίνομαι, Τὰ δ' ἐκπέπληγμαι, κοὐκ ἔχω μαθεῖν ὅτου. Mr. Porson mentions (*Adversar.* p. 101.) that a manuscript of Suidas reads κοὐκ ἔχω μαθεῖν ὅπου. If this is the true reading, the sense is, *I am not able to learn where he is.* Compare vv. 6, 7. This tragedy contains two other examples of the same expression. v. 103. Ἦ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου; v. 890. Ἀλλ' ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου. So also Œd. T. 926. Μάλιστα δ' αὐτὸν εἶπατ' εἰ κάτισθ' ὅπου. Ant. 318. Τί δέ; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου; Read also Œd. C. 1217. Λυπᾶς ἐγγυτέρω. τὰ τέρ | ποντα δ' οὐκ ἂν ἴδοις ὅπου, | ὅταν τις &c.

v. 97. ΑΘ. Ἦ καὶ πρὸς Ἀτρείδαισιν ἤχμασας χέρα; ΑΙ. Ὥστ' οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι. We should prefer Ὡς οὔποτ'. So v. 38. ΟΔ. Ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ; ΑΘ. Ὡς ἔστιν ἀνδρὸς τοῦδε ταῦργα ταὐτά σοι. In the answer to a question, ὡς is used to confirm some assertion which has been made before. See the context of these two passages.

v. 108. Πρὶν ἂν δεθεὶς πρὸς κίον' ἐρκίου στέγης. Read ἐρκείου. Erfurdt, who passes over ἐρκίου in silence, seems to have forgotten his own words (*ad Ant.* 483. [487.] *ed. min.*): *Ἐρκείου haud dubie rectius est quam* ἐρκίου. See Æsch. Choëph. 559. 569. 651. Eurip. Tro. 17. 483. When a word of three syllables, of which the first and third are long, is always placed in the *senarius* as ἐρκείου is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F.) the old editions read ἔρκιος, although the metre requires ἐρκεῖος:

Εἰς τὸ κυλικεῖον ἐνεγράφην· Ζεύς ἐστί μοι Ἑρκεῖος· ἐστὶ φρατόριος· τὰ τέλη τελῶ.

v. 172. Ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις. Lobeck has a very long and learned note on the use of Ταυροπόλα for Ταυροπόλος. If both these forms are legitimate, it is probable that Euripides wrote, Iph. T. 1457. Τὸ λοιπὸν ὑμνήσουσι Ταυροπόλην θεάν. The common reading, Ταυροπόλον θεὰν, exhibits an anapest of a very unusual kind. See the Edinburgh Review, Vol. XIX. p. 70.

v. 179. Ἦ χαλκοθώραξ, ἤ τιν' Ἐννάλιος | μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις | μαχαναῖς ἐτίσατο λώβαν. Schol Διαστέλλει τὸν Ἄρεα ἀπὸ τοῦ Ἐνυαλίου, ὡς ἕτερον δαίμονα ὑποῦργον τοῦ μείζονος. καὶ δῆλον ἐκ τῶν συνδέσμων. This interpretation, as Brunck justly observes, is absurd. Even if we allow Mars and Enyalius to have been different deities, we cannot suppose that the poet would designate Mars by a single word, which is equally applicable to Enyalius. Brunck has adopted the emendation of Johnson, Ἦ χαλκοθώραξ ἤντιν' Ἐννάλιος. So also Bothe and Lobeck. This emendation ought not to be admitted, unless it can be proved that ὅστις is capable of being used instead of τις, *aliquis*. Reiske proposes σοί τιν' Ἐννάλιος, Musgrave μή τιν' Ἐννάλιος, Hermann (*ad Hec.* 991.) ἦ τιν' Ἐννάλιος. Erfurdt reads, ὁ χαλκοθώραξ ἤ τιν' Ἐννάλιος. The object of all these conjectures is to get rid either of the first or of the second ἦ, so as to connect the adjective χαλκοθώραξ with the substantive Ἐννάλιος. A better mode of accomplishing this end than any which we have mentioned, is to read, Ἦ χαλκοθώραξ εἴτιν' Ἐννάλιος. So v. 879. Τίς ἂν δῆτά μοι — τὸν ὠμόθυμον εἴποθι πλαζόμενον λεύσσων ἀπύοι. Phil. 1204. ξίφος εἴποθεν, | ἢ γέννυ, ἢ βελέων τι προπέμψατε. This pleonastic use of εἰ, which the editors of Sophocles do not appear to have understood, has not escaped the observation of Weiske, whose words we subjoin, (p. 115. *ed. Oxon.*): *Offendit particula εἰ adjuncto pronomine* τις, *ut apud Zosimum* v. 8. Εὐτρόπιος δὲ πάντας, ὧν εἴτις λόγος (qui aliquo essent numero), ἐκποδὼν

καταστῆσαι βουλόμενος &c. *Sed sic imminuunt Græci* τὸ τὶς *et* τινὲς, aliquis, nonnulli, *ut dubitationis notam,* εἰ, *structura minus accurata, præponant. Loca in Xenoph. Ind. sub* εἰ *monstravi.* These words might pass for a note on the passage before us, according to our representation of it.

v. 205. Νῦν γὰρ ὁ δεινὸς, μέγας, ὠμοκρατὴς, &c. *Male vulgo ante* μέγας *articulus iteratur.* ERFURDT. The same correction is made by Mr. Blomfield *ad Æsch. Prom.* 981. (p. 206. *ed. sec.*), and by the Edinburgh Reviewer, V. XIX. p. 93.

v. 210. Παῖ τοῦ Φρυγίου Τελεύταντος. Porson's tacit emendation (*ad Hec.* 120.), Παῖ τοῦ Φρυγίου σὺ Τελεύταντος is rejected with contempt by both Lobeck and Erfurdt, the former of whom seems half inclined to believe, that Porson's insertion of σὺ was a mere slip of the pen. These editors defend the common reading by the comparison of the well known *senarii* of Æschylus, which begin with the words Ἱπποµέδοντος and Παρθενοπαῖος. They ought to have recollected, that these two proper names cannot be admitted at all into the tragic *senarius*, without a violation of the metre. The anapest, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Æschylus has admitted in these two instances. The proper name Τελεύταντος, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as in the present instance. Ἐνήλλακται, a word of exactly the same quantity, occurs in the next preceding line but one. So also Ἐρεχθειδῶν v. 202. and ἀνερρήγνυ v. 236. Honest Bothe, who does not appear to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out Τελεύταντος, leaving only the words Παῖ τοῦ Φρυγίου. He observes, that from Tecmessa's account of her family (vv. 487. 488.) her father appears to have been so great a man, that he may fairly be called *the Phrygian* κατ' ἐξοχήν. In the same manner, we presume, as Buonaparte is called *the Corsican.* Leaving this solution of the difficulty to the consideration of our readers, we

shall content ourselves with mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of σὺ after a word ending with ου, may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits σὺ after ποῦ, v. 1100.

v. 235. Ὧν τὴν μὲν ἔσω 'σφαζ' ἐπὶ γαίας, | τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ. This appears to be the true reading. The transition from the feminine singular to the neuter plural, has proved a stumbling-block to the transcribers and editors. Aldus and most of the manuscripts read ὧν τὴν μὲν ἔσω, and τὰς δὲ πλευροκοπῶν. The modern editions read, from the emendation of Triclinius, ὧν τὰ μὲν εἴσω, and τὰ δὲ πλευροκοπῶν. Τὰ δὲ πλευροκοπῶν is found in the Iena manuscript *a manu secunda*, in one Oxford manuscript (*Dorvill.* B.), and perhaps in the two Moscow manuscripts, if any reliance can be placed on the silence of the collator[1].

v. 278. Ξύμφημι δή σοι, καὶ δέδοικα μὴ 'κ θεοῦ Πλαγή τις ἥκοι. Erfurdt reads ἥκῃ on the authority of Suidas and one manuscript. Perhaps the true reading is ἥκει. The words μὴ ἥκῃ or μὴ ἥκει signify *ne venerit*. Erfurdt justly remarks, that ἥκω does not signify *venio*, but *veni*. In the same manner, οἴχομαι signifies *abii*, not *abeo*. Both these verbs are more nearly allied to ἐλήλυθα than to ἔρχομαι. Now it is well known, that after δέδοικα μή, ὅρα μή, &c. the Greeks frequently

1. Erfurdt has been betrayed into innumerable errors by relying on the silence of Johnson, who collated four manuscripts of the Ajax in the Bodleian Library at Oxford. In this very passage, all the manuscripts collated by Johnson agree with Aldus in reading τὰς δὲ πλευροκοπῶν. Yet Johnson, who reads τὰ δὲ, exhibits τὰς δὲ as the reading of only two of his four manuscripts. The kindness of a friend at Oxford, whose accuracy may be relied upon, enables us to state the readings of the Bodleian manuscripts, in this and several other instances, with perfect security. The Bodleian Library now possesses six manuscript copies of this tragedy, two of which formerly belonged to Dorville. A seventh copy is in the Library of Trinity College, and an eighth in the British Museum among the Harleian manuscripts. An accurate collation of these eight copies would be a valuable contribution to an improved edition of Sophocles.

employ the indicative to express that sense which the Latins express by the preter-perfect of the subjunctive. Thus, the Chorus in the Orestes of Euripides, believing that Orestes is dead, says to Electra, v. 208. Ὅρα παροῦσα, παρθέν' Ἠλέκτρα, πέλας Μὴ κατθανών σε σύγγονος λέληθ' ὅδε. See Budæus (p. 252. ed. 1548), Hoogeveen (pp. 708. 709.) &c. Among the examples produced by these grammarians, is the following passage of Demosthenes (Περὶ Παραπρεσβείας, p. 342, 8.): Καὶ τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν, δέδοικα μή τινα λήθην, ἢ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποιήκει. Are we to read ἐμπεποίηκε with Lambinus and Markland, or ἐμπεποιήκῃ with Reiske? We do not condemn the subjunctive, but we strongly suspect, that if Demosthenes had employed it in this passage, he would have said ἐμπεποιηκὸς ᾖ. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same oration βεβοηθηκὼς ᾖ p. 345, 29. συμβεβηκὸς εἴη p. 351, 9. πεποιηκότες εἶητε (εἶτε) p. 363. 19. δεδωκότες εἶεν p. 382, 25. ἐνεορακὼς εἴη p. 401, 18. ἀναπεπτωκότες ἦτε p. 411, 3. To return to Sophocles, the same arguments which induce us to suspect that ἥκει is the true reading in the verse before us, incline us to propose βέβηκε, Phil. 493.

v. 301. Τέλος δ' ὑπάξας διὰ θυρῶν, σκιᾷ τινι Λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα, Τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, Ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών. In our opinion, Lobeck and Erfurdt have done ill in not reading ἐκτίσοιτ' with Musgrave and Bothe. Although Tecmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which Ajax was about to inflict on Ulysses, when he was called out of his tent by Minerva. See vv. 105—110. If we retain ἐκτίσαιτο, Ajax must be understood to speak of what he had already done, not of what he intended to do. Compare Trach. 793. Τὸ δυσπάρευνον λέκτρον ἐνδατούμενος Σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον, Οἷον κατακτήσαιτο λυμάντην βίου. Musgrave observes, that if the poet had represented Ajax as

speaking of a past transaction, he would not have added *ἰὼν* to *ἐκτίσαιτο*.

v. 312. Ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη, Εἰ μὴ φανείην πᾶν τὸ συντυχὸν πάθος. Mr. Porson (*ad Hec.* 847.) says of this passage: *Facillimam emendationem φανείη prætervidere Viri docti, quam tamen adsumere potuerat e MS. Brunck. Φαναίην contra linguam et metrum est, φανοίην contra linguam.* Brunck, who first admitted *φανοίην* into the text, believed it to be the optative of the second aorist *ἔφανον*. In this acceptation, *φανοίην* is certainly *contra linguam*. The second aorist *ἔφανον* does not exist; and if it existed, its optative would be *φάνοιμι*. But if we agree with Buttman, as quoted by Erfurdt, in considering *φανοίην* as the optative of the contracted future *φανῶ*, it may be safely pronounced a legitimate Greek word. Mr. Elmsley, in his note on Œd. T. 538. points out *ἑροίη* in Xenophon, and *διαβαλοίην* in Plato. With regard to the construction, Erfurdt properly compares *ἀφειδήσοι* Ant. 414. *ἀφαιρήσοιτο* Phil. 376. So Xenophon *Sympos.* 1, 7. Ὡς δὲ πάνυ ἀχθόμενος φανερὸς ἦν, εἰ μὴ ἔψοιντο, συνηκολούθησαν. We prefer *φανοίην* to *φανείη* for the following reason. The difference between *εἰ μὴ φανοίην* and *εἰ μὴ φανείη*, is the same as that between *εἰ μὴ φανῶ* and *ἐὰν μὴ φανῇ*. Εἰ μὴ *φανοίην* has the same relation to *εἰ μὴ φανῶ*, as *εἰ μὴ φανείη* has to *ἐὰν μὴ φανῇ*. Now it appears to us, that the active future is rather more proper in this passage than the passive subjunctive. We would rather say, *I will burn your house, if you do not put ten pounds in a certain place*, than, *I will burn your house, unless ten pounds are put in a certain place*. Compare Ant. 306. Εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου Εὑρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς, Οὐχ ὑμὶν Ἅιδης μοῦνος ἀρκέσει, πρὶν ἄν &c. Ibid. 324. Κόμψευέ νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ Φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται. The passages before us would be exactly similar to these passages, if the poet had put the threats of Ajax into his own mouth, instead of throwing them into Teemessa's narrative. Lobeck reads *φανοίην*

with Brunck. Erfurdt reads φανείη with Porson. Bothe reads neither φανοίην nor φανείη, but rejects the verse as spurious.

v. 314. Κἀνήρετ' ἐν τῷ πράγματος κυρεῖ ποτε. The scholiast reads *κύροι diserte*. With the exception of one passage (Œd. C. 1159), which we believe to be corrupt, the barytone form κύρω, like δόκω and ὤθω, is found only in the writings of the grammarians. Perhaps, however, the annotation of the scholiast may be considered as a sufficient reason for changing κυρεῖ into κυροῖ. So Phil. 542. Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον Ἑκέλευσ' ἐμοί σε τοῦ κυρῶν εἴης φράσαι. A similar variety of both reading and construction occurs in v. 727. of the present tragedy, where Erfurdt says, *Ἀρκέσοι an ἀρκέσει scribas, ad rationem grammaticam nihil interest, sed illud meliores codices tuentur*. A third instance occurs in v. 755. where some manuscripts read θέλει, but all the editions read θέλοι. In all passages of this kiud, the optative appears to us to be preferable to the indicative, but not so much so, as to justify us in introducing it upon mere conjecture [1].

v. 331. Τέκμησσα, δεινὰ, παῖ Τελεύταντος, λέγεις Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι (*al.* διαπεφοιβᾶσθαι) κακοῖς. The feeble and unnecessary word ἡμῖν, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the emphasis

1. Johnson's translation of the present verse is, *Interrogavitque quo demum in statu res erat*. Every school-boy knows that he ought to have written *esset*. In this passage, as in many others, the Greek optative is correctly rendered by the Latin imperfect of the subjunctive. In the present case, however, the correspondence of the two languages must be considered as purely accidental. In the Greek, the optative is caused by the preterite ἀνήρετο. In the Latin, the subjunctive is caused by the interrogative particle—not used as a direct interrogation. There is nothing in the Greek language which resembles this use of the Latin subjunctive. The difference between the two languages will at once appear, if we change the preterite ἀνήρετο into the present, the future, or the imperative. The Greek optative will then disappear, whereas the Latin subjunctive will remain. The words *Ask him who he is*, for instance, will be in Greek, Ἔρου αὐτὸν ὅστις ἐστὶν, in Latin, *Interroga eum quis sit*.

which falls on ἡμῖν. Hel. 1310. Ἔσται τάδ', οὐδὲ μέμψεται πόσις ποτὲ Ἡμῖν. σὺ δ' αὐτὸς, ἐγγὺς ὢν, εἴσει τάδε. The following punctuation, although not quite free from objection, pleases us better than that of the common copies: Τέκμησσα, δεινὰ, παῖ Τελεύταντος λέγεις, Ἡμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς. Compare v. 216. Μανίᾳ γὰρ ἁλοὺς ἡμῖν ὁ κλεινὸς | νύκτερος Αἴας ἀπελωβήθη.

v. 379. Ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ | κακῶν ὄργανον, τέκνου Λαρτίου. Brunck, Lobeck, and Erfurdt read with one manuscript, ἁπάντων ἀεὶ. We prefer πᾶν θ' ὁρῶν, or ἁπάντων δ' ἀεὶ, for a reason which will be given in our note on v. 1050.

v. 382. Ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις. *Γέλων, Atticam formam, exhibent Mosq. B. et Suidas in ἄλημα. Sed a Tragicis illam, nisi metrum cogat, non usurpari, monuit Lobeckius.* Erfurdt. In other words, γέλων is never followed in the same verse by a word beginning with a vowel. As the accusative γέλωτα was more familiar to the transcribers than γέλων, perhaps we may be allowed to suspect, that they have banished γέλων from every verse in which γέλωτ' would stand. A similar alteration seems to have been made in the following hexameter: Eurip. Hel. 388. Χρυσοκέρωτ' ἔλαφον, Μέροπος Τιτανίδα κούραν. The Attic poets, if we mistake not, always decline βούκερως, εὔκερως, χρυσόκερως, &c. like λεώς. We do not attribute much importance, therefore, to Lobeck's reason for rejecting γέλων in the verse before us. The common reading is preferable, however, on account of the elision. See our note on v. 1101.

v. 384. Ἴδοιμί νιν, καίπερ ὧδ' ἀτώμενος. So Aldus and the scholiast. Notwithstanding the silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, Ἴδοιμι δή νιν, is found in no manuscript, except those of the Triclinian recension. Perhaps the poet wrote, Ἴδοιμ' ἐγώ νιν. So Æsch. Choëph. 265. Πρὸς τοὺς κρατοῦντας, οὓς ἴδοιμ' ἐγώ ποτε Θανόντας ἐν κηκῖδι πισσήρει φλογός. In the present passage, ἐγὼ appears to have been lost before νιν. In the following passage,

νιν was lost after *ἐγώ*: Eurip. Ion. 81. *Ἰων' ἐγώ νιν πρῶτος ὀνομάζω θεῶν.*

v. 396. *Ἕλεσθ', ἕλεσθέ μ' οἰκήτορα | ἕλεσθέ μ'. οὔτε γὰρ θεῶν γένος.* The metre of these two verses is the same. The Aldine reading of the first verse is, *Ἕλεσθέ μ', ἕλεσθέ μ' οἰκήτορα.* Brunck reads with some manuscripts, *Ἕλεσθέ μ', ἕλεσθ' οἰκήτορα,* and alters the corresponding verse of the antistrophe, *Πολὺν, πολύν με δαρόν τε δὴ,* so as to accommodate it to his own emendation of the strophe. Bothe, Lobeck and Erfurdt follow Brunck.

v. 403. *Ποῖ τις οὖν φύγῃ; | ποῖ μολὼν μενῶ; | εἰ τὰ μὲν φθίνει, φίλοι, | τοῖσδ' ὁμοῦ πέλας, | μωραῖς δ' ἄγραις προσκείμεθα,* &c. The three words *τοῖσδ' ὁμοῦ πέλας* may be said to be fairly given up by the commentators, whose observations we invite the reader to peruse in their own words. In so desperate a case, there is no harm in proposing emendations which are not altogether satisfactory. We propose, therefore, *Εἰ τὰ μὲν φθίνει, φίλοι, | τάδε δ' ὁμοῦ πέλας.* We believe the meaning to be *εἰ τὰ μὲν ἀγαθὰ φθίνει, τάδε δὲ κακὰ πάρεστι.* This correction suits the metre perfectly well. The corresponding words of the antistrophe are, *Ἑξερῶ μέγ', οἷον οὔ | τινα Τροία στρατοῦ.* The first syllable of *Τροία* is short, as in v. 1190. For another instance of the corruption of *τάδε* into *τοῖς,* see Eurip. Iph. T. 650. We want nothing except an instance of the union of the two synonymous words *ὁμοῦ πέλας.* Compare *αὖθις πάλιν,* &c.

v. 428. *Οὗτοι σ' ἀπείργειν, οὔθ' ὅπως ἐῶ λέγειν Ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.* After *οὗτοι* we ought to read *οὐδὲ* instead of *οὔτε.* See Æsch. Eum. 299. Eurip. Med. 469. Alc. 1040. Heracl. 64. Herc. 316. See also Æsch. Prom. 435. with the remark of the Edinburgh Review, Vol. XVII. p. 492.

v. 455. *εἰ δέ τις θεῶν Βλάπτοι, φύγοι γ' ἂν χὠ κακὸς τὸν κρείσσονα.* One of Erfurdt's manuscripts (*Mosq. A.*) reads *φύγοι τ' ἄν, i. e. φύγοι τάν.* In one of the Oxford manuscripts (*Laud.*) *τ* is written in red ink over *ν.* We have little doubt that *φύγοι τὰν* is the true reading.

v. 469. *Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν ἐγγράναιμί που.* Instead

of ὧδέ γ' Ἀτρείδας ἂν, two manuscripts (*Mosq. B. Dorvill. B.*) read ὧδ' ἂν Ἀτρείδας. One manuscript (*Dresd. A.*) reads ὧδ' Ἀτρείδας ἄν. The common reading is unobjectionable. Compare v. 111. Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ. Else it would be easy to read, Ἀλλ' ὧδ' ἂν Ἀτρείδας ἂν εὐφράναιμί που. A similar correction may be made with more probability in the following passage: Eurip. Alc. 646. Γυναῖκ' ὀθνείαν, ἣν ἐγὼ καὶ μητέρα Πατέρα τέ γ' ἐνδίκως ἂν ἡγοίμην μόνην. If Mr. Wakefield had found ὧδ' ἂν Ἀτρείδας ἂν in his copy of the Ajax, perhaps he would have commented upon it in the following terms: *This repetition of the particle ἂν in Greek authors is equally singular and awkward; and yet there are instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present we would gladly relieve the clumsiness of this expedient by reading with several manuscripts,* Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που. See the Critical Review, Jan. 1801, p. 9. If a single instance of this repetition of ἂν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy? See vv. 155. 525. 537. 1058. 1073. 1078. 1144. 1246. 1339. Brunck does not seem to have made up his mind on this subject. He says in his note on v. 537. *invenuste geminatur ἄν.* But he has inserted the following words in his index to Aristophanes: Ἄν *eleganter geminatur,* Θ. 196. B. 572. 581. N. 1396. A. 218. To confess the truth, these words, *eleganter, venuste,* &c. are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be called elegant in one place, and inelegant in another, according as we wish to defend or attack the reading in which it is exhibited. It must be observed, that when the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. Ἄν *geminatum cum indicativo et optativo sæpissime, cum subjunctivo nunquam conjungunt Attici.* These are the words of the Edinburgh Reviewer, Vol. XVII. p. 238. If the common

reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted *very rarely*. Aristoph. Eq. 1108. Ὁπότερος ἂν σφῷν εὖ με μᾶλλον ἂν ποιῇ, Τούτῳ παραδώσω τῆς Πυκνὸς τὰς ἡνίας. Perhaps we ought to read, Ὁπότερος ἂν σφῷν νῦν με μᾶλλον εὖ ποιῇ.

v. 514. Ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅτι βλέπω, Πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δορὶ, καὶ μητέρ'. ἀλλ' ἡ μοῖρα τὸν φύσαντά με Καθεῖλεν Ἅιδου θανασίμους οἰκήτορας. We consider this passage, if the common representation of it be correct, as much more discreditable to the author, than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent an use of the particle ἄν. It is a most wanton violation of propriety, to represent Ajax as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Ajax flourished, and which Hesiod distinguishes from the brazen age which preceded it, by the epithets δικαιότερον καὶ ἄρειον. But we know of no age or state of society, in which the mention of such a transaction would not be carefully avoided in a tender and pathetic speech, like the present address of Tecmessa to Ajax. We commend Bothe, therefore, who, in *his* Ajax, represents the parents of Tecmessa as both deceased before the destruction of their country. The words of Bothe's Tecmessa are: Καὶ μητέρ' ἤδη μοῖρα, τὸν φύσαντά τε, Κατεῖχεν, Ἅιδου θανασίμους οἰκήτορας. Erfurdt reads, Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε Καθεῖλεν Ἅιδου θανασίμους οἰκήτορας. The alteration of the received text is slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us, that the common reading agrees better with the two next following verses: Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς; Τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι. If Tecmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more imper-

tinent than her question, Τίς πλοῦτος; compared with the words of Andromache, Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ. We think, therefore, that she mentions the loss of her parents merely as a subordinate incident to the loss of her country, and that country, father, and mother are all included in the word πατρίς.

v. 560. Οὔτοι σ' Ἀχαιῶν, οἶδα, μήτις ὑβρίσῃ. Brunck, Bothe, Lobeck, and Erfurdt read ὑβρίσει with several manuscripts. We believe that ὑβρίσῃ is right, and we are certain that ὑβρίσει is wrong. The future of ὑβρίζω is ὑβριῶ. See the Quarterly Review, vol. VII. p. 454.

v. 570. Ὡς σφιν γένηται γηροβοσκὸς εἰς ἀεί, Μέχρις οὗ (*al.* μέχρις ἂν) μυχοὺς κίχωσι τοῦ κάτω θεοῦ. Lobeck and Erfurdt have adopted ἕς τ' ἂν γένηται, the emendation of Hermann (*Præf. ad Hec.* p. liv.) They might have read ἕως γένηται, comparing v. 557. As these emendations are violent, and as the common reading, whether we read μέχρις οὗ or μέχρις ἂν, is objectionable on more than one account, we are inclined to reject v. 571. as spurious. Perhaps it was inserted by some scrupulous critic, who thought that the expression γηροβοσκὸς εἰς ἀεί, in the preceding verse, required some qualification. The words εἰς ἀεὶ may be translated, *as long as they live.* Compare Œd. T. 275. Trach. 1204.

v. 599. Ἐγὼ δ' ὁ τλάμων, | παλαιὸς ἀφ' οὗ χρόνος | Ἰδαίᾳ μίμνω | λειμωνίᾳ πόᾳ μήλων | ἀνήριθμος &c. So Aldus. The difficulty of this passage consists in the three words λειμωνίᾳ πόᾳ μήλων, out of which it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read, λειμωνίᾳ μήλων πόᾳ. Brunck reads, λειμωνίᾳ ποίᾳ μήλων, with the consent of most of the manuscripts, including five out of six of those in the Bodleian Library. The sixth reads λειμωνείᾳ πόᾳ μήλων. Ποίᾳ or ποιᾷ is the proper orthography, whether the first syllable be long or short. Bothe reads λειμωνίδι μηλοπόᾳ. Λειμωνίδι is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits λειμώνιδι (*sic*) as the reading of the two

Baroccian manuscripts at Oxford. Erfurdt reads, λειμωνίδι ποίᾳ μήλων, and says in his note, ποίᾳ μήλων, *licet corruptum, servare placuit.* Perhaps the true reading is, λειμωνίδι ποίᾳ μέλων. Μέλειν and μέλεσθαι are used by the tragic poets in the sense of *belonging to, conversant with, dwelling among,* &c. The following examples, among others, are supplied by Beck's index to Euripides. I. Iph. T. 642. Κατολοφύρομαί σε τὸν χερνίβων | ῥανίσι βαρβάρων μελόμενον αἱμακταῖς. We have supplied the word βαρβάρων to complete the verse. II. Hel. 194. Ναύτας Ἀχαιῶν | τις ἔμολεν, ἔμολε, | δάκρυα δάκρυσί μοι φέρων, | Ἰλίου κατασκαφὰν (*f.* κατασκοπὰν) | πυρὶ μέλουσαν Ἰδαίῳ. Compare Hec. 931. III. Hel. 1176. Νῦν δ' οἱ μὲν Ἅιδᾳ μέλονται κάτω, | τείχεα δὲ, φλογμὸς ὥστε Διὸς, ἐπέσυτο φλόξ. Our emendation affords exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (615.) is, Νῦν δ' αὖ φρενὸς οἰοβότας. The Scholiast reads οἰοβώτας, which reading Erfurdt has admitted into his text. The Triclinian editions read Νῦν δ' αὖ φρενὸς γ' οἰωβότας. Although Triclinius is perhaps guilty of the insertion of the particle, we believe him to be innocent with regard to οἰωβότας, which is found in Erfurdt's *Augustanus Secundus.* If Triclinius had not found this reading in his copy of Sophocles, he would not have changed the order of the words in the corresponding verse of the strophe. Οἰωβότας accords perfectly well with our reading of the strophic verse. Yet we suspect that οἰοβότας is the true reading. The strophes and antistrophes of this Ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which we are now engaged. The strophic verse is, Ἰδαίᾳ μίμνω; the antistrophic, Κρατοῦντ' ἐν Ἄρει.

v. 634. Κρείσσων γὰρ Ἅιδᾳ κεύθων, ἢ νοσῶν μάταν. *Elegantius quiddam requiri videtur, et quod magis ex Athenis redoleat, videlicet* κεύθων ὁ νοσῶν μάταν, *pro* κρεῖττόν ἐστιν αὐτὸν κεύθειν. *Ita jubent metra.* Lobeck. The *argumentum a metro* is certainly powerful, and we do not very well know how

to evade it. In other respects, the common reading pleases us better than Lobeck's emendation, which Erfurdt has adopted. Compare Soph. Œd. T. 1368. Κρείσσων γὰρ ἥσθα μηκέτ' ὢν, ἢ ζῶν τυφλός. Mr. Elmsley, in his note on this verse, silently reads παρ' Ἅιδᾳ in the present passage. Ἅιδᾳ κεύθων, without the preposition, can signify nothing except ἐν Ἅιδᾳ κεύθων, which expression is probably a solecism. Although the Attic poets say both εἰς Ἄιδου and εἰς Ἄιδην, and even Ἄιδην without the preposition (Soph. Ant. 822.), we apprehend that they never say ἐν Ἄιδῃ, but only ἐν Ἄιδου. If ἐν Ἄιδῃ occurs at all, it may be compared with ἐν Ἀθάνᾳ, Eurip. Heracl. 754. The expression παρ' Ἅιδᾳ κεύθων may be compared with κεῖται παρ' Ἄιδῃ, Œd. T. 972. We take this opportunity of correcting a trifling error which has escaped the attention of the critics. Eurip. Med. 1059. Μὰ τοὺς παρ' Ἄιδην νερτέρους ἀλάστορας. Παρ' Ἄιδην is proper only where there is the idea of motion. See Soph. Œd. C. 1552. Eur. Alc. 237. Read, therefore, παρ' Ἄιδῃ.

v. 726. Τὸν τοῦ μανέντος κἀπίβουλευτοῦ στρατοῦ Ξύναιμον ἀποκαλοῦντες. We should prefer, κἀπιβουλευτοῦ στρατῷ. Compare v. 1055. Ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον. *Verbale casum verbi sui regit, quod utriusque linguæ scriptoribus solenne est.* These are Brunck's words, in his note on Ant. 787. Those readers to whom this construction is not familiar, may obtain all the information respecting it which they can desire, by examining the passages quoted by Hermann, in his notes on Viger, n. 47.

v. 741. Τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης Μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ. The words ἔνδοθεν στέγης are rightly interpreted ἐκ τῆς στέγης in a gloss published by Brunck. See also Lobeck's note. The following gloss is less satisfactory: Παρήκειν. ἀντὶ τοῦ ἥκειν. ἡ παρὰ περισσή. It appears to us, that neither ἥκειν nor παρήκειν is capable of being used in any signification which will make sense of this passage. The Scholiast explains παρήκειν by παριέναι. But παριέναι, the infinitive of παρέρχομαι, means rather *to pass in* than to *pass out*; and παριέναι, the infinitive of παρίημι, means rather

to *let in* than to *let out*. Περᾶν is the verb best suited to the sense of the passage. We abstain from proposing improbable conjectures; and the silence of the commentators is our only reason for calling the attention of our readers to this difficulty.

v. 791. Οἴμοι, τί φῄς, ὦνθρωπε; μῶν ὀλώλαμεν; v. 1154. Ὦνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς. Aldus reads ὦ 'νθρωπε in both verses. Turnebus reads ἄνθρωπε in the former, and ὦ 'νθρωπε in the latter. Brunck, Bothe, and Erfurdt read ὦ'νθρωπε in the former, and ἄνθρωπε in the latter. Lobeck reads ἄνθρωπε in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read ὦνθρωπε instead of ὦ'νθρωπε v. 791. With the exception of these two verses, we have not observed the vocative ἄνθρωπε in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting ὦναξ or ὦ 'ναξ which occurs very frequently.

v. 869. Κουδεὶς ἐπίσταταί με συμμαθεῖν τόπος. Συμμαθεῖν *hic transitivum est, et valet* διδάξαι. BRUNCK. Erfurdt compares *apprendre, to learn*, &c. The words με συμμαθεῖν signify *so that I may learn*, and are an instance of a construction which occurs in almost every page of the tragic poets. So, in this tragedy, v. 672. Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος Τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν. v. 884. Καὶ σπεύσαθ' οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν. (Compare Aristoph. Eq. 925. Ἐγὼ γὰρ εἰς τοὺς πλουσίους | σπεύσω σ' ὅπως ἂν ἐγγραφῇς.) v. 1069. νῦν δ' ἐνήλλαξεν θεὸς Τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.

v. 921. Ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίη, μόλοι, Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι. Brunck reads ὡς ἂν ἀκμαῖος, with the following annotation: *Sic omnino legendum. Ejecerat librariorum imperitia particulam ἂν, quæ salva structuræ lege abesse non potest.* Ὡς ἂν ἀκμαῖος μόλοι, quam tempestivus veniret! *Vide quæ notavimus ad Comici Plutum* 1037. *ubi exempla ostendunt verbum optativi modi non adhiberi sine ἂν, quando in altero membro est conditionalis particula* εἰ, *quæ et ipsa*

optativum adsciscit. We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield, (*Silv. Crit.* II. p. 127.) Hermann, (*ad Vigerum*, n. 284.) Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam tempestivus veniret!* If this interpretation is correct, we agree with Brunck in believing, that ἂν must be inserted in some manner or other. But why may not μόλοι be a real and proper optative, which, as is well known, never assumes ἄν? The passage may be thus translated: *Where is Teucer? If he comes at all, I wish that he may come in time to compose his brother's body. Utinam* is one of the thousand and one significations of the particle ὡς. So El. 126. Κακᾷ τε χειρὶ πρόσοτον; ὡς ὁ τάδε πορὼν Ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν. Ibid. 1226. ΗΛ. Ἔχω σε χερσίν; ΟΡ. ὡς τὰ λοίπ' ἔχοις ἀεί.

v. 950. ΤΕ. Οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. ΧΟ. Ἄγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν. So Aldus. Some manuscripts read δ' instead of γ'. Others omit both particles. Two copies exhibit ἤνυσας for ἤνυσαν. These varieties do not assist us in supplying the syllable which is lost. The reading of the Triclinian recension, Καὶ μὴν ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν, is worthy of its author. Brunck, Lobeck, and Erfurdt read, Ἄγαν δ' ὑπερβριθὲς τόδ' ἄχθος ἤνυσαν. Bothe reads, Ἄγαν δ' ὑπερβριθές γ' ἂν ἄχθος ἤνυσαν. We should prefer to either of these readings, Ἄγαν ὑπερβριθὲς γὰρ ἄχθος ἤνυσαν. We formerly imagined that we had detected the hand of the poet as follows: Ἄγαν γε, χὑπερβριθὲς ἄχθος ἤνυσαν. Compare χὑπερορρωδοῦσα, Eurip. Suppl. 344. At present, however, we think this reading hardly worth mentioning.

v. 985. οὐχ ὅσον τάχος Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὡς κενῆς Σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ; No editor has noticed this instance of a trimeter iambic beginning with a word which cannot begin a sentence. The true reading seems to be, Δεῦρ' αὐτὸν ἄξεις δῆτα.

v. 994. Ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ Μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην. The Edinburgh Reviewer

(vol. XIX. p. 79.) observes, that the metre requires *νυν* to be considered as an enclitic. See a note on *ἄκουε δή νυν* in the second number of the *Museum Criticum*, p. 189.

v. 998. Ὀξεῖα γάρ σου βάξις, ὡς θεοῦ τινος, Διῆλθ' Ἀχαιοὺς πάντας, ὡς οἴχει θανών. Read *θεῶν τινος*. The tragic poets usually say *θεῶν τις* rather than *θεός τις*. See vv. 455. 1057. Œd. T. 42. 396. Ant. 598. Trach. 119. Phil. 196. El. 696. In the same manner, *ἐχθρῶν τις* is better than *ἐχθρός τις*, *φίλων τις* than *φίλος τις*, &c.

v. 1047. Οὗτος, σὲ φωνῶ. τόνδε τὸν νεκρὸν χεροῖν Μὴ ξυγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει. *Recte Schaeferus punctum post φωνῶ delevit, jungens σὲ φωνῶ* (jubeo) *μὴ ξυγκομίζειν.* Erfurdt. The same punctuation is exhibited in Mr. Elmsley's note on Œd. T. 350. Compare also Phil. 101. and v. 764. of the present tragedy.

v. 1049. Τίνος χάριν τόσονδ' ἀνάλωσας λόγον; So Brunck, Bothe, Lobeck, and Erfurdt. All the preceding editions, and the greater part of the manuscripts, read *ἀνήλωσας*. All the modern Atticists teach, that the verb *ἀναλῶ* or *ἀναλίσκω* preserves the vowel *α* unchanged in those inflexions, in which other verbs change it into *η*. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clue which is presented to him in Brunck's notes on this verse. See particularly Valckenaer *ad Phœn.* 591. in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: *Litera verbi, semper producta, non erat augmenti capax, propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι* &c. *repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωμαι* &c. We have two reasons for believing, that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If *ἀναλῶ* makes *ἀνάλωσα* on account of the long vowel, why do we find *ἠρίστησα*, *ἤθλησα* (Soph. Œd. C. 564.), *ἧσα*,

ἦξα, instead of ἀρίστησα, ἄθλησα, ἆσαι, ἆξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἆρα, ἀράμην, ἀλάμην, rather than ἦρα, ἠράμην, ἠλάμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα &c. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraved in the same year (Olymp. XCII. 3.), in which the Philoctetes of Sophocles was acted: ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΕΝΕΣ ΗΑΛΑΙΕΥΣ ΠΡΟΤΟΣ ΕΓΡΑΜΜΑΤΕΥΕ. That is: *Ἀθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἄρχοντος, καὶ ἐπὶ τῆς βουλῆς ἧ Κλεογενὴς Ἁλαιεὺς πρῶτος ἐγραμμάτευε.*[1] In the Sandwich Inscription, which is preserved in the Library of Trinity College in this University, and which has been copiously illustrated by Taylor,[2] we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favour of *ἀνάλωσεν*.

1. See the Memoirs of the Academy of Inscriptions, T. XLVIII. p. 337. In this inscription, as in others of the same age, the γάμμα has the modern form of the λάμβδα, and the λάμβδα nearly resembles the Latin L. In the seventh line we find the words ΔΙΥLLΟΙ ΗΕΡΧΙΕΙ ΚΑΙ ΣΥΝΑΡΧΟΣΙΝ, i. e. Διύλλῳ Ἐρχιεῖ καὶ συνάρχουσι. We vehemently suspect, that instead of ΔΙΥLLΟΙ, we ought to read ΑΡΥLLΟΙ (Γρύλλῳ), and that this Gryllus the Herchian was the father of Xenophon. Diog. Laërt. II. 48: Ξενοφῶν Γρύλλου μὲν ἦν υἱός, Ἀθηναῖος, τὸν δῆμον Ἐρχιεύς. As the Choiseul marble is preserved at Paris, it would not be difficult at some future time to confirm or confute our conjecture by referring to the original.

2. Although Taylor has in general been very successful in filling up the *lacunæ* of this inscription, he has missed the true reading in two or three places in which it does not appear to be irrecoverably lost. In the thirty-seventh and thirty-eighth lines of the anterior face, read as follows: [Εἰσκομ]ιδὴ τῶν τριπόδων καὶ τῶν βοω[ν, καὶ πε]ντηκόστη, καὶ τρο[φὴ τοῖς βοσ]ί, καὶ ξύλων τιμὴ τῶν ἐπ[ί] — In this inscription the diphthong ου is constantly written ο.

(To be concluded in the next Number.)

NICANDRI THERIACA

CUM EMENDATIONIBUS BENTLEII

HACTENUS INEDITIS.

Monendus est Lector hasce Emendationes exscriptas esse ex margine Nicandri exemplaris, quod cum lautissima copia librorum Bentleii notas complectentium, in potestatem ejus nepotis Ricardi Cumberland V. Cl. devenerat. In vero totum illud κειμήλιον, jam senex, suadente, ut videtur, rei inopia, bibliopolæ cuidam Londinensi vendidit. Quod ubi compertum erat nobilissimis et ornatissimis viris, qui cum summo patriæ suæ honore, Scientia Literisque plaudentibus, Museo Britannico præpositi sunt, hanc illi omnem librorum supellectilem statim ære redimendam, et in ædibus suis deponendam curavere. Insignis eorundem liberalitas nobis copiam fecit Notas Bentleias istinc exscribendi, et cum republica literaria communicandi. Esset autem vel maxime ingratorum singularem humanitatem, quam experti sumus, non palam profiteri. Ceterum in hoc negotio exequendo ea fides præstabitur, ut venia nobis concessa in commune literarum commodum, et honorem nominis Bentleiani redundet. Cum a Nicandro initium facere visum sit, textum ejus ex editione Gorræi in gratiam lectoris subjecimus, præmissa epistola, quam in prima libri pagina Bentleii manus exaraverat.[1]

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1. Eandem in Sylloge Epistolarum Bentleii vulgavit Burneius.

ILLUSTRI ET ERUDITISSIMO VIRO

RICHARDO MEAD

AMICO SUO SINGULARI S. P. D.

RICHARDUS BENTLEIUS.

REDIT ad te, virorum optime, NICANDER tuus ex Editione doctissimi Gorræi; quam e divite quidem Tua sed eleganti tamen et non quorumvis librorum Bibliotheca, mihi nuper suppeditavisti. Sed næ Tu homo facetus, et, si dicere fas est, nimium urbanus es; qui scriptorem Medicum, *ἰητρῶν* olim *οὐχ' ἄριστον*, sed longi jam ævi injuriis *αὐτὸν ἕλκεσι βρύοντα*, Mihi professione Theologo medicandum et emendandum commisisti, Ipse omnium Medicorum sine controversia princeps, qui unus et poteras et debebas *ὁμοτέχνῳ* tuo Nicandro manum medicam admovere. Non deerunt tamen, sat scio, quæ causaberis, et quibus jure excusatus abeas: ita enim profecto res est: tot Superstites ægroti in civitate omnium frequentissima Te in dies et horas sollicitant, Te accersunt, Te diripiunt; ut nec tantillum Tibi temporis supersit, quod poetæ Mortui cineribus impendas: Me itaque, qui malevolorum quorundam beneficio sic satis, ut nunc est, otiosus sum, vicariam Tibi operam navare voluisti. Ego vero, qui Tibi uni a me postulanti numquam quicquam recusare potui, multo tamen libentius hoc quicquid est vel officii vel oneris in me recepi, quod celeberrimis Viris, D^no^ *Sherard* cui præter alios titulos rei Herbariæ ceu mortalium omnium peritissimo jampridem Corona donata est, D^no^que *Boerhaave*, magno illi Academiæ Leidensis ornamento, qui cum pluribus Græcis Medicis Nicandrum hunc jam nunc editurus est, rem me non ingratam facturum intellexi. Quare habe Tibi Poetam tuum, Antiquarium sane illum, obsoleta et casca verba studiose venantem, et vel sui sæculi lectoribus difficilem et obscurum: quo minus est mirum, si post egregiorum hominum Gorræi et Stephani industriam tanta adhuc mendorum seges remanserit, ut totus fere Libri tui margo correctiunculis nostris oblinatur. Eas ego sic nudas, nullis rationibus fultas, nullis pigmentis ornatas, in publicum projicio; gnarus scilicet vel sic satis factum iri paucis illis qui Græce luculenter sciunt: ceteros vero ne lecturos quidem. Vale, Vir Præstantissime; ac fratrem tuum, qui in Jurisprudentiæ stadio Tuæ in Medicina palmæ et laureæ certat, meo veteris sodalis nomine saluta.

Ex Collegio S^tæ^ Trinitatis Cantab. Augusti die X, MDCCXXII.

ΝΙΚΑΝΔΡΟΥ ΘΗΡΙΑΚΑ.

Ἄρεια κέ τοι μορφάς τε, σίνη τ' ὀλοφῶια θηρῶν
Ἀπροϊδῆ τύψαντα, λύσιν θ' ἑτεραλκέα κήδευς,
Φίλ' Ἑρμησιάναξ, πολέων κυδίστατε παῶν,
Ἔμπεδα φωνήσαιμι. σὲ δ' ἄν πολυεργὸς ἀροτρεὺς
Βουκαῖός τ' ἀλέγοι, καὶ ὀροιτύπος, εὖτε καθ' ὕλην
Ἢ καὶ ἀροτρεύοντι βάλῃ ἐπὶ λοιγὸν ὀδόντα,
Τοῖα παραφρασθέντος ἀλεξητήρια νούσων.
Ἀλλ' ἤτοι κακοεργὰ φαλάγγια, σὺν καὶ ἀνίγρους
Ἑρπηστὰς, ἔχιάς τε καὶ ἄχθεα μυρία γαίης
Τιτήνων ἐνέπουσιν ἀφ' αἵματος, εἰ ἐτεόν περ
Ἀσκραῖος μυχάτοιο μελισσήεντος ἐν ὄχθαις
Ἡσίοδος κατέλεξε παρ' ὕδασι Περμησσοῖο.
Τὸν δὲ χαλαζήεντα κόρη Τιτηνὶς ἀνῆκε
Σκορπίον ἐκ κέντροιο τεθηγμένον, ἦμος ἐπέχρα
Βοιωτῷ τεύχουσα κακὸν μόρον Ὠαρίωνι,
Ἀχράντων ὅτε χερσὶ θεῆς ἐδράξατο πέπλων.
Αὐτὰρ ὅγε στιβαροῖο κατὰ σφυρὸν ἧλασεν ἴχνευς
Σκορπίος ἀπροιδὴς, ὀλίγῳ ὑπὸ λαῖ λοχήσας.
Τοῦ δὲ τέρας περίσημον ἐν ἄστρασιν ἁπλανὲς αὖτως,
Οἷα κυνηλατέοντος, ἀείδελον ἐστήρικται.
Ἀλλὰ σύ γε σταθμοῦ τε καὶ αὐλίου ἑρπετὰ φύγδην
Ῥηϊδίως ἐκ πάντα διώξεαι, ἢ ἀπ' ἐρίπνης,
Ἠὲ καὶ αὐτοπόνοιο χαμευνάδος, ἦμος ἀν' ἀγρονὺς
Φεύγων αὐαλέος θέρεος πυρόεσσαν ἀϋτμὴν,
Αἴθριος ἐν καλάμῃ στορέσας ἀκρέσπερος εὕδῃς,
Ἢ καὶ ἀν' ὑλήεντα παρὲκ λόφον, ἢ ἀνὰ βήσσης
Ἐσχατιὴν, ὅθι πλεῖστα κινώπετα βώσκεται ὕλην,
Δρυμοὺς καὶ λασιῶνας, ἀμορβαίους τε χαράδρας.
Καί τε παρὲξ λιστρωτὸν ἄλω δρόμον, ἠδ' ἵνα ποίη

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v. 3. Corrige κηδίστατε.
4. σὲ δ' ἄν — corr. σεῦ ἄν.
7. παραφρασθέντος. Lege ex Msto. περιφ. v. 541.
24. Corr. αὐαλέον v. 113.
Ib. πυρόεσσαν. lege ex Schol. πνιγόεσσαν.
27. βώσκεται — βόσκεται.
28. Infra v. 489.
29. παρὲξ — corr. παρέκ.

Πρῶτα κνϊσκομένη σκιάει χλοάοντας ἰάμνους.
Τῆμος, ὅτ' αὐαλέων φολίδων ἀπεδύσσατο γῆρας
Μῶλυς ἐπιστείχων, ὅτε φωλεὸν εἴαρι φεύγων
Ὄμμασιν ἀμβλώσσει· μαράθου δέ ἑνήχυτος ὄρπηξ
Βοσκηθεὶς, ὠκύν τε καὶ αὐγήεντα τίθησι.
Θιμβρὴν δ' ἐξελάσεις ὄφεων ἐπιλωβέα κῆρα,
Καπνείων ἐλάφοιο πολυγλώχινα κεραίην,
Ἄλλοτε δ' ἀζαλέην καίων ἐγγαγγίδα πέτρην,
Ἣν οὐδὲ κρατερὸν πυρὸς περικαίνυται ὁρμή·
Ἐν δὲ πολυσχιδέος βλήτρου πυρὶ βάλλεο χαίτην·
Ἡ σύγε καχρυόεσσαν ἑλὼν περιθαλπέα ῥίζην,
Καρδάμῳ ἀμμίξας ἰσοελκεῖ, μίσγε δ' ἔνοδμον
Ζορκὸς ἐνὶ πλάστιγγι, νέον κέρας, ἀσκελὲς ἱστὰς,
Καί τε μελανθίου βαρυαέος, ἄλλοτε θείου,
Ἄλλοτε δ' ἀσφάλτοιο φέρων ἰσοελκέα μοῖραν.
Ἡ σύ γε Θρῃϊσσαν ἐνὶ φλέξας πυρὶ λᾶαν,
Ἣ θ' ὕδατι βρεχθεῖσα σελάσσεται, ἔσβεσε δ' αὐτὴν
Τυτθὸν ὅτ' ὀδμήσηται ἐπιῤῥανθέντος ἐλαίου.
Τὴν ἀπὸ Θρῃκίου νομέες ποταμοῖο φέρονται,
Ὃν Πόντον καλέουσι, τόθι Θρῄκες ἀμορβοὶ
Κρειοφάγοι μήλοισιν ἀεργηλοῖσιν ἔκηνται.
Ναὶ μὴν καὶ βαρύοδμος ἐπὶ φλογὶ μοιρηθεῖσα
Χαλβάνη, ἄκνηστίς τε, καὶ ἡ πριόεσσι τομαίη,
Κέδρος πουλυόδοισι καταψηχθεῖσα γενείοις,
Ἐν φλογιῇ καπνηλὸν ἄγει καὶ φύξιμον ὀδμήν.
Τοῖς δὴ χήραμα κοῖλα καὶ ὑληωρέας εὐνὰς
Κεινώσεις, δαπέδῳ δὲ πεσὼν ὕπνοιο κορέσσῃ.
Εἰ δὲ τὰ μὲν καμάτου ἐπιδεύεται, ἄγχι δέ τοι νὺξ
Αὐλιν ἄγει, κοίτου δὲ λιλαίεται ἔργον ἀνύσσας,

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31. αὐαλέων — corr. —λέον.
Ib. ἀπεδύσσα — ύσα. v. 137.
35. Θιμβρὴν — θιβρήν.
40. καχρυόεσσαν — καγχρ.
Ib. περιθαλπέα — c. πυριθαλπέα.
43. μελανθίου — θείου.
45. ἢ σύ γε. corr. ἠὲ σύ γε.
47. ἐλαίου. corr. ἔλαιον. (*in* 46. *comma post* αὐτὴν — *in* 47. *post* ἐπιῤῥανθέντος.)
53. *comma post* κέδρος.
54. φύξιμον. corr. φύζιμον.
55. χήραμα. corr. χηραμά.
Ib. ὑληωρέας. corr. ὑληώρεας.

Τῆμος δὴ ποταμοῖο πολυῤῥαγέος κατὰ δίνας
Ὑδρηλὴν καλάμινθον ὀπάζεο χαιτήεσσαν.
Πολλὴ γὰρ λιβάσι παραέξεται, ἀμφί τε χείλη
Ἔρσεται, ἀγραύλοισιν ἀγαλλομένη ποταμοῖσιν.
Ἢ σύ γ' ὑποστορέσαιο, λύγον πολυανθέα κόψας,
Ἢ πόλιον βαρύοδμον, ὃ δὴ ῥίγιστον ὄδωδεν.
Ὡς δ' αὔτως ἐχίειον, ὀριγανοεσσά τε χαίτη,
Ναὶ μὴν ἀβροτόνοιο, τό, τ' ἄγριον οὔρεσι θάλλει
Ἀργεννὴν ὑπὸ βῆσσαν, ἢ ἐρπύλλοιο νομαίου,
Οστε φιλόζωος νοτερὴν ἐπιβόσκεται αἶαν,
Ῥιζοβόλοις λασίοισιν ἀεὶ φύλλοισι κατηρής.
Φράζεσθαι δ' ἐπέοικε χαμαιζήλοιο κονύζης,
Ἄγνου τε βρύα λευκὰ, καὶ ἐμπρίοντ' ὀνόγυρον.
Αὕτως τετρήχοντα ταμὼν ἀπὸ κλήματα σίδης,
Ἠὲ καὶ ἀσφοδέλοιο νέον πολυαυξέα μόσχον,
Στρύχνον τε, σκύρα τ' ἐχθρὰ, τά τ' εἴαρι σίνατο βούτην,
Ἤμος ὅταν σκιρόωσι βόες καυλεῖα φαγοῦσαι.
Ναὶ μὴν πευκεδάνοιο βαρυπνόου, οὔτε καὶ ὀδμὴ
Θηρί' ἀποσσεύει τε καὶ ἀντιόωντα διώκει.
Καὶ τὰ μὲν εἰκαίῃ παράθου καὶ ἀγραυλεῖ κοίτῃ,
Ἀλλὰ δὲ φωλειοῖσι τάδ' ἐμφράξαιο χελείαις.
Εἴγε μὲν ἐς τεῦχος κεραμῆιον, ἠὲ καὶ ὅλπην,
Κεδρίδας ἐνθρύπτων λιπόεις εὐήρεα γυῖα,
Ἢ καὶ πευκεδάνοιο βαρυπνόου, ἄλλοτ' ὀρείου
Αὖα καταψήχοιο λίπει ἐνὶ φύλλα κονύζης·
Αὕτως δ' ἀλθήεντ' ἐλελίσφακον, ἐν δέ τε ῥίζνα
Σιλφίου, ἢν κνιστῆρι κατατρίψειαν ὀδόντες,
Πολλάκι καὶ βροτέων σιάλων ὑποέτρεσαν ὀδμήν.
Εἰ δὲ σύ γε τρίψας ὀλίγῳ ἐν βάμματι κάμπην

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59. Leg. ex MSto. πολυῤῥαγέας.
61. λιβάσι. corr. λιβάσιν.
62. Leg. et Schol. ἀγλαύροισι.
69. Corr. ex vet. ed. ῥιζοβόλος.
71. ὀνόγυρον. corr. ἀνάγυρον.
Ib. ἐμπρίοντ'. Alexiph. 533.
72. τετρήχοντα. leg. ex Edit. vet. τὲ τρήχοντα.
79. ἀλλὰ. corr. ἄλλα. | τάδ'. corr. τὰ δ'. | χελείαις. corr. χειείαις. χειαῖς, χειείαις, ut θείῳ, θειείῳ, et alia.
81. λιπόοις ex Edit. vet.
Ib. Comma post ἐνθρύπτων.
85. Ex ed. vet. κνηστῆρι.
Ib. Punctum post ὀδόντες.

Κηπείην δροσόεσσαν, ἐπὶ χλωρηΐδα νώτῳ,
Ἣ καὶ ἀγριάδος μαλάχης ἐγκύμονα καρπὸν
Γυῖα πέριξ λιπάσειας, ἀναίμακτός κεν ἰαύοις.
Ψήχεο δ' ἐν στέρνῳ προβαλὼν μυλόεντι θυείης
Ἐσθλοῦ ἀβροτόνοιο δύω κομόωντας ὁράμνους
Καρδάμῳ ἀμμίγδην· ὀδελοῦ δέ οἱ αἴσιον ὀλκήν.
Ἐν δὲ χεροπλήθει καρπὸν νεοθηλέα δαύκου
Λειαίνειν τριπτῆρι. τὰ δὲ τροχοειδέα πλάσσων,
Τέρσαι ὑποσκιόεντι βαλὼν ἀνεμώδεϊ χώρῳ.
Αὖα δ' ἐν ὅλπῃ θρύπτε, καὶ αὐτίκα γυῖα λιπαίνοις.
Εἴ γε μὲν ἐν τριόδοιο μεμιγμένα κνώδαλα χύτρῳ
Ζωὰ νέον θορνύντα καὶ ἔντορα τοιάδε βάλλοις,
Δήεις οὐλομένῃσιν ἀλεξητήριον ἄταις.
Ἐν μὲν γὰρ μυελοῖο νεοσφαγέως ἐλάφοιο
Δραχμάων τρίφατον δεκάδος καταβάλλεο βρῖθος.
Ἐν δὲ τρίτην μοῖραν ῥοδέου χοὸς, ἣν γε θυωροὶ
Πρώτην μεσσατίην τε πολύθριπτον καλέουσιν.
Ἰσόμορον δ' ὠμοῖο χέειν ἀργῆτος ἐλαίου,
Τετράμορον κηροῖο. τὰ δ' ἐν περιηγέϊ γάστρῃ
Θάλπε κατασπέρχων, ἔστ' ἂν περὶ σάρκες ἀκάνθης
Μελδόμεναι θρύπτωνται. ἔπειτα δὲ λάζεο τυκτὴν
Εὐεργῆ λάκτιν, τὰ δὲ μυρία πάντα ταράσσειν
Συμφύρδην ὀφίεσσιν, ἑκὰς δ' ἀπόερσον ἀκάνθας.
Καὶ γὰρ ταῖς κακοεργὸς ὁμῶς ἐνιτέτροφεν ἶος·
Γυῖα δὲ πάντα λίπαζε καὶ εἰς ὀδὸν, ἢ ἐπὶ κοῖτον,
Ἢ ὅταν αὐαλέου θέρεος μεθ' ἁλῶϊα ἔργα
Ζωσάμενος, θρίναξι βαθὺν διακρίνεαι ἄντλον.
Εἰ δέ που ἐν δακέεσσιν ἀφαρμάκτῳ χροὶ κύρσῃς
Ἄκμηνος σίτων, ὅτε δὴ κακὸν ἄνδρας ἰάπτει,

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89. *Comma post* καρπόν.
90. ἀναίμακτός. corr. ἀνήμυκτός.
94. χεροπλήθει. corr. χεροπληθῆ.
96. ὑποσκιόεντι. c. ὑπὸ σκιόεντι.
98. εἴ γε. corr. εἴγε. | ἐν corr. ἐκ | μεμιγμένα. corr. μεμαγμένα.
90. *Comma post* θορνύντα | καὶ ἔντορα. leg. ex MS. καὶ ἐν θρόνα.
101. νεοσφαγέως. c. νεοσφαγέος.
104. πολύθριπτον. corr. πολύτριπτον.
113. *Comma post* ἔργα.
114. Dele comma post ζωσάμενος.

Αἶψά κεν ἠμετέρῃσιν ἐρωήσειας ἐφετμαῖς.
Τῶν ἤτοι θήλεια παλίγκοτος ἀντομένοισι,
Δάγματι πλειοτέρῃ, καὶ ὀλκαίην ἐπὶ σειρὴν
Τοὔνεκα καὶ θανάτοιο θοώτερος ἵξεται αἶσα.
Ἀλλ' ἤτοι θέρεος βλαβερὸν δάκυς ἐξαλέασθαι,
Πληϊάδων φάσιας δεδεκημενὸς, αἴθ' ὑπὸ ταύρου
Ὁλκαίην ψαίρουσαι, ὀλίζονες φορέονται.
Ἤ ὅτε σὺν τέκνοισι θερειομένοισιν ἀβοσκὴς
Φωλειοῦ λοχάδην ὑπὸ γωλεὰ δίψας ἰαύει·
Ἤ ὅτε δὴ λίπτῃσι μεθ' ὃν νομὸν, ἢ ἐπὶ κοῖτον
Ἐκ νομοῦ ὑπνώσσουσα κίῃ κεκαρημένη ὕλης.
Μὴ σύ γ' ἐνὶ τριόδοισι τύχοις, ὅτε δῆγμα πεφυζὼς
Περκνὸς ἔχις θύῃσι τυπὴν ψαλόεντος ἐχίδνης,
Ἠνίκα θορνυμένου ἔχιος, θολερῷ κυνόδοντι
Θουρὰς ὀδὰξ ἐμφῦσα κάρηϊ ἀπέκοψεν ὀμεύνου.
Οἱ δὲ πατρὸς λοίβην μετεκίαθον αὐτίκα τυτθοὶ
Γεινόμενοι ἐχιῆες, ἐπεὶ διὰ μητρὸς ἀραιὴν
Γαστέρ' ἀναβρώσαντες ἀμήτορες ἐξεγένοντο.
Οἵη γὰρ βαρύθει ὑπὸ κύματι τοὶ δὲ καθ' ὕλην
Ὠοτόκοι ὄφιες λεπυρὴν θάλπουσι γενέθλην.
Μηδ' ὅτε ῥιενῆεν φολίδων ἀπὸ γῆρας ἀμέρσας
Ἄψ ἀναφοιτήσῃ νεαρῇ γε κεχαρμένος ἥβῃ·
Ἤ ὁπότε σκαρθμοὺς ἐλάφων ὀχεῄσιν ἀλύξας,
Ἀνδρὸς ἐνισκήψῃ χαλόων θυμοφθόρον ἰόν.
Ἔξοχα γὰρ δολιχοῖσι κινωπιστῆις κοτέουσι
Νεβροτόκοι καὶ ζόρκες· ἀνιχνεύουσι δὲ πάντα
Τρόχμαλά θ', αἱμασιάς τε, καὶ εἰλυοὺς ἐρέοντες,
Σμερδαλέῃ μικτῆρος ἐπισπέρχοντες ἀϋτμῇ.
Ναὶ μὴν καὶ νιφόεσσα φέρει δυσπαίπαλος Ὄθρυς
Φοινὰ δάκη, κοίλη τε φάραγξ, καὶ τρηχέες ἀγμοὶ,

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119. δάγματι. corr. δῆγμά τε. vel δήγματι. | ὀλκαίην. corr. ὀλκαίῃ.
123. ὀλίζονες. corr. ἀλιζότεραι.
157. ὑπνώσσουσα. c. ὑπνώουσα.
130. θολερῷ. corr. δυλερῷ.
131. ὀδάξ. corr. ἀμὸξ ex Schol. et Tzetz. ad Lycophr.
138. Cor. νεαρῇ κεχαρμένος ἥβῃ.
139. ὀχεῄσιν. corr. χειῇσι.
140. ἀνδρὸς c. ἀνέρ', vel ἀνδρὰ'.

Καὶ λέπας ὑλῆεν, τόθι δίψιος ἐμβατέει σήψ.
Χροιὴν δ' ἀλλόφατόν τε καὶ οὐ μίαν οἰαδὸν ἴσχει,
Αἰὲν ἐειδόμενος χώρῳ ἵνα χειραμὰ τεύχῃ.
Τῶν οἱ μὲν λίθακάς τε καὶ ἔρμακας ἐνναίοντες
Παυρότεροι τραχεῖς τε καὶ ἔμπυροι· οὔκεν ἐκείνων
Ἀνδράσι δῆγμα πέλει μεταμώνιον, ἀλλὰ κακηθές.
Ἄλλος δ' αὖ κόχλοισι δομὴν ἰνδάλλεται αἴης,
Ἄλλῳ δ' ἐγχλοάουσα λεπὶς περιμήκεα κύκλον
Ποικίλον αἰόλλει. πολέες δ' ἀμάθοισι μιγέντες
Σπείρῃ λεπρύνονται ἀλινδόμενοι ψαμάθοισι.
Φράζεο δ' αὐαλέαις μὲν ἐπὶ φρικτὴν φολίδεσσιν
Ἀσπίδα φοινήεσσαν, ἀμυδρότατον δάκος ἄλλων.
Τῇ μὲν γάρ τε κέλευθος ὁμῶς κατ' ἐναντίον ἕρπει
Ἀτραπὸν ὁλκαίην δολιχῷ μηρύγματι γαστρός.
Ἡ καὶ σμερδαλέον μὲν ἔχει δέμας· ἐν δὲ κελεύθῳ
Νωχελὲς ἐξ ὁλκοῖο φέρει βάρος· ὑπναλέοις δὲ
Αἰὲν ἐπιλλίζουσα φαείνεται ἐνδυκὲς ὄσσοις.
Ἀλλ' ὅταν ἢ δοῦπον νέου οὔασιν, ἠέ τιν' αὐδὴν
Ἀθρήσῃ, νωθρὸν μὲν ἀπὸ ῥέθεος βάλεν ὕπνον,
Ὁλκῷ δὲ τροχόωσαν ἄλωὴ εἰλίξατο γαίῃ,
Σμερδαλέον δ' ἀνὰ μέσσα κάρη πεφρικὸς ἀείρει.
Τῆς ἤτοι μῆκος μὲν, ὃ κύντατον ἔτρεφεν αἶα,
Ὀργυιῇ μετρητὸν, ἄταρ περιβάλλεται εὖρος
Ὅσσον τ' αἰγανέην δορατοξόος ἤνυσε τέκτων,
Εἰς ἐνοπὴν ταύρων τε, βαρυφθόγγων τε λεόντων.
Χροιὴ δ' ἄλλοτε μὲν ψαφαροῖς ἐπιδέδρομε νώτοις,

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149. χειραμά. corr. χηραμά.
151. τε. corr. δέ.
152. πέλει. corr. πέλοι.
156. ἀλινδόμενοι. c. ἐειδόμενοι.
157. Corr. αὐαλέῃσιν ἐπιφρικτήν.
158. ἀμυδρότατον. c. ἀνιγρότατον.
160. ὁλκαίην. corr. ἰθεῖαν. vide v. 265. | v. 160. nothus videtur.
164. αὐδήν. corr. αὐγήν.
169. ἄταρ. corr. ἀτάρ.
171. λεόντων. corr. λεπάργων. vid. v. 349. In Versione Latina pro "*Taurorum ad pugnam, truculentorumque leonum,*" corrige "*Taurorum stimulum, graviterque rudentis aselli.*" Scholiastes, τοῦτον, inquit τὸν στίχον τινὲς ἀθετοῦσιν, ὡς μὴ Νικάνδρου εἶναι. Nimirum nothus videbatur et spurius versiculus, quia nullo sensu λεόντων pro λεπάργων legebatur.

Ἄλλοτε μειλινόεσσα, καὶ αἰόλος, ἄλλοτε τεφρή.
Πολλάκι δ' αἰθαλόεσσα μελαινομένῃ ὑπὸ βώλῳ
Αἰθιόπων, οἵην τε πολύστομος εἰς ἅλα Νεῖλος
Πλησάμενος κατέχενεν ἄσιν, προύτυψε δὲ πόντῳ.
Δοιοὶ δ' ἐν σκυνίοισιν ὑπερφαίνουσι μετώπου
Οἷα τύλοι, τὸ δ' ἕνερθεν ὑπαιφοινίσσεται ὄμμα
Πολλὸν ὑπὸ σπείρης. ψαφαρὸς δ' ἀναπίμπλαται αὐχὴν
Ἄκριτα ποιφύσσοντος, ὅτ' ἀντομένοισιν ὀδίταις
Ἄϊδα προσμάξηται, ἐπιζαμενὲς κοτέουσα.
Τῆς ἤτοι πίσυρες κοῖλοι ὑπένερθεν ὀδόντες
Ἀγκύλοι ἐν γναθμοῖς δολιχήρεες ἐρρίζωνται
Ἰοδόκοι. μύχατος δὲ χιτὼν ὑμένεσσι κεκλύπτει,
Ἔνθεν ἀμείλικτον γυίοις ἐνερεύγεται ἰόν.
Ἐχθρῶν που τέρα κεῖνα καρήασιν ἐμπελάσειε.
Σαρκὶ γὰρ οὔτε τι δῆγμα φαείνεται, οὔτε δυσαλθὲς
Οἶδος ἐπιφλέγεται· καμάτου δ' ἄτερ ὄλλυται ἀνήρ,
Ὑπνηλὸν δ' ἐπὶ νῶκαρ ἄγει βιότοιο τελευτήν.
Ἰχνεύμων δ' ἄρα μοῦνος ἀκήριος ἀσπίδος ὁρμὴν
Ἡ μὲν ὅτ' ἐς μόθον εἶσιν, ἀλεύεται, ἠδ' ὅτε λυγρὰ
Θαλπούσης ὄφιος κηροτρόφου ὠεὰ γαίῃ
Πάντα διεσκήνιψε, καὶ ἐξ ὑμένων ἐτίναξε
Δαρδάπτων, ὁλοοῖς δὲ συνερράθαγησεν ὀδοῦσι.
Μορφὴ δ' ἰχνεύταο κινωπέτου, οἷον ἀμυδρῆς
Ἰκτιδος, ἥτ' ὄρνισι κατοικιδίῃσιν ὄλεθρον
Μαίεται, ἐξ ὕπνοιο καθαρπάζουσα πετεύρων,
Ἔνθα λέχος τεύχονται ἐπ' ἴκριον, ἢ καὶ ἀφαυρὰ
Τέκνα τιθαιβώσσουσιν ὑπὸ πλευρῇσι θέρουσαι.
Ἀλλ' ὅταν Αἰγύπτοιο παρὰ θρυόεντας ἰάμνους
Ἀσπίσι μῶλον ἄγῃσιν ἀθέσφατον εἰλικοέσσαις,
Αὐτίχ' ὁ μὲν ποταμόνδε καθήλατο, τύψε δὲ κώλοις
Τάρταρον ἰλυόεσσαν, ἄφαρ δ' ἐφορύξατο γυῖα

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179. ἀναπίμπλαται. corr. ἀναπίμπραται.
187. δυσαλθές. corr. δυσαλγές.
190. *Comma post* ὁρμήν.
193. διεσκήνιψε. Vide Hesych. v. διασκήνιψαι et ἐσκήνιψε.
204. τάρταρον. corr. βόρβορον.

Πηλῷ ἀλινδηθεὶς ὀλίγον δέμας, εἰσόκε λάχνην
Σείριος αἰζήνῃ, τεύξῃ δ' ἄγναμπτον ὀδόντι.
Τῆμος δ' ἠὲ κάρῃ λιχμήρεος ἑρπηστᾶο
Σμερδαλέης ἔβρωξεν ἐπάλμενος, ἠὲ καὶ οὐρῆς
Ἁρπάξας, βρυόεντος ἔσω ποταμοῖο κύλισσεν.
Εὖ δ' ἂν ἐχιδνήεσσαν ἴδοις πολυδερκέα μορφὴν,
Ἄλλοτε μὲν δολιχὴν, ὅτε παυράδα τοῖον ἀέξῃ
Εὐρώπη τ' Ἀσίη τε, τάδ' οὐκ ἐπιείκελα δήεις.
Ἦτοι ἀν' Εὐρώπην μὲν ὀλίζονα, καὶ θ' ὑπὲρ ἄκραν
Ῥώθωνας, κεραοί τε καὶ ἀργίλιπες τελέθουσιν
Οἱ μὲν ὑπὸ Σκείρωνος ὄρη, Παμμώνιά τ' αἴπη,
Ῥυπαῖον, Κόρακός τε πάγον, πολιόν τ' Ἀσέληνον.
Ἀσὶς δ' ὀργυόεντα, καὶ ἐς πλέον ἑρπετὰ βόσκει,
Οἷα περὶ τρηχὺν Βουκάρτερον, ἠ καὶ ἐρυμνὸς
Αἰγαγέης πρηὼν, καὶ Κέρκαφος ἐντὸς ἐέργει.
Τῶν ἤτοι βρεχμοὶ μὲν ἐπὶ πλάτος, ἠδ' ὑπὲρ ἄκρον
Ὀλκαῖον σπείρῃς κολοβὴν ἐπελίσσεται οὐρὴν
Ἀργαλέαις φρίσσουσαν ἐπηετανὸν φολίδεσσι.
Νωθεῖ δ' ἔνθα καὶ ἔνθα διὰ δρυμὰ νίσσεται ὀλκῷ.
Πᾶς δέ τοι ὀξυκάρηνος ἰδεῖν ἔχις, ἄλλοτε μῆκος
Μάσσων, ἄλλοτε παῦρος. ἀκιδνότερος δὲ κατ' εὖρος
Νηδύος, ἡ δὲ μύουρος ἐφολκαίῃ τετάνυσται,
Ἴσως μὲν πεδανὴ δολιχοῦ ὑπὸ πείρασιν ὀλκοῦ,
Ἴσως δ' ἐκ φολίδων τετριμμένη. αὐτὰρ ἐνωπῆς,
Γλήνεα φοινίσσει τεθαλυῖα, ὀξὺ δὲ δικρὴ
Γλώσσῃ λιχμάζων νέατον σκολύπτεται οὐρήν.
Κωκυτὸν δ' ἐχιναῖον ἐπικλείουσιν ἀδῖται.
Τοῦ μὲν ὑπὲρ κυνόδοντε δύο χροὶ τεκμαίρονται

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205. ἄγναμπτον. Lege ex MS. ἄγραπτον. Vid. Hesych. v. γνάμψε.
207. Corr. σμερδαλέως ἔβρυξε.
212. ἄκραν. Lege ex MS. ἄκρους.
217. Corr. οἷά περ ἠ τρήχυν.
219. ἠδ'. corr. ἡ δ'.
220. σπείρης. corr. σπείρῃ.
221. Corr. ἀζαλέαις vel αὐαλέαις.
228. τεθωμένος. c. τεθαλωμένος.
229. Corr. νεάτην σκωλύπτεται.
230. καὶ οὗτος inquit Scholiastes, ὁ στίχος ὡς ὑποβολιμαῖος ἀθετεῖται. Auctor tamen Etymologici Magni, qui sæpe Nicandrum in partes vocat, hunc versum agnoscit in v. Ἔχις.

Ἰὸν ἐρευγόμενοι. πλέονες δέ τοι αἰὲν ἐχίδνης.
Οὔλῳ γὰρ στομίῳ ἐμφύεται· ἀμφὶ δὲ σαρκὶ
Ῥειά κεν εὐρυνθέντας ἐπιφράσαιο χαλινούς.
Τῆς καὶ ἀπὸ πληγῆς φέρεται λίπει ἴκελος ἰχὼρ,
Ἄλλοτε δ' αἱματόεις, ποτὲ δ' ἄχρους. οἱ δ' ἐπὶ οἱ σὰρξ
Πολλάκι μὲν χλοάουσα βαρεῖ ἀναδέδραμεν οἴδει,
Ἄλλοτε φοινίσσουσα. τότ' εἴδεται ἄντα πελιδνή·
Ἄλλοτε δ' ὑδατόεν κυέει βάρος. αἱ δὲ θαμιναὶ
Πομφόλυγες τὼς ἔν γε πυρὶ φλύκταιναι ἀραιαὶ
Οἷα πυρικμήτοιο χροὸς πλαδόωσιν ὕπερθεν.
Σπεδόνες δέ οἱ ἀμφὶς ἐπίδρομοι, αἱ μὲν ἄτερθεν,
Αἱ δὲ κατὰ πληγὴν ἰοειδέα λοιγὸν ἰεῖσαι.
Πᾶν δ' ἐπὶ οἱ δριμεῖα δέμας καταβόσκεται ἄτη
Ὀξέα πυρπολέουσα. κατ' ἀσφάραγον δέ τε λυγμοὶ
Κίονά τε ξυνιόντες ἐπασσύτεροι κλονέουσιν.
Ἀμφὶ καὶ ἰλίγγοις δέμας ἄχθεται· αἶψα δὲ γυίοις
Ἀδρανίη βαρύθουσα, καὶ ἰξυῖ μέρμερος ἵζει.
Ἐν δὲ κάρῃ σκοτόεν βαρὸς ἵσταται. αὐτὰρ ὁ κάμνων
Ἄλλοτε μὲν δίψῃ φαρύγα ξηραίνεται αὖον·
Πολλάκι δ' ἐξ ὀνύχων ἴσχει κρύος, ἀμφὶ δὲ γυίοις
Χειμερίη ζαλόωσα πέριξ βέβριθε χάλαζα.
Πολλάκι δ' αὖ χολόεντας ἀπήρυγε νηδύος ὄγκους
Ὠχραίνων δέμας ἀμφίς. ὁ δὲ νοτέων περὶ γυίοις
Ψυχρότερος νιφετοῖο βολῆς περιχεύεται ἱδρώς.
Χροιὴν δ' ἄλλοτε μὲν μολίβου ζοφοειδέος ἴσχει,
Ἄλλοτε δ' ἠρόεντα, τότ' ἄνθεσιν εἴσατο χαλκοῦ.
Εὖ δ' ἂν καὶ δολόεντα μάθοις ἐπιόντα κεράστην,
Ἤϋτ' ἔχιν. τῷ γάρ τε δομὴν ἰνδάλλεται ἴσην·
Ἦτοι ὁ μὲν κολὸς ἐστιν, ὁ δ' αὖ κεράεσσι πεποιθὼς,
Ἄλλοτε μὲν πισύρεσσι, τότ' ἐν δοιοῖσι κεράστης·

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234. ἐπιφράσαιο. c. ἐπιφράσσαιο.
236. ποτὲ δ' ἄχρους οἱ δ'. corr. τότε ex vet. Edit. ἄχροος. ἡ δ'.
237. ἀναδέδραμεν. ἀναδέδρομεν ex vet. Edit.
239. *Comma post* θαμιναί.
240. *Comma post* πυρί.
243. ἰοειδέα. corr. ἰώδεα. v. 886.
248. Corr. ἀδρανίῃ βαρύθουσι.
254. *Comma post* γυίοις.

Χροιῇ δ' ἐν ψαφαρῇ λεπρύνεται· ἐν δ' ἀμάθοισιν
Ἤ καὶ ἀματροχιῇσι παρὰ στίβον ἐνδυκὲς αὔει.
Τῶν ἤτοι σπείρῃσιν ὁ μὲν θοὸς ἀντία θύνει
Ἀτραπὸν ἰθεῖαν δολιχῷ μηρύγματι γαστρός.
Αὐτὰρ ὅγε σκαῖος μεσάτῳ ἐπαλίνδεται ὁλκῷ,
Οἶμον ὁδοιπλανέων σκολιὴν τετρηχότι νώτῳ,
Τράμπις ὁλκαίης ἀκάτῳ ἴσος, ἥτε δι' ἅλμης
Πλευρὸν ὅλον βάπτουσα κακοσταθέοντος ἀήτου,
Εἰς ἄνεμον βεβίηται ἀπόκρουστος λιβὸς οὔρῳ.
Τοῦ μὲν, ὅταν βρύξῃσιν, ἀεικέλιον περὶ νύγμα
Ἥλῳ ἐειδόμενον τυλόεν πέλει. αἱ δὲ πελιδναὶ
Φλύκταιναι, πέμφιξιν ἐειδόμεναι ὑετοῖο,
Δῆγμα πέριξ πλάζονται ἀμυδρώεσσαι ἐς ὠπήν.
Ἤτοι ἀφαυρότερον τελέει πόνον. ἐννέα δ' αὐγὰς
Ἠελίου μογέων ἐπιόσσεται, οἷσι κεράστης
Οὐλόμενον κακοεργὸν ἐνιχραύσει κυνόδοντα.
Διπλοῖς δ' ἐν βυσβῶσι καὶ ἰγνύσιν ἀσκελὲς αὖτως
Μόχθος ἐνιτρέφεται, πελιὸς δέ τοι ἐμφέρεται χρώς.
Τῶν δέ τε καμνόντων ὀλίγος περὶ ἄψεα θυμὸς
Λείπεται ἐκ καμάτοιο. μόλις γε μὲν ἔκφυγον αἶσαν.
Σῆμα δέ τοι δάκεος αἱμόῤῥου αὐτίκ' ἐνίσπω,
Ὅστε κατ' εἰλυθμοὺς πετρώδεας ἐνδυκὲς αὔει,
Τρηχῷ ὑπέρπεζον θαλάμην ὀλιγήρεα τεύχων,
Ἔνθ' εἰλυθμὸν ἔχεσκεν, ἐπεί τ' ἐκορέσσατο φορβῆς.
Μήκη μὲν ποδὸς ἶχνος ἰσάζεται, αὐτὰρ ἐπ' εὖρος
Τέθρυπται μύουρος ἀπὸ φλογέοιο καρήνου·
Ἄλλοτε μὲν χροιῇ ψολόεις, ὁτὲ δ' ἔμπαλιν αἰθός.
Δειρὴν δ' ἐσφήκωται ἅλις· πεδανὴ δέ οἱ οὐρὴ
Ζαχρειὲς θλιφθεῖσα κατομφάλιος τετανύσται.

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268. ἀκάτῳ. Lege ex Schol. καμάτῳ.
276. οἷσι. corr. ᾧ γε.
277. οὐλόμενον. corr. οὐλόμενος.
Ib. ἐνιχραύσει. corr. ἐνιχραύσῃ.
279. ἐνιτρέφεται. c. ἐνιστρεφεται.
Ib. τοι. Lege οἱ ex MS.
282. αἱμόῤῥου corr. αἱμορῥόου.
Ib. ἐνίσπω. corr. ἐνίψω.
283. εἰλυθμούς. corr. εἰλυούς.
284. Corr. τρηχὺν ὑφ' ἅρπεζαν.
286. μήκη. corr. μήκει ex Ed. vet.
287. μύουρος. corr. μείουρος.

Τοῦ μὲν ὑπὲρ νιφόεντα κεράατα δοιὰ μετώπῳ
Ἔγκειται, πάρνοψι φάῃ λοσγάδας τε προσεικής.
Σμερδαλέον δ' ἐπὶ οἱ λάμυρον πέφρικε κάρηνον.
Δοχμὰ δ' ἐπισκάζων ὀλίγον δέρας, οἷα κεράστης,
Μέσσου ὅγ' ἐκ νώτου βαιὸν πλόον αἰὲν ἀκέλλει,
Γαίῃ ὑποθλίβων νηδύν. φολίσιν δὲ καὶ οἴμῳ
Παῦρον ὑποψοφέων, καλάμης ψύσιν οἷα διάρπτει.
Νύγματι δ' ἀρχομένῳ μὲν ἐπιτρέχει ἄχροον εἶδος
Κυανέων· κραδίην δὲ κακὸν περιτέτροφεν ἄλγος.
Γαστὴρ δ' ὑδατόεσσα διέσσυτο. νυκτὶ δὲ πρώτῃ
Αἷμα δι' ἐκ ῥινῶν τε καὶ αὐχένος ἠδὲ καὶ ὤτων
Πηδύεται, χολόεντι νέον πεφορυγμένον ἰῷ.
Οὖρα δέ φοινίσσοντα κατέδραμεν· αἱ δ' ὑπὸ γυίοις
Ὠτειλαὶ ῥήγνυνται, ἐπειγόμεναι χροὸς ἄζῃ.
Μή ποτέ τοι θήλειʼ αἱμορῥοὶς ἰὸν ἐνείῃ.
Τῆς γὰρ ὀδαξαμένης, τὰ μὲν ἀθρόα πίμπραται οὖλα,
Ῥιζόθεν ἐξ ὀνύχων δὲ κατείβεται ἀσταγὲς αἷμα·
Οἱ δὲ φόνῳ μυδόωντες ἀναπρίουσιν ὀδόντες.
Εἴ γ' ἔτυμον, Τροίηθεν ἰοῦσ' ἐχαλέψατο φύλλοις
Αἴνʼ Ἑλένη, ὅτε νῆα πολύστροιβον περὶ Νείλον
Ἔστησαν, βορέαο κακὴν προφυγόντες ὁμοκλήν.
Ἧμος ἀναψύχοντα κυβερνητῆρα Κάνωβον
Θώνιος ἐν ψαμάθοισιν ἀθρήσατο. τύψε γὰρ αὐτὸν
Αὐχένʼ ἀποθλιβεῖσα, καὶ ἐν βαρὺν ἤρυγεν ἰὸν
Αἱμοροὶς θήλεια, κακὸν δέ οἱ ἔχραε κοῖτον.
Τοῦ δ' Ἑλένη μέσον ὀλκὸν ἀνέκλασε. θραῦσε δ' ἀκάνθου
Δεσμὰ πέριξ νωταῖα, ῥάχις δ' ἐξέδραμε γυίων.

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291. νιφόεντα. corr. νιφόεντι.
295. βαιόν. corr. σκαιόν v. 266.
296. οἴμῳ. Lege ὁλκῷ ex Schol.
297. ψύσιν. corr. χύσιν.
298. ἄχροον. corr. ἀθρόον.
302. πηδύεται. corr. πιδύεται.
306. Dele comma post οὖλα.
307. *Comma post* ῥιζόθεν.
309. φύλλοις corr. φύλοις.
310. αἴνʼ Ἑλένη. corr. αἰνελένη ex vet. Ed.
312. ἧμος ἀναψύχοντα. Forte ἧμος ἀψυχέοντα: sed recte ἀναψύχοντα, *quiescentem, dormientem.* v. 473. Alex. 85.
313. Θώνιος ἐν. corr. Θῶνος ἐνί.
314. Corr. ἀποθλιφθεῖσα ex MS.
316. τοῦ. Lege τῶν ex MS.

Ἔξοθεν αἰμορόοι σκολιοπλανέες τε κεράσται
Οἷοι χωλεύουσι κακηπελίῃ βαρύθοντες.
Εὖ δ' ἂν σηπεδόνος γνοίης δέμας. ἀλλ' ὁ μὲν εἴδει
Αἰμορόῳ σύμμορφος, ἀτὰρ στίβον ἀντί' ὀκέλλει,
Καὶ κεράων δέμας ἔμπλην ἄμμορον. ἡ δέ νυ χροιὴ
Οἵη περ δάπιδος λασίης περιδέδρομε τέρφει.
Κράατι δ' ἐμβαρύθει. ἐλάχεια δὲ φαίνεται οὐρὴ
Ἐσσυμένη· σκολιὴν γὰρ ὁμῶς ἐπιτείνεται ἄκρην.
Τῆς δ' ἤτοι ὁλοὸν καὶ ἐπώδυνον ἔπλετο ἕλκος
Σηπεδόνος. νέμεται μέγας ἠδ' ὀλοφώϊος ἰὸς
Πᾶν δέμας. αὐαλέῃ δὲ περὶ χροὶ καρφομένη θρίξ
Σκίδναται ὡς γήρεια καταψυχθέντος ἀκάνθης.
Ἕκ μὲν γὰρ κεφαλῆς τε καὶ ὀφρύος ἀνδρὶ τυπέντι
Ῥαίνονται, βλεφάρων δὲ μέλαιν' ἐξέφθιτο λάχνη.
Ἄψεα δὲ τροχόεντα ἐπιστίζουσι μὲν ἀλφοὶ
Λευκαί τ' ἀργινόεσσαν ἐπ' ἄρ σεύονται ἔφηλιν.
Ναὶ μὴν διψάδος εἶδος ὁμώσεται αἰὲν ἐχίδνῃ
Παυροτέρῃ. θανάτου δὲ θοώτερος ἵζεται αἶσα
Οἷσιν ἐνισκήψῃ βλοσυρὸν δάκος, ἤτοι ἀραιὴ
Αἰὲν ὑποζοφόωσα μελαίνεται ἄκροθεν οὐρή.
Δήγματι δ' ἐμφλέγεται κραδίη πρόπαν. ἀμφὶ δὲ καύσῳ
Χείλε' ὑπ' ἀζαλέης ἀζαίνεται ἄβροχα δίψης.
Αὐτὰρ ὅγ' ἠΰτε ταῦρος ὑπὲρ ποταμοῖο νενευκὼς
Χανδὸν, ἀμέτρητον δέχεται ποτὸν, εἰσόκε νηδὺς
Ὀμφαλὸν ἐκρήξειε, χέει δ' ὑπεραχθέα φόρτον.
Ὠγύγιος δ' ἄρα μῦθος ἐν αἰζηοῖσι φορεῖται,
Ὡς ὁπότ' οὐρανὸν ἔσχε Κρόνου πρεσβύτατος υἱὸς,
Νειμάμενος κασίεσσιν ἐκὰς περικυδέας ἀρχὰς

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318. ἔξοθεν. corr. ἐξ ὄθεν.
322. Corr. ἔμπλην δέμας.
323. Corr. λασίῳ ex MS.
325. ἐσσυμένη. c. ἐσσυμένης.
327. μέγας ἠδ'. MS. δὲ μέγας. Lege δὲ μέλας.
329. Corr. καταψηχθέντος.
331. Lege ῥαίονται ex MS.
332. Corr., τροχόεντος. vide Alex. v. 544.
333. ἐπ' ἄρ σεύονται. Lege ἐπισσεύονται MS.
335. Lege ἵζεται ex MS.
339. Lege αὐαίνεται ex MS.
342. χέει. Lege χέοι.
344. C. πρεσβίστατος. Vid. v. 3.

Ἰδμοσύνῃ, νεότητα γέρας πόρεν ἠμερίοισι
Κυδαίνων. δὴ γάρ ῥα πυρὸς λῆϊστορ' ἔνιπτον.
Ἄφρονες οὐ μὲν τῆς δὲ κακοφραδίης ἀπόναντο.
Νωθεῖ γὰρ κάμνοντες ἀμορβεύοντο λεπάργῳ
Δῶρα· πολύσκαρθμος δὲ κεκαυμένος αὐχένα δίψῃ
Ῥώετο. γωλειοῖσι δ' ἰδὼν ὀλικήρεα θῆρα
Οὐλοὸν, ἐλλιτάνευε κακῇ ἐπαλαλκέμεν ἄτῃ
Σαίνων. αὐτὰρ ὁ βρῖθος ὁ δή ῥ' ἀνεδέξατο νώτοις
Ἥιτεεν ἄφρονα δῶρον. ὁ δ' οὐκ ἀπανήνατο χρειῇ.
Ἐξότε γηραλέον μὲν ἀπὸ φλόον ἑρπετὰ βάλλει
Ὀλκήρη, θνητοὺς δὲ κακὸν περὶ γῆρας ὀπάζει.
Νοῦσον δ' ἀργαλέην βρωμήτορος οὐλομένη θὴρ
Δέξατο, καί τε τυπῇσιν ἀμυδροτέρῃσιν ἰάπτει.
Νῦν δ' ἄγε χερσύδροιο καὶ ἀσπίδος εἴρεο μορφὰς
Ἰσαίας· πληγῇ δὲ κακήθεα σήματ' ὁμαρτεῖ.
Πᾶσα γὰρ αὐαλέη ῥινὸς περὶ σάρκα μυσαχθὴς
Νειόθι πιτναμένη, μυδόεν τεκμήρατο νύγμα,
Σηπεδόσι φλιδόωσα· τὰ δ' ἄλγεα φῶτα δαμάζει
Μυρία πυρπολέοντα. θοῶς δ' ἐπὶ γυῖα χέονται
Πρηδόνες, ἄλλοθεν ἄλλαι ἐπημοιβοὶ κλονέουσαι.
Ὃς δή τοι τὸ πρὶν μὲν ἐπὶ βροχθώδεϊ λίμνῃ
Ἄσπειστον βατράχοισι φέρει κότον. ἀλλ' ὅταν ὕδωρ
Σείριος ἀζήνῃσι, τρύγῃ δ' ἐνὶ πυθμένι λίμνης,
Καὶ τόθ' ὅγ' ἐν χέρσῳ τελέθει ψαφαρός τε καὶ ἄχρους,
Θάλπων ἠελίῳ βλοσυρὸν δέμας· ἐν δὲ κελεύθοις
Γλώσσῃ ποιφύγδην νέμεται διψήρεας ὄγμους.
Τὸν δὲ μέτ' ἀμφίσβαιναν ὀλίζονα καὶ μινύθουσαν
Δήεις ἀμφικάρηνον, ἀεὶ γλήναισιν ἀμυδρήν.
Ἀμβλὺ γὰρ ἀμφοτέρωθ' ἀμφιπρονένευκε γένειον
Νόσφιν ἀπ' ἀλλήλων· χροιή γε μὲν ἠύτε γαίης,

347. Dele comma post ἔνιπτον et pone post ἄφρονες, in vers. seq.
348. τῆς δέ. corr. τῆσδε.
350. πολύσκαρθμος. corr. πολυσκάρθμῳ.
353. ὁ. corr. ὅ.
354. χρειῇ corr. χρείῃ.
357. ἀργαλέην. corr. αὐαλέην.
361. μυσαχθύς. corr. μυσαχθῆ.
367. κότον. corr. μόθον.

Ῥωμαλέον φορέουσα περιστιγὲς αἰόλον ἔρφος.
Τὴν μὲν, ὅθ' ἀδρύνηται, ὀροιτύπτοιο βατῆρα
Κόψαντες ῥάδικα πολυστεφάος κοτίνοιο,
Δέρματος ἐσκύλευσαν, ὅτε πρώτιστα πέφανται,
Πρόσθε βοῆς τέττιγος ἑαρτέρου· ἠδ' ὀνίνησι
Ῥινῷ δυσπαθέοντας, ὅτ' ἐν παλάμῃσιν ἀεργοὶ
Μάλκαι ἐπιπροθέωσιν ὑπὸ κρυμοῖο δαμέντων,
Ἠδ' ὁπόταν ξανάῃ νεύρων κεχαλασμένα δεσμά.
Δήεις καὶ σκυτάλην ἐναλίγκιον ἀμφισβαίνῃ
Εἶδος, ἀταρ πάχετός τε καὶ οὐτιδανὴν ἐπὶ σειρὴν
Πάσσον'. ἐπεὶ σκυτάλης μὲν ὅσον σμίνιο τέτυκται
Στειλειῆς πάχετος. τῆς δ' ἔλμινθος πέλει ὄγκος,
Ἣ καὶ ἔντερα γῆς; οἷα τρέφει ὄμβριμος αἶα.
Οὐ γὰρ ὅτ' ἂν χαράδρεια λίπῃ καὶ ῥωγάδα πέτρην
Ἕρος ἀεξομένου, ὀπόθ' ἑρπετὰ γαῖα φαείνει,
Ἀκρεμόνος μαράθοιο χυτὸν περιβόσκεται ἔρνος;
Εὖτ' ἂν ἀπ' ἠελίοιο περὶ φλόον ἄψεα βάλλῃ,
Ἀλλ' ἤγ' ἀρπέζαις τε καὶ ἐν νεμέεσσι πεσοῦσα
Φωλείει βαθύυπνος, ἀπ' εἰκαίης δὲ βοτεῖται
Γαίης, οὐδ' ἀπὸ δίψος ἀλέξεται ἱεμένη περ.
Τεκμαίρου δ' ὀλίγον μὲν, ἀταρ προφερέστατον ἄλλων
Ἑρπηστῶν βασιλῆα. τὸ μὲν δέμας ὀξυκάρηνος·
Ξανθὸς, ἐπὶ τρία δῶρα φέρων μῆκός τε καὶ ἰθύν.
Οὐκ ἄρα δὴ κείνου σπειραχθέα κωδάλα γαίης
Ἰυγὴν μίμνουσιν, ὅτ' ἐς νομὸν, ἠὲ καὶ ὕλην,
Ἠὲ καὶ ἀρδηθμοῖο μεσημβρινὸν αἴξαντος
Μείρονται, φύζῃ δὲ παλιντροπέες φορέονται.
Τύμματι δ' ἐπρήσθη φωτὸς δέμας. αἱ δ' ἀπὸ γυίων
Σάρκες ἀπορρείουσι πελιδναί τε ζοφεραί τε.

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376. Lege ex MS. *ῥωγαλέον*.
377. *ὀροιτύπτοιο*. Lege ex MS. *ὀροιτύποι οἷα*.
380. *τέττιγος*. Lege ex Schol. *κύκνυγος*.
381. *ἀεργοί*. corr. *ἀεργοῖς*.
386. Lege ex MS. *σμινύοιο*.
388. Post *γῆς* dele comma, et interpone.
392. *ἀπ'*. corr. *ὑπ'*.
394. Lege ex MS. *φωλεύει*.
401. *ἀΐξαντος*. corr. *ἀΐξαντες*.
402. *φύζῃ*. Lege ex MS. *φύζῃ*.
404. Lege ex MS. *ἀπορῥαίουσι*.

Οὐδέ τις οὐδ' οἰωνὸς ὑπὲρ νέκυν ἴχνια τείνας,
Αἰγυπιοὶ, γῦπές τε, κόραξ τ' ὀμβρήρεα κρώζων,
Οὐδὲ μὲν ὅσσα τε φῦλ' ὀνομάζεται οὔρεσι θηρῶν
Δαίνυνται, τοῖσίν περ ἀϋτμένα δεινὸν ἐφείη.
Εἰ δ' ὁλοὴ βούβρωστις ἀϊδρείῃφι πελάσσει,
Αὐτοῦ οἱ θάνατός τε καὶ ὠκέα μοῖρα τέτυκται.
Κῆρα δέ τοι δρυΐνεο πιφάσκεο· τόνδε χέλυδρον
Ἐξέτεροι καλέουσιν, ὃ δ' ἐν δρυσὶν οἰκία τεύξας,
Ἢ ὅγε που φηγοῖσιν ὀρεσκεύει περὶ βήσσας·
Ὑδρόν μιν καλέουσι, μετεξέτεροι δὲ χέλυδρον,
Ὅς τε βρύα προλιπὼν καὶ ἕλος καὶ ὁμήθεα λίμνην,
Ἀγρώσσων λειμῶσι μολουρίδας ἢ βατραχίδας,
Σπέρχεται ἐκ μύωπος ἀήθεα δέγμενος ὁρμήν.
Ἔνθα κατὰ πρέμνον κοίλης ἀπεδύσατο φηγοῦ
Ὀξὺς ἀλείς· κοῖτον δὲ βαθεῖ ἐνεδείματο θάμνῳ,
Αἰθαλόεις μὲν νῶτα· κάρη γε μὲν ἀρπεδὲς αὔτως
Ὑδρῳ ἐϊσκόμενον. τὸ δ' ἀπὸ χροὸς ἐχθρὸν ἄηται,
Οἷον ὅτε πλαδόωντα περὶ σκύλα καὶ δέρη ἵππων
Γναμπτόμενοι μυδόωσιν ὑπ' ἀρβήλοισι λάθαργοι.
Ἤτοι ὅτ' ἐν κώληπος ἢ ἐν ποδὸς ἴχνεϊ τύψῃ,
Χρωτός ἀποπνιγόεσσα κεδαιομένη φέρετ' ὀδμή.
Τοῦ δ' ἤτοι περὶ τύμμα, μέλαν κορθύεται οἶδος.
Ἐν δὲ νόον πεδόωσιν ἁλυσθαίνοντος ἀνίαι
Ἐχθόμεναι. χροιὴ δὲ μόγῳ αὐαίνεται ἀνδρὸς,
Ῥινοὶ δὲ πλαδόωσιν ἐπὶ χροΐ. τοιά μιν ἰὸς
Ὀξὺς ἀεὶ νεμέθων ἐπιβόσκεται ἀμφὶ καὶ ἀχλὺς
Ὅσσε κατακρύπτουσα κακοσταθέοντα δαμάζει.
Οἱ δέ τε μυκάουσι, περιπνιγέες τε πέλονται,
Οὖρα δ' ἀπέστυπται, τοὶ δ' ἔμπαλιν αὖ ὑπνώοντες
Ῥέγκουσιν, λυγμοῖσι βαρυνόμενοι θαμέεσσιν,

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409. πελάσσει. corr. πελάσσῃ.
410. πιφάσκεο. c. πιφαύσκεο.
412. Dele comma post τεύξας.
418. ἀπεδύσατο. c. ὑπεδύσατο.
421. ἐϊσκόμενον. c. ἐϊσκόμενος.
425. Corr. ἄπο πνιγόεσσα.
432. μυκάουσι. Lege ex MS. μηκάζουσι.
433. Lege ex MS. ὑπνώοντες, deleto αὖ.

Ἢ ἀπερευγόμενοι ἔμετον χολοειδέα δειρῆς.
Ἄλλοτε δ' αἱματόεντα, κακὴ δ' ἐπιδίψιος ἄτη
Ἐσχατιῇ μογέουσι τρόμον κατεχεύατο γυίοις.
Φράζεο δὲ χλοάοντα δαεὶς κύανόν τε δράκοντα,
Ὅν ποτε Παιήων λασίῃ ἐνιθρέψατο φηγῷ,
Πηλίῳ ἐν νιφόεντι Πελεθρόνιον κατὰ βῆσσαν·
Ἦ τοι ὅγ' ἄγραυλός γε ἐείδεται· ἐν δὲ γενείῳ
Τρίστιχοι ἑκάτερθε περιστιχόωσιν ὀδόντες.
Πίονα δ' ἐν σκυνίοισιν ὑπόθματα. νέρθε δὲ πώγων
Ἔπλεθ' ὑπ' ἀνθερεῶνα χολοιβάφος, οὐ μὲν ὅγ' αὕτως
Ἐγχρίψας ἤλγυνε, καὶ ἦν ἔκπαγλα χαλεφθῇ.
Βληχρὸν γὰρ μυὸς οἷα νυχηβόρου ἐν χροὶ νύγμα
Εἴδεται, αἱμαχθέντος ὑποκραντῆρος ἀραιοῦ.
Τῷ μέν τ' ἔκπαγλον κοτέων βασιλῆϊος ὄρνις
Αἰετὸς ἐκ παλαχῆς ἐπαέξεται. ἀντία δ' ἐχθρὴν
Δῆριν ἄγει γενύεσσιν, ὅταν βλώσκοντα καθ' ὕλην
Δέρκηται· πάσας γὰρ ὅγ' ἠρήμωσε καλιὰς,
Λύτως ὀρνίθων τε τόκον, κτίλα τ' ὠεὰ βρύκων.
Αὐτὰρ ὅτου καὶ ῥῆνα καὶ ἠνεμόεντα λαγωὸν
Ῥεῖα δράκων ἤμερσε νέον μάρψαντος ὄνυξι,
Θάμνου ὑπαΐξας· ὁ δ' ἀλεύεται. ἀμφὶ δὲ δαιτὸς
Μάρναθ'. ἱπτάμενον δὲ πέριξ ἀτέλεστα διώκει
Σπειρηθεὶς καὶ λοξὸν ὑποδρὰξ ὄμμασι λεύσσων.
Εἴ γε μὲν Ἡφαίστοιο χαλαίποδος ἐν πτυχὶ νήσου
Βήσεαι, ἠὲ Σάμον δυσχείμερον, αἴτ' ἐνὶ κόλπῳ
Θρηϊκίῳ βέβληνται, ἑκὰς Ῥησκυνθίδος Ἥρης,
Ἔβρος ἵνα Ζωναιά τ' ὄρη χιόνεσσι φάληρα,
Καὶ δρύες Οἰαγρίδαο, τόθι Ζηρύνθιον ἄντρον,
Δήεις Κεγχρήναο δολιχὸν τέρας, ὅν τε λέοντα
Αἰόλον αὐδάξαντο περίστικτον φολίδεσσι.
Τοῦ πάχετος μῆκός τε πολύστροφον. αἶψα δὲ σαρκὶ

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439. Corr. ἐνὶ θρέψατο.
441. Lege ex MS. ἄγλαυρος μέν.
442. τρίστιχοι. corr. τρίστοιχοι.
447. Corr. ὑπὸ κραντῆρος.
453. ὅτου. corr. ὁ τοῦ.
459. Corr. Σάμου δυσχειμέρου.
462. τόθι. corr. τό τε.
463. Κεγχρήναο. c. Κεγχρίνεω.

Πυθεδόνας κατέχενε δυσαλθέας. αἱ δ' ἐπὶ γνίοις
Ἰοβόροι βόσκονται· ἀεὶ δ' ὑπὸ νηδύσιν ὕδρωψ
Ἄλγεσιν ἐμβαρύθουσα κατὰ μέσον ὀμφαλὸν ἴζει
Ἤτοι ὅτ' ἠελίοιο θερειτάτη ἵσταται ἀκτὶς,
Οὔρεα μαιμώσσαν ἐπινίσσεται ὀκρυόεντα, 470
Αἵματος ἰσχανόων καὶ ἐπὶ κτίλα μῆλα δοκεύων
Ἢ Σάου ἠὲ Μοσύχλου, ὅτ' ἀμφ' ἐλάταισι μακεδναῖς
Ἄγραυλοι ψύχωσι, λελοιπότες ἔργα νομήων.
Μὴ σύ γε θαρσαλέος περ' ἐὼν θέλε βήμεναι ἄντην
Μαινομένου, μὴ δή σε καταφλέξῃ, καὶ ἀνάγχῃ 475
Πάντοθι μαστίζων σύρῃ δέμας, ἐν δὲ καὶ αἷμα
Λαιφάζῃ κληῖδας ἀναρρήξας ἑκάτερθεν.
Φεῦγε δ' ἀεὶ σκολιὴν τ' οὐκ ἰθέαν ἀτραπὸν ἴλλων,
Δοχμὸς ἀνακρούων θηρὸς δρόμον. ἦ γὰρ ὁ δεσμοῖς
Βλάπτεται ἐν καμπτῆσι πολυστρέπτοισιν ἀκάνθου, 480
Ἰθεῖαν δ' ὦκιστος ἐπιδρομάδην στίβον ἕρπει.
Τοῖος Θρηϊκίῃσιν ὄφις νήσοισι πελάζει.
Ἔνθα καὶ οὐτιδανοῦ περ ἀπεχθέα βρύγματ' ἔασιν
Ἀσκαλάβου. τὸν μέντ' ἐρέει φάτις οὔνεκ' Ἀχαιὴ
Δημήτηρ ἔβλαψεν, ὅθ' ἅψεα σίνατο παιδὸς 485
Καλλίχορον περὶ φρεῖαρ, ὅτ' ἐν Κελεοῖο θεράπναις
Ἀρχαίη Μετάνειρα θεὴν δείδεκτο περίφρων.
Ἄλλα γε μὴν ἄβλαπτα κνώπετα βόσκεται ὕλην
Δρυμοὺς καὶ λασιῶνας ἀμορβαίους τε χαράδρας,
Οὓς ἔλοπας, λίβυάς τε πολυστεφέας τε μυάγρους 490
Φράζονται, σύν τ' ὅσσοι ἀκοντίαι, ἠδὲ μόλουροι,
Καὶ ἔτι που τυφλῶπες ἀπήμοντοι φορέονται.

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470. Lege ex MS. ὀκριόεντα.
473. νομήων. corr. νομῆες.
475. C. καταπλέξῃ καὶ ἀνάγκῃ.
477. Lege ex MS. λαιφάξῃ.
478. Lege ex MS. σκολιήν τε καὶ οὐ μίαν.
480. Lege ex MS. ἀκάνθης.
483. ἀπεχθέα. corr. ἐπαχθέα.
489. Supra, v. 28.

(*Cetera brevi sequentur.*)

REVIEW OF

NEW CLASSICAL PUBLICATIONS.

CORRESPONDENCE *of the late* GILBERT WAKEFIELD, B. A. *with the late Right Honourable* CHARLES JAMES FOX, *in the years* 1796 — 1801, *chiefly on Subjects of Classical Literature. London,* 1813.

WHATEVER may have been the diversity of opinion in the political world respecting the secession, or as Mr. Wakefield terms it (p. 139.) the *absentation* of Mr. Fox and his friends from Parliament, the literary world, we are persuaded, will concur in allowing that it has some title to their forgiveness, since it is principally to this circumstance that they are indebted for the volume, which is now presented to them. That love of Greek and Roman literature, but particularly of the former, which Mr. Fox imbibed at Eton, he preserved undiminished throughout his life; and though, when he engaged in public business, the studies of his early years were necessarily interrupted, at no time does he appear entirely to have lost sight of them. No sooner, therefore, had he determined to withdraw himself in a great measure from Parliament, than he returned with ardour to his favourite pursuits; and devoted that time, which he had before employed in politics, to the cultivation of a more intimate acquaintance with the Greek language. Shortly after he had resumed his classical studies, Mr. Wakefield's edition of Lucretius, which was dedicated to him, made its appearance; and he eagerly embraced the opportunity thus afforded him of commencing a correspondence with that laborious scholar, to whose extensive learning he looked with confidence for the solution of such difficulties as might occur to him in the course of his reading.

When the present volume was announced for publication, it naturally excited a considerable degree of interest. The familiar letters of men, who have acted a distinguished part on the theatre of the world, are at all times perused with avidity. We there hope to obtain that knowledge, with which the observation of their public conduct will rarely supply us—the knowledge of their real tempers and dispositions. To the world they generally present an artificial character: but in their correspondence with their friends, when they write without any view to future publication, we reasonably expect that the disguise will be thrown aside, and that they will shew themselves in their native colours. No man was more warmly beloved by those, who knew him personally, than Mr. Fox; and the favourable opinion, which his friends entertained of his social qualities, is amply confirmed by his letters in the present collection, which are good-humoured, manly, spirited; entirely free from affectation, and calculated to impress the reader with a full conviction that they proceed immediately from the heart. Mr. Wakefield had himself furnished us with so lively a picture of his own virtues and failings in that singular, but amusing Work, his Memoirs, that on the subject of his character nothing further remained to be known. It is not indeed easy to conceive two characters more dissimilar than those of Mr. Wakefield and his illustrious correspondent; and if the reader wishes to see the contrast forcibly displayed we would refer him to the twenty-third and three following letters.

The correspondence opens with a short letter from Mr. Fox to Mr. Wakefield, acknowledging the honour done him by the dedication of Lucretius. In the second letter, Mr. Fox professes himself puzzled by a passage in Mr. Wakefield's Diatribe on Porson's Hecuba, and requests an explanation of three passages in Bion and Moschus. For information on two of these passages Mr. Wakefield refers Mr. Fox to his own edition, and as his remarks upon them afford no unfair specimen of his general style of criticism, we will lay them before the reader. The first passage is in the Europa of Moschus, v. 121.

Ἡ δ' ἄρ', ἐφελζομένη Ζηνὸς βοέοις ἐπὶ νώτοις,
Τῇ μὲν ἔχεν ταύρου δολιχὸν κέρας, ἐν χερὶ δ' ἄλλῃ
Εἵρυε πορφυρέας κόλπου πτύχας· ὄφρα κεν ὤην
Δεύοι ἐφελκομένην πολιῆς ἁλὸς ἄσπετον ὕδωρ.

Instead of ὄφρα κε νήων, in the third line Auratus had ingeniously proposed ὄφρα κεν ὤην, *quæ male* says Mr. Wakefield, *nonnulli capientes magis corruperunt, ponendo μὴ pro κέν. Tu interpreteris,* "Quamdiu fibram madefaceret." *Nec tamen non coactior est hic sensus. Nos igitur, pressius vitiosis lectionibus insistentes, sanas scripturas exhibuimus* ὄφρα γε μή πω—δεύοι ἐφελκόμενον. What Mr. Wakefield meant by the words, "*pressius vitiosis lectionibus insistentes,*" we do not very well understand; but we think that few of our readers will assent to his assertion, that the reading, which he has exhibited, is the true one.

The other passage is in the *Epitaphium Adonidis* of Bion, v. 74.

Παγχρύσῳ κλιντῆρι· πόθει καὶ στυγνὸν Ἄδωνιν.

Although Mr. Wakefield professes himself satisfied with the common reading, he cannot refrain from hazarding a most unhappy conjecture,

Παγχρύσῳ κλιντῆρ' ἐπιθὲς καὶ στυγνὸν Ἄδωνιν.

The passage in the Diatribe, which puzzled Mr. Fox, relates to the insertion of[1] the final ν. Mr. Wakefield in the first part of his Silva Critica had recommended all future editors of Greek Tragic and Epic Poets to omit this letter when the succeeding word began with a consonant, and in his *Tragœdiarum Delectus* had himself regularly omitted it. Professor Porson on the contrary had regularly inserted it in his edition of the Hecuba, without taking the least notice of Mr. Wakefield's observations on the subject, or even making the slightest allusion to his labours on the Greek Tragedians. From the silence Mr. Wakefield inferred that the Professor designed to impress the literary world

1. This subject frequently recurs in the course of the correspondence. See pp. 9. 12. 15. 87. 98. 105. 118.

with an idea that his critical labours were of little value; he determined, therefore, to scourge Mr. Porson into a juster opinion of his merits, and with this view published his Diatribe. We must confess that to us Mr. Wakefield's resentment appears to have been rather unreasonable. The chief foundation of his complaint is that, although he had always praised Mr. Porson, Mr. Porson, far from returning the compliment, had not even condescended to mention him. But it formed no part of the Professor's plan to swell his notes with those common-place and ridiculous expressions of approbation, which scholars are too much in the habit of applying to each other; his principal object was brevity; and he felt, moreover, that praise is only valuable, when it is bestowed with justice and discrimination. His respect for truth would not allow him to speak in terms of approbation of those parts of Mr. Wakefield's writings, which were more immediately connected with the subjects before him; and, as he could not praise, he determined to be entirely silent. His silence, therefore, which Mr. Wakefield construed into an insult, appears in fact to have originated in feelings of kindness and civility.

To Mr. Wakefield's Diatribe Mr. Porson never replied directly; he has, however, defended his insertion of the final ν in the bitter note on the Orestes, v. 64. quoted by Mr. Fox (p. 91.) and in a note on the Medea, v. 76.[1] The question was thoroughly examined in the Monthly Review for July 1799 by a scholar of the first eminence, and Mr. Wakefield's notions were by him pronounced erroneous. It is unnecessary, therefore, to dwell longer on a point, respecting which we believe that no doubt exists in the minds of competent judges. Mr. Wakefield referred in support of his canon to the practice of the early editors, and particularly mentioned the Aldine edition of Euripides: the Monthly Review for July 1799 contains an examination of

1. See also a note in his Collation of the Harleian MSS. at the end of the Grenville Homer, Od. A. 54.

four of the Plays, as they are printed in that edition, from which it appears that Aldus was by no means consistent in his insertion or omission of the final ν, and that no certain rule can be drawn from his practice. We were, therefore, greatly surprised to find the following paragraph in a letter from Mr. Wakefield to Mr. Fox, dated October the 23d 1799, (p. 98.) "Now it is most certain that the old editions and old scholiasts so generally omit the ν, when modern editors interpolate the letter, as to induce a most probable conviction that it was *universally* omitted by the antients; and that the few present exceptions are the officious insertions of transcribers and publishers, who would 'be wise above what was written,' and modelled the MSS. by their own preconceptions of propriety." Surely, if Mr. Wakefield *had* seen the Review in question, he was bound to acknowledge his mistake respecting a fact on which he had laid so great a stress, or at least to give some more satisfactory answer to the arguments adduced by the Reviewer than a mere repetition of assertions which had been shewn to be unfounded. That he *had not* seen the Review seems to us very improbable.

There is another circumstance, which also occasioned us some surprise. Mr. Fox (p. 89.) animadverts with considerable severity upon Porson's note on the Orestes, v. 64. and accuses him (p. 106.) of making an assertion unsupported by fact, from no other motive than that of differing *toto cælo* from Mr. Wakefield. To shew the inaccuracy of the assertion he refers (p. 88.)

1. To the Hecuba, v. 589. (v. 583 &c.) v. 583. (Ed. Pors. 1808.) ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ,τι βλέψω κακῶν.

2. To the Cyclops, v. 522. (Ed. Lips. 1778.) τοιόσδ' ὁ δαίμων οὐδένα βλάπτει βροτῶν.

3. To the Electra, v. 1058.——ἆρα κλύουσα, μῆτερ, εἶτ' ἔρξεις κακῶς; (p. 105.)

4. To the Medea, v. 246.——ἢ πρὸς φίλων τίν', ἢ πρὸς ἥλικα τραπείς.

5. To the Medea, 582. (v. 577. Ed. Lips. 1778.) ὅμως δ' ἔμοιγε, κεἰ παρὰ νώμην λέγω.

6. To the Troades, v. 628. (Ed. Lips. 1778.) *οὐ ταὐτὸν, ὦ παῖ, τὸ βλέπειν τῷ κατθανεῖν.*

7. To the Heraclidæ, v. 390. ——— *ἐγὼ νιν αὐτὸς εἶδον. ἄνδρα δὲ χρεών.*

8. To the Heraclidæ, v. 1044. ——— *ὑμᾶς τ' ὀνήσω, τούσδε τε βλάψω θανών.* (p. 210.)

9. Sophoclis Ajax, v. 514. ——— *ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν, εἰς ὅ,τι βλέπω.*

To the learned reader it is scarcely necessary to observe that of these nine instances only the third, fourth, and seventh apply to the point in dispute. Mr. Wakefield, who appears to have been an attentive reader of the Miscellanea Critica, could not have been ignorant of Dawes's Canon on this subject[1]; yet he allows Mr. Fox to go on collecting his instances from October 22, 1799 to April 29, 1801, and then informs him of his error in the following concise manner, "As to your passage from Sophocles *τι βλέπω*, *βλ* are *not* those consonants before which the Tragedians *shorten* syllables." We should be sorry to be thought harsh in our interpretation of Mr. Wakefield's conduct; yet his evident reluctance to inform Mr. Fox that the greater part of the instances were inapplicable, and, when at length he did communicate the information, his concealment of the source, from which his own knowledge had been derived, bespeak somewhat of a wish to keep his illustrious correspondent in leading-strings. With respect to the three lines, which appear to militate against Dawes's Canon, in the Medea, Professor Porson reads, *Ἢ πρὸς φίλον τιν', ἢ πρὸς ἡλικας τραπείς.* In the Heraclidæ v. 390, Mr. Elmsley reads, *ἄνδρα γὰρ χρεών.* And in the Electra the same gentleman proposes to read *Ἀρ' εὖ λέγουσα.*

The discussion respecting the final *ν* necessarily leads to the frequent introduction of the name of Porson; and we are sorry

1. *Vocalis brevis ante consonantes medias β, γ, δ, sequente quavis liquida præter unicam ρ, syllabam brevem nunquam terminat, sed sequentium consonarum ope longam semper constituit.* Miscellanea Critica, Ed. Ox. p. 197. Compare Porson's Note on the Hecuba, v. 298. The Monthly Reviewer alludes expressly to Dawes's Canon.

to observe that Mr. Wakefield's Letters in the present Collection betray too many symptoms of that resentful spirit, which pervaded his Diatribe and drew down upon him the merited censure of the Monthly Reviewer. He has even succeeded in communicating some portion of this spirit to Mr. Fox, whose natural candour and good-humour appear to forsake him the instant that Mr. Porson's name is mentioned. We have already shewn with how little reason Mr. Fox imputed the Professor's insertion of the final *ν* in v. 64 of the Orestes to the mere desire of differing *toto cœlo* from Mr. Wakefield; with as little reason we find him at p. 170 expressing a captious doubt of the accuracy of a remark thrown out incidentally in a note on the Phœnissæ,[1] v. 1230. Mr. Wakefield never omits an opportunity of aiming a blow at the Professor; at p. 66 he tells Mr. Fox that Mr. Stevens, the editor of Shakspeare, had detected 900 errors in the Heyne's Virgil, lately published at London, and *corrected* by Porson. The intent of this observation is too obvious to be mistaken; but, if we are rightly informed, whatever might be the number of errors, no blame attached to Mr. Porson; he has been heard to declare that the booksellers, after they had obtained permission to use his name, never paid the slightest attention to his corrections.

But it is not only against the Professor's reputation as a critic and a scholar that Mr. Wakefield's attacks are directed; at p. 99 he draws a picture of the Professor's moral character, and that Mr. Fox may entertain no doubt of the accuracy of the resemblance, he begins by stating that he had been furnished with many opportunities of observing Porson by near inspection. That Mr. Porson was guilty of two of the faults, which Mr. Wakefield lays to his charge, cannot be denied; "he was extremely inattentive to times and seasons, and was addicted to immoderate drinking." But when Mr. Wakefield goes on to state that "he had

1. *Neque enim diphthongus ante brevem vocalem elidi potest.* See Dawes's Miscellanea Critica, p. 266. Ed. Ox.

been debarred of a comprehensive intercourse with Greek and Roman authors by his excesses," we begin almost to suspect that the author of the Diatribe had not perused the works which he undertook to review (p. 177.) Not to mention his other writings, do the notes on the two plays, which Mr. Porson had then published, bespeak a partial intercourse with Greek and Roman authors? We know indeed that many persons, who appear to estimate the merits of an author by the bulk of his works, are disposed to accuse Mr. Porson of indolence, and to complain that the memorials which he has left of his talents bear no proportion to the extraordinary reputation which he enjoyed. But we would beg such persons to consider that the works, which he has left, though few in number, are almost perfect in their kind. We would also suggest to them that the true mode of estimating a writer's merits, is to enquire how far he has contributed to the advancement of that particular science, to which his studies have been directed; and if the question be regarded in this point of view, we think that no name will occupy a more conspicuous place in the annals of criticism than that of Professor Porson.

To two of Mr. Wakefield's assertions we think it our duty to give a peremptory contradiction. It is not true "that Mr. Porson had in his treasury satyrical verses for all his most intimate associates." It is not true "that it was impossible to procure his opinion on any author, or on any passage of an author." We have ourselves applied to him for his opinion on various passages, and he always communicated it with the utmost readiness and good-humour. But on this point we can adduce better authority than our own declarations. Scarcely a work on subjects connected with Greek criticism has appeared since his death, in which we do not find some observation or conjecture, that had been communicated by him in the course of conversation. That he might not be very willing to enter into critical discussions with Mr. Wakefield we can readily conceive. He certainly did not entertain a very high idea of Mr. Wakefield's qualifications as a scholar; he knew him to be at once precipitate and dogmatical in

his decisions; he thought too that his critical notions were fundamentally erroneous, and he was aware how much more reluctant the generality of mankind are to unlearn than to learn; he was not, therefore, very solicitous to engage in disquisitions that could lead only to interminable dispute. Mr. Wakefield probably concluded from the reserve which he had himself remarked in the Professor, that he was equally reserved in his intercourse with others, and thus was induced to give a very inaccurate representation of his character.

It is not our intention to compose a panegyric on Mr. Porson; but as the effect of the present publication has been to draw the attention of the world to his failings, common justice requires that some mention should also be made of his virtues. We shall observe then that he possessed two qualities, which, though they are not the sole, are yet very essential requisites in the formation of a great character;—an utter contempt for money, and a religious attachment to truth. It is from this latter quality that his writings derive their peculiar excellence. He is one of those few authors, on whom the reader may rely with implicit confidence, who think it no less culpable to advance what they do not know to be true, than what they know to be false. So determined is he to be accurate, that he never relaxes his vigilance for a moment; he withholds no arguments, because they are at variance with his own opinions; he deduces no conclusions which the facts themselves will not strictly warrant; he makes no assertions which he has not duly weighed, and of the correctness of which he is not fully convinced. Had he undertaken to describe the moral character of another, the same regard for truth, which prevented him in the case of Mr. Wakefield from bestowing praise against his belief, would also have prevented him from throwing out rash and ill-grounded accusations. He would not have pronounced upon Mr. Wakefield's temper and disposition with the same precipitate confidence, with which Mr. Wakefield has decided upon his. For though Mr. Wakefield states, that he had been furnished with many opportunities of observing Porson by near inspection, yet

that those opportunities had not enabled him to form a just estimate of Porson's character, is evident from the following paragraph (p. 114). "Owners of MSS. have perpetually corrected "them, as we see at this day, according to their own fancy; and "if Porson, for example, had them all, in time he would put in "the ν throughout, and these MSS. might go down as vouchers "for the practice of antiquity." We are not quite certain of the meaning of this paragraph; but if Mr. Wakefield intended to insinuate that Mr. Porson would have altered a MS. by inserting the final ν in places where it was wanting, we reply that no insinuation could be more unfounded. He considered a manuscript as a species of literary evidence which the possessor was bound to preserve exactly in the state in which he received it, without addition or diminution, and would have looked upon the alteration of a single letter as a moral offence under any circumstances, but especially when made with the view of supporting a particular opinion.

But to return from this long digression; in the eighth Letter Mr. Fox asks Mr. Wakefield's opinion relative to the 24th Iliad, and in his answer Mr. Wakefield assigns his reasons for thinking it spurious[1]. He takes this opportunity of giving Mr. Fox an outline of his theory respecting Homer, which we will lay before our readers in his own words. (p. 27.)

"What is so well known with respect to every malefactor tied up at Newgate; (most detestable, flagitious practice!) his "birth,

1. Dawes in his Misc. Crit. p. 153, had already stated his doubts of its authenticity. We have before remarked that Mr. Wakefield was a diligent reader of the Misc. Crit. At p. 26 we find the following note on v. 325 of the 24th Iliad. "τετράκυκλον. No similar instance, I believe, of a vowel shortened before those consonants in Homer, by far more chaste in this respect than succeeding poets." Dawes, p. 148, had made nearly a similar observation, but had restricted it to words of two syllables. At p. 50, Mr. Wakefield mentions an emendation made by Dawes on Il. A. 444, from the Florentine edition, and we find him afterwards (pp. 160 and 165) referring to two passages, Od. Γ. 419, and Il. A. 147, to both of which Dawes had also referred. We are unable to clear up the difficulty respecting Mr. Fox's copy of the Florentine Homer (see p. 161); There are three copies in our Public Library, all of which agree with Mr. Wakefield's.

parentage, and education; life, character, and behaviour;" are all utterly unknown of Homer. We are at liberty, therefore, to frame any hypothesis for the solution of the problem concerning his poems, adequate to that effect, without danger of contravening authentic and established history. Now ὁμηρος is an old Greek word for τυφλος; see Hesych. and Lycophr. v. 422. I take *Homerus*, then, to have originated in the peculiarity of a certain *class* of men (i. e. blindness), and not in that of an *individual*. That bards were usually blind, is not only probable, from the account of Demodocus in the Odyssey, but from the nature of things. The memory of blind men, because of a less distraction of their senses by external objects, is peculiarly tenacious; and such people had no means of obtaining a livelihood but by this occupation. All this is exemplified in fidlers, &c. at this day. Now the Trojan War (the first united achievement of the Greeks) would of course become a favourite theme with this class of men, who are known to have been very numerous. Detached portions of this event, such as the exploits of Diomed, of Agamemnon, the Night Expedition, the Death of Hector, his redemption, &c. would be separately composed and sung, as fitted, by their lengths, for the entertainment of a company at one time: and we find, in fact, that the parts of these poems are now distinguished, by scholiasts, grammarians, and all such writers, by these names, and not by books. These songs, bearing date, demonstrably before the use of alphabetic characters in Greece, and when the dialect of the civilized parts of Asia (Ionia and Æolia) was uniform, could never be traced to their respective authors; and, in reality, we find from Herodotus, the first Greek historian, that no more was known of this *Homer*, nor so much, in his days (2, 3, 4, or 500 years after the event), as in our own. These songs of *blind men* were collected and put together by some skilful men (at the direction of Pisistratus, or some other person), and woven, by interpolations, connecting-verses, and divers modifications, into a whole. Hence ῥαψῳδια. Here we see a reason for so many repetitions: as every detached part, to be sung at an entertainment, required a head and tail piece, as necessary for an intelligible whole: and hence we observe a reason for those unaccountable anomalies of measure, and the neglect of the Æolic digamma, from an ignorance of its power in those later times, whether from new insertions, or from alterations in the transmitted pieces, to effect regularity and consecution. This accounts also for the glaring disparity in

some of the pieces: for nothing can be more exquisite than what you so justly admire, the interview of Priam and Achilles; and nothing more contemptible than the whole detail of the death of Hector, and the reconciliation of Agamemnon and Achilles. You are expecting a noble exhibition of generosity and magnanimity on both sides, and you are put off with a miserable tedious ditty about *Atè*.

"It is probable, from various particulars, that, perhaps, as good a poem, if the opportunity had not been lost (and the preservation of the Iliad and Odyssey, under all circumstances, is nearly miraculous), might have been transmitted on the subject of two other events, which equally engaged the notice of the early Greeks,—the Theban War, and the Argonautic Expedition. But we have no remains of these exploits, but in the Tragic writers, the spurious Orpheus, and the Roman Epic writers, except the entire poem of Apollonius Rhodius on the latter subject."

With respect to this theory, which is fundamentally the same as that laid down in Wolf's Prolegomena, we may remark in the first place, that most of the assumptions, on which it is founded, are inaccurate. We will consider them in the order, in which Mr. Wakefield states them:

I. He adduces an article from Hesychius to prove that ὅμηρος was an old Greek word for τυφλός. But the article itself was[1] in all probability taken from a story in the Life of Homer ascribed to Herodotus, which appears not to rest on any good authority. Besides, what evidence can be produced that the ancient rhapsodists were called Ὅμηροι? None, we believe. They were certainly called Ὁμηρισταὶ and Ὁμηρίδαι, but never Ὅμηροι. II. If it were true that the parts of the Iliad were distinguished by scholiasts, grammarians, and all such writers, by the names of the different events which are celebrated in them and not by books, we do not think that the fact would at all contribute to support Mr. Wakefield's argument. The question is not how they were distinguished by men who lived 700 or 800 years after the time of Homer, but how they were quoted by the

1. οἱ γὰρ Κυμαῖοι τοὺς τυφλοὺς ὁμήρους λέγουσιν. See also the Chrestomathia of Proclus. Ed. Gaisf. p. 466. l. 5.

earlier writers. Now it is undoubtedly true that Herodotus[1], Thucydides, &c. refer to *the subject*, and not to the books; but is this any argument that the Iliad was at that time actually divided into rhapsodies? Let us suppose what we believe to have been really the case, that the poem was then one uninterrupted series of verses; if an author wished to refer to any part, what other means had he of doing it, than by referring to the more prominent events commemorated in that part? We cannot surely infer from this circumstance that the rhapsodies were ever considered as detached poems. We may remark moreover that the rhapsodies frequently comprehended many more events than their names strictly implied[2]. Nothing, however, can be more completely incorrect than Mr. Wakefield's statement of the practice of the scholiasts. They conceived their readers to be as well acquainted with Homer as they were themselves; and, when they quoted him, merely said, ὡς Ὅμηρος, ὡς ὁ ποιητὴς; or more frequently quoted the passage without giving the least notice that it was a quotation. If they refer to any part, they sometimes distinguish it by the subject[3], sometimes by the book[4]. It is indeed rather unfortunate for Mr. Wakefield's assertion that Quintilian[5] himself has referred to three Books of the Iliad in that

1. ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ. L. ii. c. 116. The passage quoted is at Il. Z. 289. But in modern editions the title Διομήδους ἀριστεία is usually assigned to Il. E. and that of Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία to Il. Z. The lines themselves cannot be accurately classed under either of these heads, for they relate to the procession of the Trojan women to the temple of Minerva. See Valcknaer's note in Wesseling's edition. ἄλλων γοῦν μεγέθους περὶ ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. Thucyd. L. i. c. 10. See also Plato in Minoe. p. 319. Aristotle Poet. p. 87. l. 8. p. 92. l. 10. Ælian. V. H. L. 13. c. 14.

2. See the last Note.

3. Dionys. Art. Rhet. (Ed. Sylb.) 48, 2. 48, 42. 50, 22. 52, 1. Schol. Ven. X. 183. B. 111.

4. Dionys. Art. Rhet. p. 48. 20. Schol. Ven. Il. A. 423. B. 125. 420.

5. Nam ut de laudibus, exhortationibus, consolationibus taceam, nonne vel nonus liber, quo missa ad Achillem legatio continetur; vel in primo inter duces illa contentio; vel dictæ in secundo sententiæ omnes litium ac consiliorum explicant artes? L. x. c. 1.

very chapter, on which Mr. Wakefield bestows such lavish praise at p. 95. The most probable supposition appears to be that the present division of the Iliad into Books was made by Aristarchus[1]. III. Whether the Iliad was first collected in its present form by Pisistratus we shall not pretend to determine. It is probable that as it was preserved chiefly by oral tradition, different parts of the poem would be floating about in different parts of Greece, though it existed at no one place in a perfect state; and this supposition derives some confirmation from a passage in Pausanias[2]. Be this, however, as it may, the name ῥαψῳδοὶ was certainly never applied to the persons who collected the Poems of Homer at the direction of Pisistratus: the ῥαψῳδοὶ were on the contrary the persons who sang at entertainments or on the stage detached parts of poems, and particularly of those of Homer, on which account, as we learn from Athenæus, they were called Ὁμηρισταί[3]. Far from weaving the parts into a whole, they were in fact the persons who broke the Iliad into separate parts. Mr. Wakefield was not, however, the first who fell into the error of applying the name ῥαψῳδοὶ to the persons employed by Pisistratus to collect the poems of Homer; Clarke had previously made the same mistake in his note on the word ῥαψῳδία. Il. A. sub in.

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1. Pseudo-Plutarch (Barnes's Homer. T. 1. p. xxx.) Eustath. p. 5. Ed. Rom. Wolf. Proleg. p. 256. Heyne's Homer. T. 8. p. 788.

2. Πεισίστρατον δὲ, ἡνίκα ἔπη τὰ Ὁμήρου διεσπαρμένα τε καὶ ἀλλαχοῦ (Mr. Dobree reads ἄλλα ἀλλαχοῦ) μνημονευόμενα ἠθροίζετο, ἢ αὐτὸν Πεισίστρατον, ἢ τῶν τινα ἑταίρων μεταποιῆσαι τὸ ὄνομα ὑπὸ ἀγνοίας. L. 7. c. 27.

3. Ὅτι δ' ἐκαλοῦντο οἱ ῥαψῳδοὶ καὶ Ὁμηρισταὶ Ἀριστοκλῆς εἴρηκεν ἐν τῷ περὶ χορῶν, p. 620. B. ῥαψῳδοί. οἱ τὰ Ὁμήρου ἔπη ἐν ταῖς θεάτροις ἀπαγγέλλοντες. Suidas. ῥαψῳδός. Σοφοκλῆς Οἰδίποδι (v. 391.) οὕτως ἔφη τὴν Σφίγγα. Καὶ οἱ τὰ Ὁμήρου ᾄδοντες ποιηταὶ Ῥαψῳδοὶ καλοῦνται, Hesychius, Ὅθεν περ καὶ Ὁμηρίδαι ῥαπτῶν ἐπέων τὰ πόλλ' ἀοιδοὶ ἄρχονται Διὸς ἐκ προοιμίου. Pind. Nem. I. sub in. Compare Suidas, v. Ὁμηρίδαι. οἱ τὰ Ὁμήρου ὑποκρινόμενοι. Suidas interprets the word ῥαψῳδεῖν, by ᾄδειν, and refers to Aristophanes. Ecclesiaz. v. 710. See Heyne's Homer, T. 8. p. 799.

But not to dwell longer upon these particular errors, let us consider the difficulties in which the whole theory is involved. We are in the first place to suppose that there lived in the time of Homer a number of Poets of nearly equal genius, and that genius too of the sublimest kind, a phænomenon which certainly has not appeared in any other nation in any age of the world. We are to suppose in the next place that there lived in the time of Pisistratus a number of Critics (would that some of the race still remained,) who could unite the scattered remnants of many different poets into one whole piece with such exquisite taste, and such consummate skill, that no appearances of patch-work can any-where be discerned; for as Mr. Wakefield has not been pleased to specify those head and tail pieces, to which he alludes, we shall take the liberty of denying their existence. Lastly, we are to make these two suppositions in direct contradiction to the uniform testimony of antiquity. There is no fact, of which the most antient and the best informed authors appear to be so fully persuaded, as that the Iliad was the composition of an individual named Homer. Herodotus, who collected stories from all quarters, though he tells us that he entertained doubts whether two poems ascribed to Homer were genuine [1], never throws out the slightest suspicion that he was not the author of the Iliad. He lived by his own account about four hundred years after Homer [2], and is it credible that all traces of the true origin of a poem, which was in the mouth of every Greek and was regarded with a sort of religious veneration, should have been obliterated in that space of time? At any rate could it have been unknown when the poems were collected by Pisistratus [3]?

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1. Κατὰ ταῦτα δὲ τὰ ἔπεα, καὶ τόδέ τὸ χώριον οὐχ ἥκιστα, ἀλλὰ μάλιστα δηλοῖ ὅτι οὐχ Ὁμήρου τὰ Κύπρια ἔπεα ἐστι, ἀλλ' ἄλλου τινός. L. ii. c. 117. ἀλλ' Ἡσιόδῳ μέν ἐστι περὶ Ὑπερβορέων εἰρημένα, ἔστι δὲ καὶ Ὁμήρῳ ἐν Ἐπιγόνοισι, εἰ δὴ τῷ ὄντι γε Ὁμηρος ταῦτα τὰ ἔπεα ἐποίησε. L. iv. c. 32. See Pausanias, L. ix. c. 9.

2. Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεῦ πρεσβυτέρους γενέσθαι, καὶ οὐ πλέοσι. L. ii. c. 53.

3. Mr. Wakefield at the commencement of the twelfth letter says, "The

To us the account, which is generally received, appears to be the true one. We believe with Mr. Wakefield, that there were many Bards, contemporary with Homer, who composed verses, some on the Argonautic Expedition, some on the Theban, some on the Trojan War. And to what cause are we to attribute the preservation of the poems of Homer, while those of every other Bard sunk into oblivion? Surely to their superior excellence, which soon rendered them the peculiar favourites of every audience, and made it at once the interest and the wish of the Ῥαψῳδοὶ to recite them. Pausanias, in the passage already quoted, does not say that Pisistratus and his fellow-labourers formed the verses of different poets, who had treated of the wars of Troy, into a regular poem, but that they collected the scattered verses of Homer. One mode of accounting for those passages, which are much inferior in point of beauty to the general tenor of the poem, is, that they are interpolated; and that there are many interpolations in the Iliad, and those too of a very ancient date, cannot be doubted; the story of Niobe in the last book will furnish a striking instance. Mr. Wakefield himself has rightly pronounced vv. 44 and 45 of the same Book to be spurious, and might perhaps have included the two preceding verses in the same sentence of condemnation. But in so long a poem neither great inequality in the composition, nor some occasional inconsistencies, are sufficient to prove that the whole was not the work of one man.[1] Mr. Wakefield himself (p. 189.)[2] seems to

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"The best argument against Homer and for my hypothesis appears in my general observations prefixed to Pope's Odyssey." We have carefully perused that part of the general observations, which relates to Homer, but we must confess that we have not been able to discover a single argument on the subject. Mr. Wakefield there supposes that many poets had lived previously to Homer from whom he borrowed largely; but he never gives the least hint of the Theory, which he advances in his correspondence with Mr. Fox, viz. that the Iliad and Odyssey were composed of several detached poems, the works of different blind bards, which were woven together into one complete poem in the time of Pisistratus.

1. It may be inferred from a passage in Herodotus L. 5. c. 67. that in the time of Clisthenes of Sicyon, who lived somewhat before Herodotus, the Poems contained nearly what they do at present.

2. See also, pp. 71. and 186.

assent to Mr. Fox's supposition that the verses on Helen in the second Æneid were written by Virgil, though they are certainly at variance with the account given by Deiphobus in the sixth. If indeed they are taken from Virgil, to whom shall we give them?

Mr. Wakefield's reasoning on this and many other subjects connected with Greek criticism does not appear to have been more effectual in producing conviction in Mr. Fox than in ourselves. We find Mr. Wakefield beginning the twenty-ninth letter with the following sentence: "Our want of accord on the final ν and critical emendations proves to me the necessity of a work (of which all the materials are ready in my papers) on the rationale of criticism, as founded on philosophical principles, corroborated and ascertained by the real practice of the transcribers and indubitable specimens from authors: otherwise, no assent can be expected in the majority of cases." The work on the rationale of criticism, here alluded to, Mr. Wakefield never published, and we must confess that we think the literary world have little reason to regret its loss. Mr. Wakefield seems to us to have been of all men who have acquired a reputation for learning the one least calculated for such an undertaking. His almost total ignorance of Palæography, his deplorable want of accuracy, the rash confidence with which he formed his decisions, all unfitted him for the successful prosecution of a work, which more especially requires an extensive acquaintance with MSS. a minute and unwearied attention, and a sound judgment.

The length, to which we have already extended this Review, obliges us to confine the remarks we have yet to make within as narrow a compass as possible. We cannot assent to Mr. Wakefield's emendations of Homer Il. Γ. 453. and Υ. 62. (pp. 51, and 62.) still less to his emendation of the third line of Ovid's Tristia, (pp. 84, and 94.) where he appears entirely to have mistaken the construction of the passage. We cannot reconcile his extreme disgust at the nastiness and bawdry of Aristophanes, (p. 176.) with his referring Mr. Fox (p. 148.) to what he terms a most

ludicrous appropriation of the initial verses of the Electra of Sophocles mentioned in Athenæus, p. 578. A. We were also extremely surprised to find the following passage at p. 208. "The old comedians and tragedians, with Ennius and Lucilius, were the great repositories of learned and vigorous expression; and their language, with the diction of Lucretius and Virgil, is to a certainty largely preserved to us in some writers little read, but to me, I own, the sources of much amusement and more information; several of them at the same time characterized by a truly masculine and original eloquence; Tertullian, Arnobius, Apuleius, A. Gellius, and Ammianus Marcellinus. Their words are usually marked in dictionaries as inelegant and of suspicious authority; when they are, in reality, the most genuine remains of pure Roman composition." Who would not suppose that the merits of the five authors mentioned in this passage were nearly equal, and that they were all equally to be consulted as models of pure Latinity? Let us turn, however, to the opinion of the learned Ruhnken, than whom no man could be better fitted to pronounce upon such a subject. "[In Lexicis] tanquam idonei testes citantur *Ammianus Marcellinus*, &c. id est, scriptores Latine balbutientes. Ventum est adeo ad Theologos Christianos:—ac fuit nescio quis, &c. qui se pulchre de Latina lingua meriturum speravit, si verba et verborum constructiones *ex Tertulliano in Lexicon referret*. A cujus sententia dici vix potest quantopere dissentiam. Sit Tertullianus quam velis eruditus, sit omnis peritus antiquitatis; nihil impedio; Latinitatis certe pessimum auctorem esse aio et confirmo. At usus est sermone eo quo tum omnes Afri Latine loquentes utebantur. Δωρίσδεν δ' ἔξεστι, δοκῶ, τοῖς Δωριέσιν. Ne hoc quidem concesserim. Nam, si talis Afrorum sermo fuit, cur, non dicam Apuleius et Arnobius, *scriptores priscæ elegantiæ studiosi*, sed Cyprianus, &c. aliter locuti reperiuntur? Quid ergo? Fecit hic, quod ante eum arbitror fecisse neminem. Etenim quum in aliorum vel summa infantia tamen appareat voluntas et conatus bene loquendi, *hic, nescio qua ingenii perversitate, cum melioribus loqui noluit, et sibimet ipse linguam finxit,*

duram, horridam, Latinisque inauditam; ut non mirum sit, per eum unum plura *monstra* in Linguam Latinam, quam per omnes scriptores semibarbaros esse invecta.—fuerunt, qui non quidem ætatis beneficio, sed veterum imitatione, prorsus bene loquerentur, ut Gellius et Appuleius."

We find at p. 145 a singular observation respecting the words quoted from Lycophron in Morell's Hederic; and from the commencement of the fifty-first Letter we learn that, when Mr. Sheridan called Mr. Addington and his colleagues the *sitting part* of Mr. Pitt's administration, he was indebted to Mr. Wakefield for the passage in the Scholiast of Aristophanes, which suggested the idea.

With respect to the Editor of these Letters, we have observed two or three misprints, which induce us to suspect that he is not very conversant with Greek Literature in general, and that he is particularly unacquainted with subjects relating to Greek Criticism. In p. 63, l. 18, the words "corrected in" should evidently be "corrupted into." In p. 162 we find the *Justine* instead of the Juntine edition. In p. 207 part of an hexameter verse is so divided as to appear to be parts of two verses; and in p. 193 instead of "the change of person," we find "the change of Porson," as if Mr. Fox was speaking of an emendation made by the Professor. We think too that, if the Editor had been aware of the dissertation on the final *ν* in the Monthly Review for July, 1799, he would have taken an opportunity of referring his readers to the satisfactory refutation of Mr. Wakefield's opinions which it contains. We must, however acknowledge our obligations to him for the publication of the correspondence. It affords an additional proof, if any were wanting, that extensive learning is then only useful either to the world or to its possessor, when it is accompanied by good Sense and good Taste. By the aid of these qualities Mr. Fox, whose reading had been necessarily confined, is enabled generally to arrive at just conclusions, while Mr. Wakefield's learning, from the want of their salutary direction, serves only to lead him into error.

FABULÆ ÆSOPICÆ, *quales ante Planudem ferebantur, ex Vetusto Codice Abbatiæ Florent. nunc primum erutæ—una cum aliis, partim hinc inde collectis, partim ex codd. depromtis, Latina versione notisque exornatæ, cura ac studio* FRANCISCI DE FURIA.—*Lipsiæ* 1810. 2 *tom. forma* 8*va.*

IT is a question still undetermined amongst the learned, whether Æsop committed any fables to writing; some maintain that his apologues were for some ages preserved only by oral tradition, and that they were collected and new-modelled by writers of later times. Of this opinion was Bentley, who maintains that even in the time of Socrates there were no written fables of Æsop: the single argument by which he supports this assertion is, that Socrates, in the Phædo of Plato, does not say that he made use of *a book* of the fables of Æsop: but only that he turned into verse such as his memory suggested to him; a weak argument, considering that Socrates was then in prison, and that many such negative proofs are scarcely equivalent to one proof positive. The contrary opinion is with greater probability maintained by Tyrwhitt and Wyttenbach. The fact seems to be, that Æsop himself never committed his fables to writing, but that a collection had been made of them before the time of Socrates. A question in the next place naturally suggests itself to us, whether the fables which have usually borne his name, be really the production of the Phrygian fabulist, or a part of the original collection above alluded to. This question has long been determined in the negative. Amongst these fables we do not find any traces of those which are cited as Æsop's by Aristophanes, Plato, Aristotle, Dio Chrysostom, Diogenes Laertius and Themistius; many of them are full of neoteric idioms, and some contain even scriptural phrases. This savours of the monks, who are known in many instances to have mutilated ancient authors, and to have given us garbled editions of their works. Accordingly many scholars have supposed them to be the production of Maximus Planudes, a monk who lived about

the year 1350, and is supposed to be the author of a life of Æsop, which from its total want of authority may with justice be classed amongst the fables. It is, however, clear that Planudes did nothing more than make some alterations in the style and number of this collection of fables, which, together with the life, was extant long before his time. The Augsburg MS. it seems, was written many years before Planudes, and is itself less ancient than the Florentine, which, besides the Æsopian fables, contains the only written copy known to exist, of the romances of Xenophon Ephesius, and Charito Aphrodisiensis.[1]

This Florentine MS. forms the basis of the present edition, which comprises also several fables from different MSS. in the Vatican Library heretofore unpublished; the collections of Aphthonius, and Syntipas, and lastly those fables of Æsop which are scattered in the writings of various ancient authors, the whole number being 423. The first volume, besides the Greek text of the Fables, contains the Editor's Prolegomena, an extract from the Bibliotheca Græca of Fabricius, the Dissertation of Bentley on the Fables of Æsop, from the version of Lennep, the celebrated Dissertation of Tyrwhitt on Babrius, and one by Huschke on the fables of Archilochus. The second volume contains a Latin version, some brief and not very important notes of the Italian editor, and the necessary indexes.

1. This MS. contains also the Pastoral of Longus, without the *lacuna* which all the editions have in the first book (p. 13. ed. Villoison.) The learned editor introduces an anecdote relative to this lacuna which is very characteristic of the literary honesty of the French *sçavans*. A person of the name of Courier, who meditated an edition of Longus, was directed by the kindness of the Sr. di Furia to this MS. and having transcribed the page which supplied the *lacuna* in question, he smeared over the whole of it with ink, accidentally as he said; but upon being applied to by di Furia, (who had intended to print it) for a transcript, he positively refused; and it appears from a note of the Leipzig editor, that this Courier is now preparing an edition of Longus at Paris, which is to contain the passage hitherto wanted. The Italian scholar makes no comment upon this scandalous piece of roguery; but we cannot help observing, that many persons have been hanged for much more venial offences.

Babrius or Babrias, (an author of uncertain antiquity, but prior to Phædrus) it is well known, had reduced the fables of Æsop into Choliambic verses, with great terseness and felicity of expression. His work was extant as late as the twelfth century. It consisted, as Avianus tells us, of two volumes or sections, from which Tyrwhitt supposes the different prose collections of fables, viz. those of Accursius and Neveletus, were formed; in many of which entire choliambic verses, and fragments of verses, still testify their origin. The fate then of these apologues is somewhat remarkable. Æsop delivered them occasionally by word of mouth; after having been preserved in the memory of several generations, they were collected and committed to writing. Babrius versified them; various persons, as Mr. Smith says in the Rehearsal, *transprosed* the choliambics of Babrius; and from their collections, Maximus Planudes, or some monk about his time, formed that which usually bears the title of Æsop's Fables. The fables of Babrius were also epitomized by Gabrias, or Ignatius, a monk of the ninth century, into Iambic tetrastichs.

We do not perceive that any notice is taken of twenty-eight fables, which were published by M. Rochefort from a Parisian MS. *Notice des MSS. de la Biblioth. du Roi* T. V. p. 687, and which bear evident marks of antiquity. In the first of these occurs the scazon, Ἐκαρτέρησε μέχρις ἐσπέρας πεινῶν. Fab. 16. Γαλῆ ἠρασθή ποτε ἀνδρὸς εὐπρεποῦς. This is very near the original of Babrius, Γαλῆ ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθεῖσα (Tyrwh. n. 36.) Fab. 21. Δεῖπνόν τις ἑτέλει λαμπρὸν, ὁ δὲ κύων τούτου. (MS. ὁ δὲ τούτου κύων). *Vid. Fab.* 293.

But a manuscript of far greater importance than either the Bodleian or Parisian, is one (or perhaps two, for we can find no specification) in the Vatican Library, of the value of which the Editor does not seem to be aware; many of the fables are nearly in the state in which they came from the hand of Babrius; but they are printed without any distinction or indication of their differing from prose. Others however are of a very inferior stamp, and betray the hand of a monkish transmuter. For instance in

fab. 350, the words *ὦ ἀφρόνητοι καὶ βραδεῖς τῇ καρδίᾳ* are taken from St. Luke xxiv. 25. The three first of the Vatican collection are full of barbarisms. The fourth (fab. 351) is of a different description, which we will quote entire, and then proceed to point out some others, in which traces of Babrius remain.

Θεοῖς Ἀπόλλων ἔλεγε, μακρὰ τοξεύων,
Οὐκ ἂν βάλοι τις πλεῖον οὐδὲ τόξευσαι.
Ὁ Ζεὺς δὲ παίζων ἡρίδαινε τῷ Φοίβῳ,
Ἑρμῆς δ' ἔσειεν Ἄρεος ἐν κυνῇ κλήρους.
Λαχὼν δὲ Φοῖβος, καὶ τὰ τόξα κυκλώσας, 5
Τὸ βέλος ἔπηξεν ἐντὸς Ἑσπέρου κήπου.
Ὁ Ζεὺς δὲ, δεαβὰς ταὐτὸ μέτρον, εἱστήκει.
Καὶ ποῦ βαλῶ; ναὶ, φησὶν, οὐκ ἔχω χώραν.
Τόξου δὲ νίκην ἔλαβε μηδὲ τόξευσας.

v. 2. *βάλλῃ τοξεύσει* ed. v. 5. *Λαχὼν δὲ Φοῖβος, τὸ τόξον ἐκκυκλώσας* ed. v. 7. *ἔστη* ed. v. 8. *ἔλαβεν μὴ τοξεύσας.*

The same fable is thus epitomised in the collection of Neveletus; *Ζεὺς καὶ Ἀπόλλων περὶ τόξων ἠρίζοντο. τοῦ δὲ Ἀπόλλωνος ἐκτείναντος* (read *ἐντείναντος*) *τὸ τόξον, καὶ τὸ βέλος ἀφέντος, ὁ Ζεὺς τοσοῦτον διέβη, ὅσον Ἀπόλλων ἐτόξευσεν.*

Fab. 355. *Γαλῆν δόλῳ τις συλλαβών τε καὶ δήσας,*
† Ἔπνιγε βαλὼν ὑδάτων συνεχείᾳ.
Τῆς δ' αὖ λεγούσης, ὡς κακὴν χάριν τίνεις
Ὧν ὠφέλουν, θηρῶσα μῦς τε καὶ σαύρας·
Ἐπιμαρτυρῶ σοι, φησὶν ἀλλὰ καὶ πάσας 5
Ἔπνιγες ὄρνις, πάντα δ' οἶκον ἠρήμους,
Κρεῶν ἀνέψγας ἄγγος· ὥστε τεθνήξῃ,
Βλάψασα μᾶλλον ἢπερ ὠφελήσασα.

v. 2. Mr. C. E. C. Schneider in the Index Græcitatis proposes to read *βάλλων ὑδάτων ἐν ἀγγείῳ.*

v. 8. *Βλάπτουσα—ὠφελοῦσα* edd. This fable is closely imitated by Phædrus I. 22.

Fab. 358. Λέοντι προσπτὰς ἀετός [ποτ' / τις] ἐζήτει
Κοινωνὸς εἶναι· χὠ λέων, τι κωλύει;
Πρὸς αὐτὸν εἶπεν· ἀλλ' ἐνέχυρόν [μοι] δώσεις
Ταχύπτερόν σε μὴ μεθεῖναι τὴν πίστιν·
Πῶς γὰρ φίλῳ σοι μὴ μένοντι πιστεύσω.

Fable 359 is suspicious, for it is written in regular iambic trimeters.

Fab. 360. Λύκος τις ἁδρὸς ἐν λύκοις ἐγεννήθη·
Λέοντα δ' αὐτὸν ἐκάλεσαν· ὁ δ' ἀγνώμων
Τὴν δόξαν οὐκ ἤνεγκε, τῶν δὲ συμφύλων
Ἀποστατήσας, τοῖς λέουσιν ὡμίλει.
Κερδὼ δ' ἐπισκώπτουσα, μὴ φρενωθείην, 5
Ἔφη, τοσοῦτον, ὡς σὺ νῦν ἐτυφώθης.
Σὺ γὰρ ἀληθῶς [μὲν] ἐν λύκοις λέων φαίνῃ,
Εἰς δ' αὖ λέοντων σύγκρισιν, λύκος φαίνῃ.

v. 1. ἐγενήθη. ed. v. 2. ἐκάλει ed.

Fable 363 is the same as the tenth of Tyrwhitt's Bodleian, but much nearer the original of Babrius.

Νεώς ποτ' αὐτοῖς ἀνδράσιν βυθισθείσης,
Ἰδών τις, ἀδίκως ἔλεγε τοὺς θεοὺς κρίνειν.
Ἑνὸς γὰρ ἀσέβους ἐμβεβηκότας πλοίῳ,
Πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκειν.
Καὶ ταῦθ' ὁμοῦ λέγοντος οἷα συμβαίνει, 5
Πολλῶν ἐπ' αὐτὸν ἐσμὸς ἦλθε μυρμήκων
Σπεύδων ἄχνας τὰς πυρίνας ἀποτρώγειν.
Ὑφ' ἑνὸς δὲ δηχθεὶς, συνεπάτησε τοὺς πάντας.
Ἑρμῆς δ' ἐπιστὰς, τῷ τε ῥαβδίῳ παίων,
Εἶτ' οὐκ ἀνέξῃ, φησὶ, τοὺς θεοὺς ὑμῶν 10
Εἶναι δικαστὰς, οἷος εἶ σὺ μυρμήκων;

v. 1. Νεώς ποτε σὺν αὐτοῖς ἀνδράσι ed.

v. 2. ἀδίκους ἔλεγε—κρίνων ed. v. 3. Ἑνὸς γὰρ ἀσεβοῦς ἐμβεβηκότος, πλείω Πολλοὺς ed. v. 4. μηδενὸς αἰτίους ed. v. 7. τὰς ἄχνας ed. v. 8. συνεπάτει ed. συνεπάτησε

Bodl. ap. Tyrwhitt. v. 10. Εἶτ' οὖν κἂν ἐξῇ ed. εἶτα οὐκ ἀνέχεις Bodl. whence the correction was obvious.

Fables 364, 365, 366, 367, 368, 369, are manifestly the offspring of Babrius, and are easily reducible to choliambi by means of very easy alterations. For instance in 364, for Ὁδοιπορῶν ἄνθρωπος εἰς ἐρημίαν, read Ὁδοιπορῶν ἐρημίᾳ τις ἄνθρωπος. Fable 365, Τῶν ὀστράκων δὲ κεχυμένων [ἐπ'] ἀλλήλοις, and for Ἄν θᾶσσον ἀδικῶν τις, ὀψὲ κακῶς πράσσει, read ὀψέ τις κ. τ. Fables 370, 371, 372, 373, 375, 378, 377, are *pejoris monetæ*. The 374th is very perfect.

The turn of expression in the following fable is so exactly similar to that employed by Horace in telling the same story, that I think he must have had this very fable before him.

Γέννημα φρύνου συνεπάτησε βοῦς πίνων.
Ἐλθοῦσα δ' αὐτόσ', οὐ παρῆν γὰρ, ἡ μήτηρ,
Παρὰ τῶν ἀδελφῶν ποῦ ποτ' ἦν ἐπεζήτει.
Τέθνηκε, μῆτερ, ἄρτι[ως] πρὸ τῆς ὥρας·
Ἦλθεν πάχιστον τετράπουν, ὑφ' οὗ κεῖται
Χηλῇ μαλαχθείς. ἡ δὲ φρῦνος ἠρώτα,
Φυσῶσ' ἑαυτὴν, εἰ τοσοῦτον ἦν ὄγκῳ
Τὸ ζῶον; οἱ δὲ, Παῦε, μὴ ποιοῦ, μῆτερ·
Θᾶσσον σεαυτὴν, εἶπον, ἐκ μέσου ῥήξεις,
Ἢ τὴν ἐκείνου ποιότητα μιμήσῃ.

v. 4. τέθνηκε, μῆτερ, εἶπον, ἄρτι πρὸ τῆς ὥρας ed. Some may prefer τέθνηκεν, εἶπον, ἀρτίως. v. 5. ἦλθε γὰρ π. v. 7. τοιοῦτον. v. 8. παύου, μὴ ποιοῦ. Now let us compare the version of Horace, Sat. II. iii. 314.

Absentis ranæ pullis vituli pede pressis,
Unus ubi effugit, matri denarrat, ut ingens
Belua cognatos eliserit. illa rogare,
Quantane? num tantum, sufflans se, magna fuisset?
Major dimidio. Num tantum? cum magis atque
Se magis inflaret; Non, si te ruperis, inquit,
Par eris.

Phædrus tells quite a different story. Φρῦνος is put for a frog in another fable of Babrius ap. Suid. v. Παιάν.

In p. 155, we have the entire fable from which the fragments in Suidas are taken vv. Λόφος. Ἀμᾶν. and a most elegant one it is. We will conclude our extracts by giving it entire.

Χαραδριὸς ἦν τις, ἐν χλόῃ νεοττεύων,
Τῷ[τε] κορυδαλῷ πρὸς τὸν ὄρθρον ἀντᾴδων·
Καὶ παῖδας εἶχε, ληΐου κόμῃ θρέψας,
Λοφῶντας ἤδη, καὶ πτεροῖσιν ἀκμαίους.
Ὁ δὲ τῆς ἀρούρας δεσπότης, ἐποπτεύων
Ἀνθηρὸν ἤδη τὸ θέρος, εἶπε, Νῦν ὥρα
Πάντας καλεῖν με τοὺς φίλους, ἵν' ἀμήσω.
Καί τις χαραδριοῦ τῶν λοφηφόρων παίδων
Ἤκουσεν αὐτοῦ, τῷ τε πατρὶ μηνύει,
Σκοπεῖν κελεύων, ποῦ σφέας μεταστήσει.
Ὁ δ' εἶπεν· Οὔπω καιρός ἐστι τοῦ φεύγειν·
Ὃς τοῖς φίλοις πέποιθεν, οὐκ ἄγαν σπεύδει.
Ὡς δ' αὖθις ἐλθὼν, ἡλίου θ' ὑπ' ἀκτίνων
Ἤδη ῥέοντα τὴν στάχυν θεώρησας,
Μισθὸν μὲν ἀμητῆρσιν αὔριον πέμψειν,
Μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν
Ἔλεγε, χαραδριὸς εἶπε νηπίοις οὕτως·
Νῦν ἐστιν ὄντως, παῖδες, ἐκ τόπων φεύγειν,
Ὅτ' αὐτὸς αὐτῷ, κοὐ φίλοισι πιστεύει.

v. 3. So Suidas. Καὶ παῖδας ληΐου κόμαις θρέψας ed. v. 4. πτερίσιν ed. πτέροισιν Suid. v. 6. ἀνθηρὸν ὂν τὸ θέρος ed. v. 8. λοφοφόρων ed. v. 15. ἀμήτορσιν ed. v. 16. δραγματοφόροις. v. 17. Ἔλεγε, εἶπε χαραδριὸς πᾶσι νηπίοις οὕτως. v. 18. So Suidas. Νῦν ἔστιν ὥρη, παῖδες, ἀλλαχοῦ φ. ed. v. 14. φίλοις. ed.

In the prolegomena the Editor discusses amongst other points, the theory of M. Boulanger, who maintained that Æsop was the same with the fictitious Oriental fabulist Lokmann. The arguments of M. Boulanger are so truly ingenious and reasonable that we cannot refrain from specifying one or two of them. Lokmann, in the Arabic tongue means *wise*; so does Αἴσωπος in Greek. Indeed M. Boulanger? how so? Why Αἴσωπος is the same as

Ἀθσωφος, which is formed from *a* the intensive particle, and σοφὸς, and therefore signifies *very wise*. Next, because Αἴσωπος is like Αἰθίοψ, which is the same as Αἴθοψ, *a man with a scorched visage*, and that φρὺξ comes from φρύσσω *to scorch*, therefore the Greeks pretended that Æsop was Φρὺξ, a Phrygian. Thirdly, Æsop being, as his name denoted, *very wise*, and Solomon being the wiseat of the sons of men; it follows, according to M. Boulanger, that Æsop and Solomon are one and the same person. The same learned etymologist saticfactorily proves that the first seven antediluvian patriarchs are nothing but the seven planets. He argues thus: "Adam signifies *red*; the Sun is red; *ergo*, Adam is the Sun, and the Sun is Adam." We cannot omit this opportunity of expressing our hopes, that these dissertations of M. Boulanger will be reprinted on elephant quarto, to be bound up in one volume with the astronomical lucubrations of Sir William Drummond, who, in the opinion of scholars, divides the prize of judgment and learning with the French sçavant.

Et vitula tu dignus, et hic.

DIONYSII HALICARNASSENSIS *de Compositione Verborum Liber Græce et Latine. Edidit* GODOFREDUS HENRICUS SCHAEFER.—*Lipsiæ* 1808.

THIS edition is founded on Upton's third edition, which was published in 1747. It contains all the Notes of Sylburgius, Hudson, and Upton, to which the learned Editor has added many of his own. Upton's Preface is given, as well as the Prefaces of Sylburgius and Hudson to the second volume of the Works of Dionysius, the *Testimonia de Dionysio* from Hudson's edition, the *Exempla Latina* of Simon Bircovius, and Upton's two Indexes.

Mr. Schaefer has added, by way of Appendix, *Meletemata Critica in Dionysii Halicarnassensis Artem Rhetoricam.* It appears that he had the good fortune to procure a copy of Sylburgius's edition, on the margin of which one of its former

possessors had noted the various readings of a MS. preserved at Vienna. The *Meletemata Critica* contain the readings of this MS. for the four first chapters of the *Ars Rhetorica*, with copious Notes from the pen of the Editor, which display good taste and extensive learning, though they are not entirely free from the characteristic fault of German Commentaries. Mr. Schaefer appears to possess a more intimate acquaintance with the writings of English scholars, and to have formed a juster opinion of their merits than we have hitherto remarked in the generality of his countrymen.

LITERARY INTELLIGENCE.

No classical work has been completed at our University Press in the interval since our last Number; nor have we any thing material to add to the information there given, of the works in a state of preparation and forwardness. The present prospect, however, of the exertions of this Press, is extremely favourable to the cause of Classical Literature.

It is in contemplation to reprint in one volume, Tyrwhitt's Dissertation on Babrius, his edition of Pseudorpheus, περὶ λίθων, his Notes on Euripides, and on Strabo, and his other smaller pieces of a classical nature.

We have heard that a most extraordinary scheme is in contemplation, of reprinting in this country the whole of the Latin Classics, from the editions *in usum Delphini*. What good object is proposed by republishing so many bad texts, and such a mass of trite and puerile annotations as the generality of the Commentaries contain, we are at a loss to conceive. These editions reflected little credit on the state of Classical learning in France at the time when they appeared. Most of them can never be held in any estimation except by the Collector, in whose eyes the reprint will of course possess no value. Those which have

formerly been useful as school-books are now superseded by editions better executed, and better adapted to the instruction of youth.

The very valuable and useful Lexicon of Schleusner on the New Testament is just reprinted at the Glasgow Press for Mr. Lunn the Bookseller. We feel so much pleasure at any thing which can contribute to introduce this admirable collection of philological information into more general use among students, that we are sorry to have to express our dissatisfaction with the *form* of the present publication. All persons who have ever experienced the inconvenience of a Lexicon in four octavo volumes, will regret that this form is unnecessarily preserved in the reprint. A design was entertained by the Syndics of our Press, of republishing this Lexicon, in quarto; the execution of which was prevented by information that the book was already in the press in Scotland.

From the Clarendon Press a new reprint of Schaefer's *Ellipses Græcæ Lamberti Bos* has appeared, along with the tract of Weiske *de Pleonasmis Græcis*, and Hermann *de Ellipsi et Pleonasmo*, in one volume: an arrangement which will prove very convenient to the student.

Another edition of Livy, with Crevier's Notes, has been just printed at Oxford. The text adopted is that of Drakenborch.

In the ancient library, the discovery of which, at Glogau in Silesia, was mentioned in our last Number, there have been found many Latin translations from Greek writers, which are of a much earlier date than any we are at present in possession of. From the information with which we have been favoured by Professor Schneider, it appears that amongst them are several manuscript copies of versions usually attributed to scholars who lived at the period of the revival of literature, but which were written before their reputed authors were born; and some of which turn out to

be the production of the third and fourth century. Amongst them is a complete translation of Galen, executed about that age: parts of which have been published by Matthiæ as fragments of Latin medical writers. From the documents contained in this most curious collection, it is the intention of Professor Schneider to draw up an account of the state of literature in the middle ages; in which he will expose many plagiarisms and frauds of learned persons, who have hitherto enjoyed a reputation for industry and research, which belonged to those from whom they drew their stores.

The following information has been communicated to us respecting a work on Egypt, Syria, Asia Minor, and Greece, which has been for some time in preparation for the press, under the care of Mr. Walpole.

The materials for the work are taken from unpublished documents, journals, and papers of English travellers, who have within a late period directed their attention to the antiquities, geography, and natural history of those celebrated countries. According to the arrangement pursued by the Editor, he has assigned the first place to some remarks on the antiquities of Egypt. These will be found to possess intrinsic value, as they were the result of a patient and laborious survey of the monuments to which they refer. The Theodolite was frequently employed; and the plans and dimensions both of the catacombs of Alexandria, and of the pyramids, were taken not in one or two casual visits, but were corrected and improved by a repeated and rigorous examination.

An account of a journey from Suez to the mountains Horeb, and Sinai, to the rock of Meribah, and to the Jebel el Mokatib, together with some observations on the manners, customs, habits of life, and character of the different classes of inhabitants of modern Egypt, succeed to the remarks on the antiquities of that country.

With regard to Syria, the reader will peruse with pleasure the narrative and observations of a traveller, whose route, in the year 1802, conducted him from Tripoli to the ruins of Balbek, and onward to Damascus; thence northward by Homs and Hamah, to Aleppo, and through the plain of Antioch, watered by the Orontes, to Alexandretta.

Some new and interesting remarks will be found on parts of the extensive region of Anatolia; and in this portion of the work an account is given of some of the cities on the Asiatic side of the Hellespont, which have escaped the curiosity and research of most of our travellers. A survey will be added of the antiquities and remains upon the Troad, without any reference to the supporting or invalidating any particular theory. This will be succeeded by a narrative of a journey through the plain of Bacramitch up to the summit of Ida.

Some full and satisfactory details will be given concerning Lemnos and Andros, two islands of the Archipelago which have been but seldom visited.

The Editor entertains a confident hope that the papers which he shall be enabled to lay before the reader regarding Greece, will be found to be not the least valuable part of the work. Some useful information on this country has been lately communicated to the world. Still our knowledge of it must be deemed partial and imperfect. Indeed, the field of enquiry which the geography, antiquities, and natural history of Greece present to one duly qualified to enter upon the examination of them, is boundless. Some attempts will be made in this work to shew in what manner a proper attention to each of these subjects, would enable us to throw light on difficult passages in Greek writers.

A collection of Greek inscriptions which have not yet been published, will form a separate chapter; and a dissertation will be appropriated to the discussion of a subject of some interest in the history of Greek literature; we mean, the gradual decay of this noble language under the Byzantine sovereigns; the causes of

this corruption and degeneracy; the rise and progress of the modern Greek; and the relation which it bears to the antient. The manner in which the violation of the laws of quantity, and an almost exclusive regard to accent, were introduced, will be noticed; and some circumstances pointed out respecting the nature and variety of the political metres of the Byzantine poets.

In consequence of the obliging permission of the Trustees of the British Museum, we intend to transcribe and publish all the Notes of Bentley in the collection spoken of in p. 370. The Nicander will be followed by his Emendations on Aristophanes, which are singularly important and valuable.

ALCÆI MITYLENÆI FRAGMENTA.

LECTORI S.

En tibi, L. B. in unum coacta quæ supersunt membra Alcæi, poetæ gravis et magnifici, aureoque plectro etiam a nobis eo nomine donandus, quod tyrannos acerbissime insectatus est. Forsan vero nobis objiciat aliquis, quod cum ad edendas Archilochi, ipsius etiam nobilissimi poetæ, reliquias sponte nos oppignerassemus, promissa non præstamus. Præstabimus vero, modo vita supersit, et nihil impediat quo minus opus inchoatum ad umbilicum perducamus. Interim visum est nobis proxime post Sapphonem Alcæum tibi sistere, Sapphonis amasium, quem propediem excipiet Stesichorus, ut ordinem ab Horatio designatum servemus. Ceterum quam in Sapphicorum dialecto recte constituenda curam adhibuimus, eandem etiam in Alcæi fragmentis collocavimus, qui ad veteris Æolismi normam carmina componere solebat. Hoc non tam ex ipsis fragmentis, quam ex Dionysii Halicarnassensis sententia colligendum, qui laudat Alcæi *τὸ μεγαλοφυὲς καὶ βραχύ, καὶ ἡδὺ μετὰ δεινότητος, ἔτι δὲ καὶ τοὺς σχηματισμοὺς μετὰ σαφηνείας, ὅσον αὐτῆς μὴ τῇ διαλέκτῳ τι κεκάκωται.*

Quoniam vero in Lyricorum fragmentis versamur, operæ fuerit tirones monuisse, carmina eorum integra usque ad undecimum post Christum natum seculum pervenisse. Sequentia narrare solebat Scaliger. "Sappho et reliqui Lyrici ante ducentos annos combusti fuerunt, Constantinopoli et Romæ, tempore Gregorii VII. (an. 1073.) infiniti præclari libri, ita ut nunc vix spes sit de

libris reperiendis." *Scaligeran. p.* 306. Cardanus, secundo libro de Sapientia illud de Gregorio Nazianzeno tradit, teste Colomesio in Biblioth. Select. p. 31. qui error ortus est ex loco male intellecto Petri Alcyonii de Exil. p. 69. quem deinceps exscribam. "Audiebam etiam puer ex Demetrio Chalcondyla, Græcarum rerum peritissimo, Sacerdotes Græcos tanta floruisse auctoritate apud Cæsares Byzantinos, ut integra, illorum gratia, complura de veteribus Græcis poemata combusserint; imprimisque ea, ubi amores, turpes lusus, et nequitiæ amantum continebantur, atque ita Menandri, Diphili, Apollodori, Philemonis, Alexidis fabulas, et Sapphus, Erinnæ, Anacreontis, Mimnermi, Bionis, Alcmanis, Alcæi carmina intercidisse: tum pro his, substituta Nazianzeni nostri poemata, quæ etsi excitant animos nostrorum hominum ad flagrantiorem religionis cultum, non tamen verborum Atticorum proprietatem et Græcæ linguæ elegantiam edocent."

Hoc quidem verum esse pōtest; mihi tamen non admodum verisimile videtur. Alcæi saltem carmina diu ante Gregorii ævum intercidisse certum puto, quæ nemini inter recentiores Grammaticos, ne Ioanni quidem Stobæo, qui unum Alcæī fragmentum aliunde desumsit, innotuerunt. Pauca ejus quæ apud Photium, Hesychium, Suidam et Etymologum reperiuntur, antiquioribus Grammaticis debentur. Sed de hac quæstione nihil certi definiri potest, quare ad ipsa fragmenta accedamus.

I.

Ὕει μὲν ὁ Σδεὺς, ἐκ δ' ὀρανῶ μέγας
χειμών· πεπάγασιν δ' ὑδάτων ῥοαί.
* * * * *
* * * *
κάββαλλε τὸν χειμῶν', ἐπὶ μὲν τιθεὶς
πῦρ, ἐν δὲ κίρναις ϝοῖνον ἀφειδέως
μελιχρόν· αὖταρ ἀμπὶ κόρσᾳ
μαλθακὸν ἀμπι[τίθει] γνάφαλλον.

II.

Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται,
τὸ δ' ἔνθεν· ἄμμες δ' ἀν τὸ μέσσον
ναὶ φορήμεθα σὺν μελαίνα,

I

1. Apud Athen. X. p. 430. A. ubi ἐν δ' ὠρανῷ ed. Casaub. ἐκ δ' ὠρανῶ Schweighæuser. ἐκ δ' ὀρανῶ Codex Farnesianus apud Fulvium Ursinum. ὀρανὸς pro οὐρανὸς Æolice dictum fuisse negat Schweighæuser. Sed vid. Sapphonis fragm. XIV. (*Mus. Crit.* T. I. p. 14.) et Hemsterhusii notam ad Polluc. T. II. p. 1304. ἐν δ' ὀρανῷ citat Bentleius ad Horatii carmen ex Alcaico expressum, Lib. I. Od. 9.

4. κίρναις Æolice pro κίρνας. Vid. Koen. ad Gregor. de dial. Æol. § 22. Dein ϝοῖνον cum digammate recte dedit Grotefendius apud Schweighæuser. Comparari meretur Herodotus I. 107. πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἴνου ἀκρήτου. Vetus verbum κίρνημι iterum occurrit in fragm. versus ap. Plutarch. p. 2014. οἱ δ' εὐθὺς ἠλάλαξαν, ἐν δ' ἐκίρνατο Οἶνος.

6. τίθει supplevit Rutgers. ad Horat. Carm. I. 9. βαλὼν Grotefend.

Ibid. γνάφαλλον *tomentum*, Atticis κνάφαλλον vel κνέφαλον. Vid. Hemsterhus. ad Lucian. T. I. p. 86.

II. Apud Heraclid. Pont. p. 413. Metrum primus indicavit D. Heinsius Crepund. Silian. p. 440.

χειμῶνι μοχθεῦντες μεγάλῳ κάλων·
πὰρ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει,
λαῖφος δὲ πᾶν ζάδηλον ἤδη,
καὶ λακίδες μεγάλαι κατ' αὐτό.
χαλᾶσι δ' ἄγκυραι * * *
* * * * * *
* * * *
* * * *
τόδ' αὖτε κῦμα τῷ προτέρῳ ὅμον
στείχει· παρέξει δ' ἄμμι πόνον πολὺν
ἀντλῆν.

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4. Apud Heraclidem legitur X. μ. μεγάλῳ· καλὰν Πὰρ μὲν &c. D. Heinsius citat κακάν. Valckenaerius Animadv. ad Ammon. p. 114. corrigit κοιλάν, de metro securus. Recte, ut opinor, rescripsi κάλων, vel, si mavis, κάλως, *funes quibus antennæ sursum ac deorsum moventur*, teste Hesychio. Et hoc quidem confirmat Horatii imitatio: *nonne vides—Ut malus celeri saucius Africo*, ANTENNÆQUE *gemant; ac* SINE FUNIBUS *Vix durare carinæ Possint imperiosius Æquor? non tibi sunt integra lintea.*

5. Mallem πᾶσαν μὲν ἄντλος ἰστ.

6. ζάδηλον Æolice pro διάδηλον. Vid. Sapphonis fragm. XLIX. p. 23. ἄδηλον citant D. Heinsius l. c. et Bentleius ad calcem Horatii p. 709.

9. τόδ' εὖτε κῦμα τῷ προτερωνέμῳ στίχει. Sic Heraclides MS. apud F. Ursin. quæ probabiliter, ut opinor, restitui. Recensuerat forte poeta primum ac secundum fluctum, et deinceps tertium τῆς τρικυμίας. Plato de Rep. V. p. 472. A. δύο κύματε ἐκφυγόντι, τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγεις. Plutarch. de Sera Num. Vind. p. 975. Τί γὰρ δεῖ τὸ τρίτον ἐπενέγκειν κῦμα, καὶ προσκατακλύσαι τὸν λόγον, εἰ τὰ πρότερα μὴ δυνατός ἐστι διώσασθαι;

10. πόνων πολλὴν ἄντλην Heraclides. Edidi ex correctione Elmsleii ad Eurip. Heracl. 169.

III.

Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπηι·
προκόψομες γὰρ οὐδὲν ἀσάμενοι,
ὦ Βύκχι· φάρμακον δ' ἄριστον
οἶνον ἐνεικαμένοις μεθυσθῆν.

IV.

Νῦν χρὴ μεθύσκην καὶ χθόνα πρὸς βίαν
παίην, ἐπειδὴ κάτθανε Μύρσιλος.

V.

(Ἔρωτα) * * δεινότατον θεῶν
ἐγείνατ' εὐπέδιλος Ἶρις,
χρυσοκόμᾳ Ζεφύρῳ μιγεῖσα.

III. Apud Athen. X. p. 430. B.

2. Bentleius ad Horat. C. III. ii. 1. corrigit *ἀσώμενοι*, non sentiens eam ipsam vocem *ἀσάμενοι* Æolice dici, quod monuit Koen. ad Gregor. p. 86. In hujusmodi dissuasionibus frequens est verbum *προκόπτειν*. Eurip. Hecub. 946. *τί δεῖ Θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν*; Alcest. 1100. *Τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν*;

3. Βάκχι edd. vett. Βύκχι Schweighæuser ex vetusto codice. Etymol. M. p. 216, 47. Βύκχις, *ὄνομα Αἰολικόν· παρὰ τὸ βάκχος βάκχις καὶ βύκχις.*

4. *μεθυσθῆναι* exhibet Athenæus; sed *μεθυσθῆν*, quod restituerat Koenius l. c. præbet codex A. apud Schweigh. *μέθυσθαι* Bentleius.

IV. Athen. X. p. 430. C. ubi legitur *μεθύσκειν καὶ τίνα πρὸς βίαν πίνειν*. Præclara est, quam recepi, anonymi cujusdam correctio, Porsono probata in Advers. p. 118. quam confirmat Horatii versio, *Nunc est bibendum, nunc pede libero Pulsanda tellus*. Etymol. M. p. 342, 22. *τὸ δὲ λέγειν καὶ φέρειν, οἱ Αἰολεῖς λέγην καὶ φέρην λέγουσι διὰ τοῦ η̄*. Vid. Sapphica fr. II. v. 15. Koen. ad Gregor. de dial. Æol. § X.

V. Apud Plutarch. Erot. T. II. p. 765. E. sine nomine. Alcæi fragmentum esse patet ex Etymologo MS. apud Valckenaer. Diatrib. Eurip. p. 161. a Porsono indicato. Vid. Gaisford. ad Hephæst. p.

VI.

Ὤναξ Ἄπολλον, παῖ μεγάλω Διός.

VII.

Μέλαγχρος αἰδῶς ἄξιος εἰς πόλιν.

VIII.

Πάμπαν δὲ τῦφος ἐξέλετο φρένας.

IX.

Ἄνδρες πόληος πύργοι ἀρήϊοι.

X.

Τόδ' ἔργον † ἀγήσατο τεὰ κόρα.

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337. Auctor argumenti Idyllii inter Theocritea XIII. *ἀμφιβάλλουσι τίνος υἱὸν τὸν Ἔρωτα (λέγωσιν)—Ἀλκαῖος Ἐριδος καὶ Ζεφύρου.*

VI. Hephæst. p. 80. ed. Gaisford. Exordium esse primi carminis libri primi docet Schol. Hephæst. p. 121.

VII. Hephæst. ibid. "Melanchrus Mitylenæ tyrannus a Pittaco interficitur. Diog. Laert. l. 74. Suidas in v. Πίττακος. Alcæus Pittaco inimicus hæc in laudem Melanchri scripsisse videtur. Vide Dorvill. Vann. Crit. p. 459. Bentl. Dissert. Phalar. p. 33. ed. 1699." *L. Hotchkis.*

VIII. Apud Harpocrat. et Suid. v. *τετύφωμαι.—καὶ γὰρ Ἀλκαῖος φησί· Πάμπαν δὲ τυφὼς ἐκ δ' λέγεται φρένας.* Photius *ἐκδελέγετο.* unde Toup. in Suid. III. p. 177. *ἐκ δ' ἔλετο,* sed stare nequit particula δ' duplicata. Vide an legendum sit *ἐκ ϝέλετο* Cf. Sapphonis fragm. LVI. *τῦφος, fastus,* reposui pro *τυφὼς, ventus.*

IX. Schol. Sophocl. Œd. T. 56. ubi *πόλεως,* quod in *πόληος* formam Æolicam (non, quod dicunt, Ionicam) mutavi. *βασιλῆος* occurrit infra fr. 35. Aliter citat Æschyli Scholiasta ad Pers. 349. *Ἄνδρες γὰρ πόλεως πύργος ἀρῆϊος.* Et sic laudat Bentleius ad finem Horatii p. 709. nisi quod *πόλιος.* Sed *γὰρ* non agnoscit Suidas.

X. Apollon. Dysc. Exc. p. 432. B. Vid. Bast. ad Gregor. de Dial. p. 616. cujus emendationem, *Ἀλκαῖος ἐν ἀ,* occupaverat Toup. in Theocr. p. 437. qui etiam *ἀγάσατο.* Sed in hac voce duas latere existimo.

XI.

Οἴκῳ τε πὲρ σῷ καίπερ ἀτιμίαις.

XII.

Πρώτα μὲν Ἄντανδρος Λελέγων πόλις.

XIII.

Ἄνασσ' Ἀθάνα † ἀπολε . . . .
† ἀπὸ Κορωνείας ἐπὶ δεῦ . . . .
. . πάροιθεν ἀμφὶ . .
Κωραλίω ποταμῶ παρ' ὄχθαις.

XIV.

Λόφον τε σείων Καρικόν—∪∪

XV.

Καί κ' οὐδὲν ἐκ δενὸς γένοιτο.

XVI.

Οἶνος γὰρ ἀνθρώποις δίοπτρον.

XI. Ibidem. Vid. Bast. loco citato. Metrum satis bene se habet: de sensu nihil certi definiri potest.

XII. Strabo XIII. p. 630. B. τὴν δὲ Ἄντανδρον Ἀλκαῖος μὲν καλεῖ Λελέγων πόλιν. Πρῶτα μὲν γὰρ Ἄντανδρος Λελέγων πόλις. Sed vide an potius corrigendum, Ἀλκαῖος ἐν πρώτῳ Μελῶν. Ἀντ. Λ. π.

XIII. Strabo IX. p. 411. C. ubi Κωραλίῳ ποταμῷ. Tres ultimi versus ita ex conjectura suppleri possint. Ἀπαὶ Κορωνείας ἔπιδ' εὐμενὴς, Εἴπερ πάροιθεν ἀμφὶ βωμοὺς Κωραλίω ποταμῶ παρ' ὄχθαις Ἔθυσα. Callimach. in Lav. Pallad. 63. de Minerva, Ἣ 'πὶ Κορωνείας, ἵνα οἱ τεθυωμένον ἄλσος, Καὶ βωμοὶ ποταμῷ κεῖντ' ἐπὶ Κουραλίῳ.

XIV. Strabo XIV. p. 661. B.

XV. Etymol. M. p. 639, 31. αὐτοῦ δὲ τοῦ οὐδεὶς τὸ οὐδέτερον, δὲν, χωρὶς τῆς οὐ παραθέσεως, ἔχομεν παρὰ Ἀλκαίῳ ἐν τῷ ἑνάτῳ. Καί κ' οὐδὲν ἐκ δενὸς γένοιτο. Sic MS. Dorvill. apud Gaisford. ad Hephæst. p. 337. Non credo. Alcæus forsan scripserit Καί κ' οὐδὲν οὐδενὸς γένοιτο.

XVI. Tzetz. ad Lycophr. 212. Burneius in Menstrua Censura

XVII.

Καί τις ἐπ' ἐσχατιαῖσιν οἰκεῖς.

XVIII.

Τέγγε πνεύμονα ϝοίνῳ· τὸ γὰρ ἄστρον περιτέλλεται,
ἀ δ' ὥρα χαλεπά, πάντα δὲ διψῇ ὑπὸ καύματος.

T. XXV. de hujusmodi versibus scribens, ait apud Horatium syllabam quintam semper produci, ab Alcæo *semper* corripi, quod ut verum fiat, duos versus, qui huic canoni repugnant, corrigi jubet; et in hoc loco pro *ἀνθρώποις* reponit *ἀνδράσιν*. Sed cum septem, nec plures, versus hujusmodi exstent, quorum duo quintam syllabam porrigunt, quis de quantitate sedis istius quidquam tuto affirmare possit? Sed, ut verum fatear, ex repugnantium numero eximendus videtur hic versus, siquidem pro Ἀλκαῖος vix dubium est quin apud Tzetzam scribi debeat Αἰσχύλος, cujus hujusmodi versus laudatur apud Stobæum XVIII. p. 164 = 99. Κάτοπτρον εἴδους χαλκός ἐστ', οἶνος δὲ νοῦ. citat etiam M. Apostol. XI. 3. et, tacito auctoris nomine, Athenæus X. p. 427. F. Sensum poetæ exprimit Tzetzes, qui memoriter citat, verborum serie neglecta. Ne autem dubites de hac correctione, en tibi aliud exemplum confusorum nominum Ἀλκαῖος et Αἰσχύλος. Schol. Pindar. Isthm. I. 52. καὶ Ἀλκαῖος τὴν δυστυχίαν ΧΕΙΜΩΝΑ καὶ ΤΡΙΚΥΜΙΑΝ λέγει. Imo vero Æschylus in Prometh. 1051. Οἵός σε ΧΕΙΜΩΝ καὶ κακῶν ΤΡΙΚΥΜΙΑ Ἔπεισ' ἄφυκτος.

XVII. Hephæst. p. 43. sine auctoris nomine.

XVIII. Athen. p. 430. B. (paullo aliter Epitome I. p. 22. F.) Eustath. ad Iliad. H. p. 693, 5. et ad Iliad. M. p. 896, 47. Plutarch. Sympos. Probl. VII. 1. p. 698. Macrob. Sat. VII. 15. Aul. Gellius XVII. 11. sed plenius Proclus in Hesiod. p. 133. qui solus duos postremos versus conservavit.

1. *πνεύμονας οἴνῳ* edd. *πλεύμονα ϝοίνῳ* Schweighæuser. *πλεύμων* recentioris Atticismi erat.

2. *δειψᾷ* ed. Casaub. Æolicum *διψῇ* reponit Jacobs. in Athen. p. 14. *δέδιψαις* ed. Ald. *δὲ δίψαις* MS. A. unde Porsonus in Advers. p. 118. effecit *διψᾶσ'* Æolice pro *διψῶσ'*. quod ne verum putem, duo obstant argumenta, primum quod Æolicum est *διψᾶντι*, non *διφᾶσι*, secundum quod Alcæus vix adhibuisset pluralem verbi numerum post *πάντα*. Forsan legendum, *πάντα δεδίψακ'* vel *πάντα δὲ διψάρ'*, pro *διψηρά*.

ἀχεῖ δ' ἐκ πετάλων † τάδε ἂν τέττιξ . . . . .
ἀνθεῖ καὶ σκόλυμος· νῦν δὲ γυναῖκες μιαρώταται.

XIX.

Μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω.

XX.

Πίνωμεν· τί τὰ λύχν' ἀμμένομεν; δάκτυλος ἀμέρα.
† κάδδ' ἄειρε κυλίχναις μεγάλαις αἰ τὰ ποικίλλης.
Foῖνον γὰρ Σεμέλας καὶ Διὸς υἱὸς λαθικαδέα
ἀνθρώποισιν ἔδωκ'· ἔγχεε κίρναις ἕνα καὶ δύο

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3. 4. Hi versus pene ad verbum mutuatus est Alcæus ex Hesiodo Op. Di. 580. Ἧμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἠχέτα τέττιξ Δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν Πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρῃ, Τῆμος πιότατοί τ' αἶγες. καὶ οἶνος ἄριστος, Μαχλόταται δὲ γυναῖκες, ἀφαυρότατοι δέ τε ἄνδρες Εἰσίν.

4. Proclus habet ἀνθεῖ δὲ καὶ σκόλυμος· νῦν δὲ μιαρώταται γυναῖκες. Tertius versus fortassis ita supplendus; Ἄιδει δ' ἐκ πετάλων ἀχέτα τέττιξ ὑπὸ τῶν πτερῶν. Vid. Sapphica fragm. 55. Nescio an ex sequentibus Procli verbis etiam plura Alcæi exsculpi possint; si enim Proclum recte capio, Alcæus totum Hesiodi locum imitatione expresserat.

XIX. Athen. X. p. 430. C. ἀμπέλῳ ed. Casaubon. genitivum reposuit Bentleius ad Horatium, qui etiam δένδρεον pro vulgato δένδρον diu ante Valckenaerium rescripserat. Ceterum ex eodem carmine desumtum est fragmentum XVIII. teste Seleuco apud Athenæum.

XX. Athen. ibid. Dedi ex correctione Porsoni ad Eurip. Med. 494. quem vide. Quo pacto explicandum sit κακκεφαλᾶς minime video. Alia est ratio Homerici Χεύατο κακκεφαλῆς. Cf. Nott. ad Athenæum. "Secundum versum," inquit Porsonus, "qui velit et possit corrigat." Cum locus sit conjecturis, quid si legamus, Καδδαίνυ τε κυλίχναις μεγάλαις, δαῖτά τε ποικίλαν. Æolice pro καταδαίνυ κυλίχνας μεγάλας &c. *Distribue pocula capacia*, &c. Homer. Iliad. I. 70. Δαίνυ δαῖτα γέρουσι. Odyss. O. 505. παραθείμην Δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἴνου ἡδυπότοιο. Antimachus ap. Athen. XI. p. 483. F. Πᾶσιν δ'

πλείαις κακκεφαλᾶς· ἁ δ' ἐτέρα τὰν ἐτέραν κύλιξ ὠθείτω.

XXI.

Ὄρνιθες τίνες οἵδ' ὠκεανῶ; γᾶς ἀπὸ πειράτων ἦνθον, πανέλοπες ποικιλόδειροι, τανυσίπτεροι.

XXII.

Νύμφαις ταὶς Διὸς ἐξ Αἰγιόχω φαισὶ τετυγμέναις.

XXIII.

τὸν κακοπάτριδα
Πιττακὸν πόλεος τᾶς ἀχόλω καὶ βαρυδαίμονος ἐστάσαντο τύραννον μέγ' ἐπαινεῦντες ἀολλέες,

XXIV.

Μαρμαίρει δὲ μέγας δόμος
χαλκῷ· πᾶσα δ' Ἄρη κεκό-
σμηται στέγη,

ἡγεμόνεσσιν ἑποιχόμενοι κήρυκες Χρύσεα καλὰ κύπελλα *τετυγμένα νωμήσαντο, distribuerunt.*

XXI. Aristoph. Av. 1410. Ὄρνιθες *τίνες οἵδ' οὐδὲν ἔχοντες πτεροποίκιλοι*; ubi Schol. *παρὰ τὰ Ἀλκαίου.* Ὄρνιθες *τίνες οἵδε, ὠκεανῷ γὰρ ἀπὸ περάτων ἦλθον κ. τ. λ.* Certissime, ut opinor, fragmentum emendavimus. *Penelops ὄρνις ὠκεανοῦ avis marina*, anati similis, cum alcyone memoratur v. 399. ejusdem fabulæ. Οὗτοσὶ δὲ *πηνέλοψ, ἐκεινοσὶ δὲ γ' ἀλκύων.* Jure autem rescripsi γᾶς pro γὰρ metro et sensu postulantibus; ipso etiam Alcæo suffragante, qui iisdem fere vocibus utitur apud Hephæst. p. 58. Ἦνθες *ἐκ περάτων γᾶς.* Dein *πειράτων* pro *περάτων* vel puer videt reponendum. Locutio Homerica est, Iliad. Ξ. 200. 301. *πολυφόρβου πείρατα γαίης.*

XXII. Hephæst. p. 60. ubi *φασί.* Priscian. p. 30. *Æoles φαισὶν pro φασὶν dicunt.* Νύμφαις accusativum Æolicum est. Vid. Koen. ad Gregor. de Dial. Dor. §. 22.

XXIII. Aristot. Polit. III. 10.

XXIV. Athen. XIV. p. 627. A. B. Vid. Gaisford. ad Hephæst. p. 313. ubi alia metrorum dispositio proponitur.

λαμπραῖσιν κυνέαισι, κατ-
τᾶν λευκοὶ καθύπερθεν ἵπ-
πειοι λόφοι
νεύουσιν, κεφαλαῖσιν ἀν-
δρῶν τἀγάλματα· χάλκεαι δ'
αὖ πασσάλοις
κρυπτοῖσιν περικείμεναι
λαμπραὶ κναμίδες, ἔρκος ἰ-
σχυρὸν βέλευς,
θώρακές τε νέω λίνω,
καὶ κοῖλαι δὲ κατ' ἀσπίδες
βεβλημέναι·
πὰρ δ' αὖ Χαλκιδικαὶ σπάθαι,
πὰρ δὲ ζώματα πολλὰ, καὶ
κυπαττίδες
τῶν οὐκ ἔστι λαθέσθ', ἐπει-
δὴ πρώτιστ' ὑπὸ Fέργον ἔ-
σταμεν τόδε.

XXV.

Ὦνθρωφ', οὗτος ὁ μαινόμενος τὸ μέγα κράτος,

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4. καττᾶν Æolice pro κατὰ τᾶν, i. e. καθ' ὧν.

8. χάλκεαι δὲ πασσάλοις edd. δ' αὖ emendavit Jani, qui hoc fragmentum infeliciter tractavit.

11. Corripitur in κναμίδες penultima, contra hujusmodi nominum analogiam.

Ibid. ἔρκος pro ἄρκος correctio est Valckenaerii ad Eurip. Phœniss. 786. quam firmat Iliad. Δ. 137. Μίτρης, ἣν ἐφόρει ἔρυμα χροὸς, ἔρκος ἀκόντων. Idem minus dextre corrigit ἔρκος ἰσχοβελές. Vulgo ἰσχυρῷ βέλευς, sed ἰσχυρὸν probabiliter reposuit Jani.

18. κυπαττὶς Æolice, ut videtur, pro κυπασσίς. Hesych. Κυπασίς. περίζωμα. καὶ χιτῶνός τι εἶδος.

XXV. Aristoph. Vesp. 1227. ubi Schol. παρὰ τὰ Ἀλκαίου.

ἀντρέψεις ἔτι τὰν πόλιν· ἀ δ' ἔχεται ῥοπᾶς.

XXVI.

Ἀργαλέον πενία κακὸν ἄσχετον, ἃ μέγαν
δαμνᾷ λαὸν ἀμαχανίᾳ σὺν ἀδελφεᾷ.

XXVII.

Ἄλλοτα μὲν μελιαδέος, ἄλλοτα δ'
ὀξυτέρω τριβόλων † ἀῤῥητουμένος.

XXVIII.

Ὡς γὰρ δή ποτα φαισὶν Ἀριστόδαμον
ἐν Σπάρτᾳ λόγον οὐκ ἀπάλαμνον εἰπῆν·
χρήματ' ἀνήρ· πενιχρὸς γὰρ οὐδεὶς
πέλετ' ἐσλὸς οὐδὲ τίμιος.

XXIX.

ἐκ δὲ ποτηρίων πένης Δεινομένη παρίσδων.

Ὦνησεν οὗτος καὶ μαινόμενος τὸ μέγα κράτος, τάχα τρέψεις τὴν πόλιν. ἀ δὲ ἔχεται ῥοπᾶς. ἀντὶ τοῦ μέγα κράτος. οὕτως Αἰολεῖς. quæ corrupta sunt. Mox apud Aristophanem sequitur primus versus Scolii istius Ἀδμήτου λόγον, ὦ ταῖρε, &c. unde probabile fit Alcæum, non Sapphonem, auctorem ejus fuisse.

XXVI. Stob. XCVI. p. 387. Grot. abi δάμνησι, quod magis quidem Æolicum est.

XXVII. Athen. II. p. 38. E. ubi ἄλλοτε ἀῤῥήκτου μέρος Ursinus. ἀρητύμενοι edidit Schweighæuser. Forsan legendum ἀρύτω μένος. Sed ἀκρήτου μένος non sine veritatis specie conjicit Jacobsius in Athen. p. 38.

XXVIII. Schol. Pindar. Isthm. II. 17. et Diogen. Laert. I. i. 7. Suid. v. χρήματ' ἀνὴρ qui paullo aliter citant. Dedi autem πενιχρὸς γὰρ οὐδεὶς pro vulgato πενιχρὸς δέ. Pro οὐδεὶς πέλετ' Suidas habet οὐδέποτ'. Vid. Zenob. VI. 43.

XXIX. Athen. XI. p. 460. D. Ἐκ δὲ ποτηρίων πώνης δινομένη παρίσδων. Vocem penultimam in Δεινομένει mutari jussit Casaubon. et sic diu ante Casaubonum citaverat Ursinus. Corruptum πώνης varie tentarunt VV. DD. de metro secuti, quod est ex choriambis et diiambis. Anacreon. ap. Hephæst. p. 52. Ἐκ ποταμοῦ πανέρχομαι πάντα φέρουσα λαμπρά. Quare levissima

XXX.

Ϝῆρος ἀνθεμοῦντος ἐπάϊον ἐρχομένοιο.

XXXI.

Ἐν δὲ κίρνα τῶ μελιαδέος ὄττι τάχιστα
κρατῆρα.

XXXII.

Ἦνθες ἐκ περάτων γᾶς, ἐλεφαντίναν
λαβὰν τῶ ξίφεος χρυσοδέταν ἔχων.

XXXIII.

Κόλπῳ τ' ἐδέξαντ' ἀγναὶ Χάριτες Κρόνω.

XXXIV.

Κατθναίσκει, Κυθέρη', ἁβρὸς Ἄδωνις· τί κε θείμεν;
καττύπτεσθε, κόραι, καὶ κατερείκεσθε χιτῶνας.

XXXV.

Κρονίδα βασιλῆος γένος, Αἶαν, τὸν ἄριστον πεδ'
Ἀχιλλέα.

XXXVI.

Ἐμὲ δειλὰν, ἐμὲ πασᾶν κακοτάτων πεδέχοισαν.

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mutatione reposui *πένης*. Epsilon, si paullo reclinet, omega fiet. Vid. ad Æsch. Prom. 60.

XXX. Athen. X. p. 430. B. Ἦρος *ἀνθεμόεντος*. Pro *ἐπάϊον* conjicit nonnemo apud Schweighæuser *ἐπ' ἀΐον'. in litore.*

XXXI. Athen. ibid.

XXXII. Hephæst. p. 58.

XXXIII. Ibid. ubi vocatur Ἀλκμαϊκὸν δωδεκασύλλαβον. Sed Ἀλκαϊκὸν cum duobus MSS. manifesto legendum; quod vidit etiam Gaisfordius in Indice. Κρόνῳ edd. minus recte.

XXXIV. Hephæst. p. 59. sine nomine auctoris. Incertum ad Alcæum an ad Sapphonem referri debeat. Edd. Κατθνάσκει. Vid. ad Sapphic. 54.

XXXV. Hephæst. p. 61. Cf. Scolium apud Athen. XV. p. 695. C. qui forsan Alcæum auctorem habuerit. Παῖ Τελαμῶνος, Αἶαν αἰχμητὰ, λέγουσί σε Ἐς Τροίαν ἄριστον ἐλθεῖν Δαναῶν μετ' Ἀχιλλέα.

XXXVI. Id. p. 67.

XXXVII.

Χαῖρε, Κυλλάνας ὁ μέδεις· τὲ γάρ μοι—

XXXVIII.

Ἰοπλόκ', ἀγνὰ, μειλιχόμειδα Σαπφοῖ.

XXXIX.

Τοιοῦτος εἰς Θήβαις παῖς ἁρμάτεσσ' ὀχήμενος.

XL.

Ἦ ῥ' ἔτι Δεινομένη τῷ Τυῤῥακήῳ
Τἄρμενα λαμπρὰ κέατ' ἐν μυρσινήῳ.

XLI.

Δέξαι με κωμάσδοντα, λίσσομαί τε, λίσσομαι.

XLII.

Ἀχιλλεῦ, ὃς τᾶς Σκυθικᾶς μέδεις.

XXXVII. Id. p. 79. ex secundo carmine libri primi esse discimus ex Schol. Hephæst. p. 121. Totam oden, ut videtur, transtulit Horatius in carmen istud cujus initium est, *Mercuri facunde nepos Atlantis*, ubi notavit Porphyrio, *Hymnus est in Mercurium ab Alcæo Lyrico poeta.* Et mox ad verba *Te boves olim nisi reddidisses, &c.* ait, *Fabula autem hæc ab Alcæo ficta.* Pausanias VII. 20. p. 309. ed. Fac. βουσὶ γὰρ χαίρειν μάλιστα Ἀπόλλωνα Ἀλκαῖος ἐδήλωσεν, ἐν ὕμνῳ τῷ (τινι) ἐς Ἑρμῆν γράψας, ὡς ὁ Ἑρμῆς βοῦς ὑφέλοιτο τοῦ Ἀπόλλωνος.

XXXVIII. Id. p. 80. ubi μειλιχόμειδε editur, quod contra analogiam peccat. φιλομμείδης dicebant, non φιλόμειδος. Ursinus citat ἰοπλόκαμ', ἀγνά.

XXXIX. Id. p. 81. Ad Alcæum referendi videntur tum hic versus tum iste quem inter Sapphica exhibui, Μόλις μὲν ἔννη λεπτὸν ἔχοισ' ἐπ' ἀτράκτῳ λίνον.

XL. Id. p. 90. De hoc fragmento perobscuro vide commenta VV. DD. apud Gaisford.

XLI. Id. p. 30. ubi κωμάζοντα, λίσσομαί σε.

XLII. Eustath. in Dionys. 306. ubi μηδέεις. Cf. fragm. 35. Scolium ap. Athen. XV. p. 694. D. Ὦ Πάν, Ἀρκαδίας μέδων κλεεννᾶς, quod, cum Æolica dialecto conscriptum sit, ab Alcæo forte profluxit.

XLIII.

Ἐγὼ μὲν οὐ ϝιδέω ταῦτα μαρτυρεῦντας.

XLIV.

Μὴ μέγαν περὶ κνάφον περιστείχει ἕνα κύκλον.

XLV.

Λάταγες ποτέονται κυλιχνᾶν ἄπο Τήαν.

XLVI.

Ἀλλ' ἀνήτω μὲν περὶ ταῖς δέραις
παρθέτω πλεκταὶς ὑποθυμίδας.

XLIII. Etymol. M. p. 264, 17. *δέω, τὸ σημαῖνον τὸ εὑρίσκω, οὗ μέμνηται Ἀλκαῖος· Ἐγὼ μέν κ' οὐ δέω ταῦτα μαρτυρεῦντας.* Grammaticus pravo exemplari deceptus fuerat. Nec Alcæum nec quenquam alium *δέω* pro *εὑρίσκω* usurpasse facile crediderim. Quare fragmentum probabiliter, ut opinor, emendavi. Sappho II. 7. p. 8. *Ὥς τε γὰρ* ϝιδῶ. ubi vide notata. Potuit autem scribere. *Ἐγὼ μὲν οὐ δήω. non inveniam.* Hom. Iliad. I. *ἐπεὶ οὐκ ἔτι δήετε τέκμωρ Ἰλίου αἰπεινῆς.* id est, *δήσετε*, futurum verbi *δάω*. Iliad. B. 299. *ὄφρα δάωμεν Εἰ ἐτεὸν Κάλχας μαντεύεται, ἠὲ καὶ οὐχί.* Etymol. M. p. 263, 44. *Δήετε, εὑρίσκετε—γίνεται δὲ παρὰ τὸ δέω τὸ σημαῖνον τὸ εὑρίσκω, δήω,* quæ voces ipsius Etymologi additamentum sunt, nec in Scholiasta Homeri, unde hæc glossa excepta est, comparent.

XLIV. Etymol. M. p. 521, 36. *Κνάφος—τὸ ἀκανθῶδες φυτὸν, ᾧ τὰ ἄθικτα τῶν ἱματίων ἐπισύροντες κατεργάζονται. Ἀλκαῖος. Μὴ μέγαν κ. τ. λ.* Legendum puto, *Μὴ μέγαν περὶ κνάφον περιστρέφειν ἀνὰ κύκλον.* Hesych. *Κνάφου δίκην. * * * ὅταν ἐν κύκλῳ οἱ κναφεῖς περιέλκωσι τὰ ἱμάτια περὶ τὸν λεγόμενον κνάφον. ἔστι δὲ τοῦτο φυτὸν ἀκανθῶδες.* Pollux X. 135. *καὶ κνάφος· καὶ ἶπος τὸ πιέζον τὰς ἐσθῆτας ἐν τῷ γναφείῳ—καὶ περιστροφίδα δ' ἂν εἴποις τὸ ξύλον τὸ τὸν ἶπον περιστρέφον.*

XLV. Athen. XI. p. 481. A. ubi *Τηΐαν*.

XLVI. Athen. XV. p. 674. C. *ἐκάλουν δὲ καὶ οἷς περιεδέοντο τὸν τράχηλον στεφάνους, ὑποθυμιάδας, ὡς Ἀλκαῖος ἐν τούτοις· Ἀλλ' ἀνήτω μὲν περὶ ταῖς δέραις παρθέτω πλέκτας ὑποθυμιάδας τις.* Metro postulante genuinam formam *ὑποθυμίδας* reposui, quam confirmat Plutarchus Sympos. Probl. p. 647. E.

XLVII.

Λόφον τε σείων Καρικόν.

XLVIII.

Ἔκ με λᾶσας ἀλγέων.

XLIX.

Ἐλάφῳ δὲ βρόμος ἐν στήθεσι φύει φοβερός.

L.

Πέτρας καὶ πολιᾶς θαλάσσας τέκνον

* * * * *

ἐκ λοπάδων χαύνοις φρένας ἀ θαλασσία λεπάς.

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et ipse ex Alcæo vicissim emendandus. *διὸ μάλιστα τοὺς ἀνθινοὺς ἐκ τῶν τραχήλων καθάπτοντες ὑποθυμίδας ἐκάλουν, καὶ τοῖς ἀπὸ τούτων μύροις ἔχριον τὰ στήθη. μαρτυρεῖ δὲ καὶ Ἀλκαῖος κελεύων καταχέαι τὸ μύρον αὐτοῦ κατὰ τὰς πολλὰ παθοίσας κεφαλᾶς, καὶ τῷ πολιῷ στήθεος.* (sic male editur pro *κατὰ τᾶς—τῶ πολιῶ*). Corrigendum puto *τοὺς* ΑΝΗΘΙΝΟΥΣ Theocrit. VII. 63. *Κήγὼ τήνο κατ' ἄμαρ ἀνήθινον ἢ ῥοδόεντα, Ἢ καὶ λευκοΐων στέφανον περὶ κρατὶ Φυλάσσων Τὸν Πτελεατικὸν οἶνον ἀπὸ κρατῆρος ἀφύζω.* ubi Schol. *ἀνηθίνοις ἐχρῶντο στεφάνοις, ὡς Ἀλκαῖος καὶ Σαπφώ.* Cf. Polluc. VI. 107. Sapphicorum fr. 20. De *ὑποθυμίδες* non est dubitandum Athen. XV. p. 678. D. *Ὑποθυμίδες ἢ ὑποθυμιάδες,* (sic lege pro vulgatis *ὑποθυμὶς δὲ καὶ ὑποθυμιάδες*) *στέφανοι παρ' Αἰολεῦσι καὶ Ἴωσιν, οὓς περὶ τοὺς τραχήλους περιετέθεντο, ὡς σαφῶς ἔστι μαθεῖν ἐκ τῆς Ἀλκαίου καὶ Ἀνακρέοντος ποιήσεως.*

XLVII. Strabo XIV. p. 661. B. Eustath. in Iliad. B. p. 367, 28. ubi *τε* omittitur.

XLVIII. Hephæst. p. 16. ubi *λάσας*.

XLIX. Schol. Sophocl. Œd. T. 153. ubi *φοβερὸς* explicat *περίφοβος*. Pro *βρόμος*, quod corruptum videtur, nescio an legendum *τρόμος*, et pro *φύει φύεται* vel *ἔφυ*. sed neutrum horum placet.

L. Athen. III. p. 85. E. *Καλλίας ὁ Μιτυληναῖος ἐν τῷ περὶ τῆς παρ' Ἀλκαίῳ Λεπάδος, παρὰ τῷ Ἀλκαίῳ φησὶν εἶναι ᾠδὴν ἧς ἡ ἀρχὴ, Πέτρας καὶ πολιᾶς θαλάσσας τέκνον· ἧς ἐπὶ τέλει γεγράφθαι, Ἐκ λεπάδων χ. φ. ἀ. θ. λ. ὁ δ' Ἀριστοφάνης*

LI.

Βληχρῶν ἀνέμων ἀχείμαντοι πνοαί.

LII.

Ἕβρος, κάλλιστος ποταμῶν.

LIII.

Πάλιν ἀ ὗς παρορίνει.

LIV.

Ἀχνάσδημι κακῶς.

LV.

Οὐδέ τι μυνάμενος ἄλλο νόημα.

γράφει ἀντὶ τοῦ λεπὰς, χέλυς. Hoc scripserat Aristophanes, non in peculiari quovis libello de Alcæi Λεπάδι, quod censet Schweighæuser. in Indice, sed in Alcaicorum editione sua. Pro λεπάδων manifesto legendum fuit λοπάδων. *ex patinis.* Hipparchus ap. Athen. III. p. 101. A. Ἐν λοπάσιν μ' εὐφραίνει μήτρης καλὰ πρόσωπα. Pro χαύνοις legendum videtur *σαίνεις adrides*, ut εὐφραίνει apud Hipparchum. Æsch. Eumen. 253. Ὀδμὴ βροτείων αἱμάτων με προσγελᾷ. Diphilus Athenæi p. 226. E. de piscibus, Ὅμως δε τούτων εἴ με προσγελάσειέ τις.

LI. Schol. Venet. in Iliad. Θ. 178. βληχρὸς—ἀσθενής. Ἀλκαῖος ϑ'. Βλ. ἀν. ἀ. π. quem descripsit Eustath. ad Iliad. Θ. p. 705, 61. Huc respicit Etymol. M. p. 200, 13.

LII. Schol. Theocrit. VII. 112.

LIII. M. Apostol. XV. 83. Πάλιν ἀ ὗς παρορίνει. ἐπὶ τῶν παρακινούντων τινα εἰπεῖν ἄκοντα ἃ οὐ βούλεται. Ἀλκαίου ἡ παροιμία. Diogenian. VIII. 64. Ὗς ὀρίνει. ἐπὶ τῶν βιαίων λέγεται καὶ ἐριστικῶν. Sophocl. ap. Plutarch. de Aud. Poet. p. 23. ed. Grot. Amator. p. 1347. ed. HSt. Τυφλὸς γὰρ, ὦ γυναῖκες, οὐδ' ὁρῶν Ἄρης, Συὸς προσώπῳ πάντα τυρβάζει κακά. Ceterum articulus ἀ etiam sequente vocali producitur, ut in Scolio ap. Athen. XV. p. 695. D. Ἀ ὗς τὰν βάλανον τὰν μὲν ἔχει, τὰν δ' ἔραται λαβεῖν. Metrum est Ionicum a Minore.

LIV. Etymol. M. p. 71, 44.

LV. Eustath. ad Odyss. Φ. 111. Didymus aliter citat, οὐ δέ τι μυνάμενος, ἀλλὰ τὸ νόημα. ἀντὶ τοῦ προφασιζόμενος, ἀλλα-

LVI.

Ἀλκαῖος σῶος † ἄροι ἔνθα δ' οὐκ αὐτὸν τὸν ἀλήκτοριν ἐς Γλαυκωπὸν ἱερὸν ἐκρέμασαν Ἀττικοί.

LVII.

ὥστε θεῶν μηδέν' Ὀλυμπίων
λῦσαι ἄτερ Fέθεν.

LVIII.

ἐμαυτῷ παλαμάσομαι.

χοῦ τρέπων τὸ νόημα. Forsan corrigendum ἄλλᾳ τὸ νόημα. Videtur autem μυνάμενος Æolice dici pro μυνώμενος.

LVI. Strabo XIII. p. 600. A. Casaubonus conjicit Ἀλκαῖος ὡς σῶος ἄροι—et ἀλέκτοριν vel ἀλκτήριον pro mendoso ἀλήκτοριν. et mox ὃν ἐκρέμασαν. Wesselingius ad Herod. V. 95. Alcæum scripsisse suspicatur, Ἀλκαῖος σῶος, ἄρ οἱ ἔντεα δ' οὐχ. *Salvus est Alcæus, non item arma ejus*, hæc enim abjecerat fugiens. Αὐτὸν τὸν ἀλκετῆρα ἐς Γλαυκωποῦ ἱερὸν ἐκρέμασαν οἱ Ἀττικοί. *Clypeum ipsum in Cæsiæ Minervæ templo Athenienses suspenderunt.* In Alcæi dicto ἀλκετῆρα ex Pindarico usu, alia quidem ibi notione, quæ ad clypeum, periculi propulsorem, transire potuit. Hactenus ille. Sed monstrum et prodigium est illud ἄρ οἱ ἔντεα δ' οὐχ. Ne Menelaus quidem, cum barbariem contraxisset χρόνιος ὢν ἐν βαρβάροις, tale aliquid profudisset. Probabiliter correxeris Ἀλκαῖος σῶος Ἄρει, ἔντεα δ' οὐκ αὐτοῦ. vel ἔντεα δ' αὖ καὐτὰν Τὰν ἀλέκτοριν ἐς Γλαυκωποῦ ἱερὸν κρήμνασαν Ἀττικοί. Certum puto ἀλέκτοριν *galeæ cristam*, quam Casauboni conjecturam vilipendit Wesselingius. Etymol. M. p. 59, 24. Ἀλεκτορίς—καὶ τὸν λόφον τῆς περικεφαλαίας. Rarius est quod reposui verbum Κρήμνημι. Æsch. Theb. 215. ὑπερθ' ὀμμάτων Κρημναμέναν νεφελᾶν. Aristoph. Nub. 377. Κατακρημνάμεναι πλήρεις ὄμβρου.

LVII. Apollon. Dyscol. de Pronomine p. 358. ed. Bekker. Excerpt. Reiz. p. 425. B. Σαφὲς ὅτι καὶ τὸ Αἰολικὸν δίγαμμα ταῖς κατὰ τὸ τρίτον πρόσωπον προσνέμεται, καθὸ καὶ αἱ ἀπὸ φωνήεντος ἀρχόμεναι δασύνονται. Ἀλκαῖος· ὥστε θεῶν κ.τ.λ. MS. λυσεατερ γεθεν. Primus Fέθεν correxit Salmasius. Vid. Bast. ad Gregor. de Dial. p. 884.

LVIII. LIX. Id. p. 363 = 426. A. Καὶ παρὰ τοῖς Αἰολικοῖς δὲ ὡς ἐν παραθέσει ἀνεγνώσθη, Ἐμ' αὔτᾳ τοῦτ' ἔγων σύνοιδα·

LIX.

Νόω δ' ἑαύτω πάμπαν ἀέρρεται.

LX.

Σὺ δὲ σαυτῷ τομίαις ἔσῃ.

LXI.

Ἄλλα σαυτω μετεχων αβασ προσποσιν.

LXII.

Μήδ' ὀνίαις τοῖς πέλας ἀμέων παρέχειν.

Ἔμ' αὔτῳ παλαμάσομαι· Ἀλλ' ἐμάχετο τὸ Νόω δ' ἑαύτω πάμπαν ἀέρρεται (sic ed. MS. ἀέρρει.) ἅπερ ἀσύνηθες ἐν ἁπλότητι μὴ οὐχὶ τὸ ε προσλαμβάνειν. καὶ ἔτι ὁμοίως παρὰ τῷ αὐτῷ Ἀλκαίῳ ἐν Ἑβδόμῳ· Σὺ δὲ σαυτω τομαις εση αλλα σαυτω—μετέχων αβας προσποσιν. Primum fragmentum non est Alcæi, sed Sapphonis. Vid. Mus. Crit. supra p. 251. Quare deinceps legendum puto, Ἔμ' αὔτῳ παλαμάσομαι. Ἀλκαῖος. μάχεται δὲ τὸ, Νόω κ. τ. λ. Librarii compendium Ἀλκ͂, vel simile quoddam, nullo negotio in Ἀλλ' mutatum est. Mox pro Νόω Schaeferus ad Gregor. p. 280. citat *νόον*. Equidem suspicor hoc fragmentum cum fr. viii. conjungendum esse; Ἄνω δ' ἑαυτῶ πάμπαν ἀέρρεται, Πάμπαν δὲ τῦφος ἐκ φέλετο φρένας. *Supra se attolitur, fastusque mentem plane exemit.* Hanc conjecturam, quam doctioribus arrisuram esse confido, mire confirmat Euripidis versus ap. Galenum, Valckenaer. ad Hippol. p. 198. B. Ὁ θυμὸς αὐτὸν τῶν φρενῶν ἐξῆρ' ἄνω.

"Quæ sequuntur," inquit Bekkerus, "duo sunt et diversa fragmenta: 1. σὺ δὲ σαύτω τομίαις ἔσῃ, nam sic forsan legendum: 2. ἀλλὰ κ. τ. λ.

LX. Sic correxit Bast. ad Gregor. de Dial. p. 906. τομίαις Æolice pro ταμίας, ut ὀνίαις pro ἀνίας in fragm.

LXI. Fragmentum corruptum non sine veritatis specie sic emendare visus sum, Ἀλκᾷ σαυτῶ μέγ' αὐχῶν Ἄβας πρὸς πόσιν, *Robori tuo fidens adversus Hebes maritum*, i. e. *Herculem*. ἐχόμεναι et αὐχόμεναι confusa sunt in Æsch. Pers. 877. Ἀλκ͂ pro Ἀλλ' supra restituimus. Recte autem dicitur aliquis μεγ' αὐχεῖν τινί. Incert. Rhes. 452. τοὺς μέγ' αὐχοῦντας δορί. Eurip. Heracl. 354. Εἰ σὺ μέγ' αὐχεῖς, ἕτεροι Σοῦ πλέον οὐ μέλονται.

LXII. Id. p. 381 = 429. B. MS. τοι σπλεας. Bekker. in

LXIII.

οἵτινες ἐσλοὶ
ὑμμέων τε καὶ ἀμμέων.

LXIV.

Ἀλλά τις ἄμμι δαίμων.

LXV.

Ἀμμέσιν πεδάορον.

LXVI.

Ἄεισον ἄμμι τὰν ἰόκολπον.

LXVII.

Αἰ δέ κ' ἄμμι Σδεὺς τελέσῃ νόημα.

LXVIII.

ὔμμιν ἀθάνατοι θεοὶ
νικᾶν (δοῖεν).

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notis τοῖς πλέας, sed probabiliter Hasius apud Bast. ad Gregor. p. 601. τοῖς πέλας. Ceterum ὀνίαις Æolice poni pro ἀνίας observavit Koënius. Vid. ad Sapphica p. 3. MS. et edd. ὑμέων, sed periochæ titulus est περὶ τῆς ἡμέων,

LXIII. Id. p. 381 = 429. B.

LXIV. Id. p. 383 = 430. A.

LXV. Ibid. ex correctione Valckenaerii ad Theocrit. p. 244 .A. MS. παιδα ορον. Grammatici locus exscribendus videtur. Καθάπερ γὰρ τῷ ταχεῖς παράκειται τὸ ταχέσιν, οὕτω καὶ τῷ ἡμεῖς τὸ ἡμέσιν, τό τε ἐν Τετάρτῳ Ἀλκαίου, Ἀμμέσιν πεδάορον, οὕτω φέρεσθαι ἀπὸ τοῦ ἡμέσιν. Nempe ratio declinationis hæc fuit; ἥμεες, ἡμεῖς=ἡμέων, ἡμῶν=ἡμέσιν, ἡμεῖν, ἡμῖν=ἡμέας, ἡμᾶς.

LXVI. p. 384 = 430. B. Sed legendum puto ἰοπλόκαμον, vel ἰόπλοκον, qua voce utitur Alcæus in fragm. Pindar. Pyth. I. 2. ἰοπλοκάμων Μοισᾶν. Si editum recte se habeat, versus ita dividendi erunt ἄεισον ἄμμι=τὰν ἰόκολπον.

LXVII. Ibid. Vid. Interpp. ad Gregor. de Dial. pp. 250. 885. ed. nov.

LXVIII. Ibid. ex emendatione Hermanni ad Gregor. p. 886. MS. ὔμμιν ἀθανάτοιο εοἰνικαν. Ἀλκαῖος τρίτῳ.

LXIX.

Τῶν γὰρ θεῶν ἰότατ' ὔμμε λαχόντων γέρας ἄφθιτον ἀνθήσει.

LXX.

Ὅτ' ἄσφ' ἀπολλυμένονς σάωσεν.

LXXI.

Ἄμ' ἠοῖ.

LXXII.

Ἤπουσυναγανδρωνδάσμενον στρατὸν
νομισμένοι πνέοισα.

LXXIII.

Τετραβαρήων πλίνθων κατάγματα.

LXIX. Id. p. 387=431. C. MS. τὸ γὰρ θεῶν ἰότη τι ὔμμε λαχόντων ἄφυτον θήσει γέρας. Bekkerus dedit ἰότητ'—γέρας ἄφθιτον Ἀνθήσει. Eurip. Iph. A. 1605. Λέγειν θ' ὁποίας ἐκ θεῶν μοίρας κυρεῖ, Καὶ δόξαν ἔσχεν ἄφθιτον καθ' Ἑλλάδα. Homer. Iliad. I. 413. Ὤλετο μέν μοι νόστον, ἀτὰρ κλέος ἄφθιτον ἔσται.

LXX. Id. p. 388=432. B. σφε—ἄσφε Αἰολεῖς. Ὅτ' ἄσφ' ἀπολλυμένους σάωσ. Ἀλκαῖος δευτέρῳ. "In Alcæi loco, extremæ vocis syllaba finalis, quæ per compendium scripta erat, evanuit. Scribendum σαωσ̄, h. e. σάωσεν." *Bast.* ad Gregor. p. 254.

LXXI. Hesych. Ἅμα, ἡμεραι ἀλκαιῶνι ἄμῆοι. sic MS. Probabiliter correxit Musurus, Ἄμ' ἡμέρᾳ, Ἀλκαίῳ ἄμ' ἠοῖ· Sed postulat literarum series ut voces transponamus cum Is. Vossio. Ἄμ' ἠοῖ· ἄμ' ἡμέρᾳ. Ἀλκαῖος. Nominativum Ἀλκαῖος præbet Phavorinus. Mirum tamen, si Grammaticus voces ex Alcæo enotavit quæ sæpius apud Homerum conjunctæ occurrunt: e. g. Iliad. H. 331.

LXXII. Hesych. Ἐπιπνεύων, ἐπιβλέπων, Αἰολικῶς. καὶ ἀλκαίως ἤπου κ. τ. λ. Sic Codex Hesychii MStus. Vossius conjecit, Ἤπου συνάγαγ' ἀνδρῶν δυσμενέων στρατὸν Νομεῖς μὲν ἐπιπνέοισα. Legendum videtur καὶ Ἀλκαῖος δήπου. Συνᾶγεν ἀνδρῶν κ. τ. λ. Ultimas voces non expedio.

LXXIII. Hesychii MS. τετραβαρῆ edd. καὶ τάγματα MS. et ed. κατάγματα Pergeri correctio est.

LXXIV.

Πιτάνα ἔμμι.

LXXV.

Σκυθικὰς ὑποδησάμενος.

LXXVI.

Θυμὸς ὀργῆς.

LXXVII.

Ἄνεμον κατάρη.

LXXVIII.

Εἰς τὸν δυοκαίδεκον.

LXXIX.

Ὁ Κρὴς τὰν θάλασσαν.

LXXIV. Zenob. V. 61. Photius et Suidas, Πιτάνη εἰμί. αὕτη παρ' Ἀλκαίῳ κεῖται. λέγεται δὲ κατὰ τῶν πυκναῖς συμφοραῖς περιπιπτόντων ἅμα καὶ εὐπραξίαις. παρόσον καὶ τῇ Πιτάνῃ τοιαῦτα συνέβη πράγματα, ὧν καὶ Ἑλλάνικος μέμνηται. φησὶ γὰρ αὐτὴν ὑπὸ Πελασγῶν ἀνδραποδισθῆναι, καὶ πάλιν ὑπὸ Ἐρυθραίων ἐλευθερωθῆναι. Suidas Πιτυάνη. minus recte. Ovid. Met. VII. 358. *Æoliam Pitanen a læva parte reliquit.* Stephan. Byz. Πιτάνη. Πόλις Αἰολίδος, quæ nomen forsan a Nympha acceperit.

LXXV. Photius et Suidas. Σκυθικαὶ εἶδός τι ὑποδήματός εἰσιν, ὡς Ἀλκαῖος ἐν ἡ. Σκυθικὰς ὑποδησάμενος. Suidas ὑποδησάμενοι, sed alterum habet Phavorinus.

LXXVI. Schol. Venet. in Iliad. E. 792. et Suidas, ex Philopono ad Aristot. de Anima I. καὶ Ἀλκαῖος ὡς λεγομένου κατὰ τὸ κοινὸν αὐτοῦ μιμνήσκεται· Θυμὸς ὀργῆς.—Θυμὸν τοίνυν ὀργῆς τὴν ἐπίμονον ἐκάλεσε τιμωρίαν. Falsus est Schottus, qui Alcæi mentionem ad aliud proverbium retulit.

LXXVII. Eustath. ad Iliad. E. p. 605. has voces ex Alcæo et Sapphone laudat.

LXXVIII. Etymol. M. p. 290, 49. ἀντὶ τοῦ δυοκαίδεκα.

LXXIX. Zenob. V. 30. μέμνηται ταύτης καὶ Ἀλκαῖος.

LXXX.

Αἴξ Σκυρία.

LXXXI.

Κινήσαις τὸν πήρας πυκινὸν λίθον.

LXXXII.

Αἴκ' εἴπῃς τὰ θέλεις, ἀκούσεις τά κ' οὐ θέλοις.

LXXXIII.

Ὦ Πολυδάμαν.

LXXXIV.

Καλλιχόρου χθονὸς ὦ Ῥεία θουγατήρ.

LXXX. Zenob. II. 18. Proverbium de iis qui beneficium evertunt ut mulctram Capra Scyria.

LXXXI. Eustath. ad Iliad. Z. p. 633, 61.

LXXXII. Ap. Proclum in Hesiod. p. 153. ubi εἴποις—τά κ' οὐ θέλεις. Cf. Terent. Andr. V. iv. 17.

LXXXIII. Constantin. Lascar. de Nomin. et Verbo. fol. 116. b. ed. sine anno. ex Apollonio Dyscolo, ut opinor. ὦ Πολυδάμαν παρ' Ἀλκαίῳ, ὡς γέγραπται.

LXXXIV. Priscianus pag. 554. *Æoles τῇ υ ascribunt o non ut diphthongum faciant ibi: sed ut sonum υ Æolicum ostendant: ut Callimachus:* Καλλιχόρου χθονὸς οὐρίας θουγατήρ. Emendavimus, ut nobis visum est. Rhea Telluris et Cœli filia. Cæterum vix dubitandum quin apud Priscianum *Callimachus* vitiose positum sit pro Alcæus. Quid enim Cyrenensi cum Æolibus? *Bentleius ad Callimach. Fragm.* 258.

Grammaticorum loca, qui unam tantum vocem ex Alcæo enotant, vix operæ pretium est exscribere. Nescio an ista quæ habet Scholiasta Æschyli ad Theb. 404. Alcæi verba sint, Οὐ τιτρώσκει τὰ πίσημ' ὅπλα.

Voces ἐβίασέν μου τὴν γυναῖκα, quas ex Alcæo promit Anti-Atticista MS. ap. Bast. Commentat. Palæograph. p. 753. ad Alcæum Comicum videntur referenda. Supra observavi verisimillimum esse

nonnulla ex Scoliis ab Athenæo conservatis Alcæum nostrum auctorem habuisse, quem Scolia scripsisse discimus ex Aristot. Polit. III. ubi citatur Ἀλκαῖος ἔν τινι τῶν Σκολίων, quem locum prætervidit Schottus ad Proclum de Scolio.

Pene omiseram Strabonis locum XIII. p. 617. C. ubi Alcæi disjecta quædam membra adhuc supersunt. Καὶ τὸν ποιητὴν Ἀλκαῖον, καὶ τὸν ἀδελφὸν Ἀντιμενίδαν, ὃν φησιν Ἀλκαῖος Βαβυλωνίοις συμμαχοῦντα, τελέσαι μέγαν ἆθλον, καὶ ἐκ πόνων αὐτοὺς ῥύσασθαι κτείνοντ' ἄνδρα μαχαίταν, ὥς φησι, βασιλήων παλαιστὰν, ἀπολιπόντα μόνον ἀνίαν τ' ἀχέων ἀποπέμπων. Alcæus forsan scripserit

τέλεσεν μέγαν ἆθλον,
κἀκ πόνων σφ' ἐρύσατο,
κτείνων ἄνδρα μαχαί-
ταν, βασιλῆα παλαιστὰν,
ἀπὸ λοιγόν τ' ἀμύνων,
ὀνίαν τ' ἀχέων ἀποπέμπων.

Pro βασιλήων legi etiam possit βασίληον Æolice pro βασίλειον, sed alterum præstat. Mox ἀπὸ λοιγόν τ' ἀμύνων, si literarum apices spectes, satis prope accedit ad ἀπολιπόντα μόνον, atque optimum præbet sensum; sumtum est ex Iliad. A. 67.

Denique corrigat velim Lector titulum hujusce fragmentorum fasciculi, et pro *Alcæi Mitylenæi* rescribat *Alcæi Mytilenæi;* vera enim scriptura est Μυτιλήνη, non, ut vulgo, Μιτυλήνη. Sic enim Steph. Byzantinus et omnia veterum numismata, quod observavit Villoisonus ad Longum et in Anecd. Gr. T. II. p. 176.

Carmen quod inter Theocritea vulgo circumfertur, cui titulus Παιδικὰ Alcæo vindicare conati sunt Philippus Wehnertus, et Fridericus Thierschius, probantibus Schneidero et Boeckhio, et, ut videtur Schaefero, ad Gregor. p. 587. Incipit, Οἶνος, ὦ Φίλε παῖ, λέγεται, καὶ ἀλαθέα. Schol. Platon. p. 51. Eustath. ad Iliad. I. p. 740, 12. Ἔστι δὲ ἄσματος Ἀλκαίου ἀρχή· Οἶνος, ὦ Φίλε παῖ, καὶ ἀληθεία, καὶ Θεόκριτος, unde refellitur, ut opinor, Virorum doctorum suspicio.

C. J. B.

NICANDRI THERIACA

CUM EMENDATIONIBUS BENTLEII

HACTENUS INEDITIS.

(*Vide p.* 370.)

Τῶν μὲν ἐγὼ θρόνα πάντα καὶ ἀλθηστήρια νούσων,
Φύλλα τε, ῥιζότομόν τε διείσομαι ἀνδράσιν ὥρην,
Πάντα διαμπερέως καὶ ἀπηλεγὲς, οἷσιν ἀρήγων
Ἀλθήσῃ νούσοιο κατασπέρχουσαν ἀνίην.
Τὰς μὲν ἔτι βλύζοντι φόνῳ περιαλγέϊ ποίας
Δρέψασθαι νεόκμητα· τὸ γὰρ προφερέστατον ἄλλων,
Χώρῳ ἵνα κνῶπες θαλερὴν βόσκονται ἀν' ὕλην.
Πρώτην μὲν Χείρωνος ἐπαλθέα ῥίζαν ἐλέσθαι
Κενταύρου Κρονίδαο φερώνυμον, ἣν ποτε Χείρων
Πηλίῳ ἐν νιφόεντι κιχὼν ἐφράσσατο δειρῇ.
Τῆς μὲν ἀμαρακόεσσα χυτὴ περιδέδρομε χαίτη·
Ἄνθεα δὲ χρύσεια φαείνεται, ἠδ' ὑπὲρ αἴης
Ῥίζα, καὶ οὐ βυθόωσα Πελεθρόνιον νάπος ἴσχει.
Ἦν σὺ καὶ αὐαλέην, ὁτὲ δ' ἔγχλοον ὅλμῳ ἀράξας
Φυρσάμενος κοτύλην πιέειν μενοεικέος οἴνης.
Παντὶ γὰρ ἄρκιός ἐστι, τό μιν πανάκειον ἔπουσιν.
Ἦτοι ἀριστολόχεια παλίσκιος ἐνδατέοιτο,
Φύλλά τε κισσήεντα περικλυμένοιο φέρουσα.
Ἄνθεα δ' ὑσγίνῳ ἐνερεύθεται. ἡ δέ οἱ ὀδμὴ
Σκίδναται ἐμβαρύθουσα. μέσον δ' ὡς ἀχράδα καρπὸν
Μυρτάδος ἐξ ὄχνης ἐπιόψεαι, ἢ σύ γε βάκχης.
Ῥίζα δὲ θηλυτερὴς μὲν ἐπιστρογγύλλεται ὄγκῳ.
Ἄρσενι δ' αὖ δολιχή τε καὶ ἀμπύγονος βάθος ἴσχει.
Πύξον δὲ χροιῇ προσαλίγκιος ὠρικίοιο.
Τὴν ἤτοι ἔχιός τε καὶ αἰνοπλῆγος ἐχίδνης
Ἀγρεύσεις ὄφελος περιώσιον. ἔνθεν ἀπορρὼξ

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497. φόνῳ. corr. πόνῳ. v. 587.
498. νεόκμητα—dele comma, et corr. νεοκμῆτι.
507. κοτύλην. corr. κοτύλῃ.
508. παντὶ. corr. πάντα.
511. corr. ὑσγινόεντ'. vid. v. 870.
514. θηλυτερὴς. corr. θηλυτέρῃ.
515. ἀμπύγονος. corr. ἄμπυγονος.
516. ὠρικίοιο. corr. ὠρικίοιο.
518. ἀγρεύσεις. corr. ἀγρήσεις.

Δραχμαῖα μίσγοιο ποτῷ ἐνὶ κιρράδος οἴνης.
Ναὶ μὴν καὶ τριόφυλλον ὀπάζεο κνωψὶν ἀρωγὴν,
Ἠέ που ἐν τρήχοντι πάγῳ ἢ ἀποσφάγι βήσσῃ.
Τὴν ἤτοι μινυανθὲς, ὁ δὲ τριπέτηλον ἐνίσπει.
Χαίτην μὲν λωτῷ, ῥυτῇ γε μὲν εἴκελον ὁδμήν.
Ἤτοι ὅτ' ἄνθεα πάντα καὶ ἐκ πτίλα ποικίλα τεύχῃ,
Οἷόν τ' ἀσφάλτου ἀπερεύγεται· ἔνθα κολούσας
Σπέρμαθ' ὅσον κύμβοιο τραπεζήεντος ἐλέσθαι,
Καρδόπῳ, ἐντρίψας, πιέειν ὀφίεσσιν ἀρωγήν.
Νῦν δ' ἄγε τοι ἐπίμικτα νόσων ἀλκτήρια λέξω.
Θρινακίην μὲν ῥίζαν ἔλευ γυιαλθέα θάψου
Μίξας, ἐν δὲ σπέρμα χυτὸν λευκανθέος ἄγνου,
Νῆριν, πηγανίου τε περιβρυὲς, ἐν δέ τε θύμβρης
Δρεψάμενος βλαστὸν χαμαιεννάδος, ἥ τε καθ' ὕλην,
Οἵας θ' ἑρπύλλοιο περιῤῥακῖδας ἀέξει.
Ἄγρει δ' ἀσφοδέλοιο διανθέος ἄλλοτε ῥίζαν,
Ἄλλοτε καὶ καυλεῖον ὑπέρτερον ἀνθερίκοιο,
Πολλάκι δ' αὖ καὶ σπέρμα, ὅτου λοβὸς ἀμφὶς ἀέξει,
Ἠέ καὶ ἐλξίνην, τήντε κλύβατιν καλέουσιν,
Ὕδατι τερπομένην καὶ ἀειθάλλουσαν ἰάμνοις.
Πῖνε δέ γ' ἐντρίψας κοτυληῤῥύτον ὄξος ἀφύσσων,
Ἢ οἴνου· ῥέα δ' αὖτε καὶ ὕδατι κῆρας ἀλύξαις.
Ἐσθλὴν δ' ἀλκιβίου ἔχιος περιφράζεο ῥίζαν,
Τῆς καὶ ἀκανθοβόλος μὲν ἀεὶ περιτέτροφε χαίτη,
Λείρια δ' ὡς ἴα τοῖα περιστρέφει, ἡ δὲ βαθεῖα
Καὶ ῥαδινὴ ὑπένερθεν ἀέξεται οὔδεϊ ῥίζα.
Τὸν μὲν ἔχις βουβῶνος ὑπὲρ νεάτοιο χαράξας,
Ἄντρῳ ἐνυπνώοντα χυτῆς περὶ τέλσον ἀλωῆς,

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519. δραχμαῖα μίσγοιο. corr. δραχμαία μίσγοιτο.
520. τριόφυλλον. corr. τρίσφυλλον.
521. Comma post βήσσῃ.
522. Comma post ἐνίσπει.
529. Θρινακίην. corr. Θρινακίης.
533. περιῤῥακῖδας. corr. περὶ ῥάδικας, et sic Salmasius ad Solinum. Hesychius tamen Ῥακῖδες, ὀρόδαμνοι, κλάδοι. Ergo ῥακῖδες idem quod ῥάδικες.
534. διανθέος. lege ex Schol. δισανθέος.
540. οἴνου. corr. οἴνον.
543. περιστρέφει. c. περιστέφει.

Εἴθαρ ἀπέπνευσε κάματον βίη, αὐτὰρ ὁ γαίης
Ῥίζαν ἐρυσσάμενος, τὸ μὲν ἔρκεϊ θρύψεν ὀδόντων
Θηλάζων, τὸ δὲ πέσκος ἐῷ τάχα κάββαλεν ἕλκει.
Ἦ μὴν καὶ πρασίοιο χλοανθέος ἔρνεα κόψας,
Χραισμήσαις ὀφίεσσι, πιὼν ἀργῆτι σὺν οἴνῳ.
Ἥτε καὶ ἀστόργοιο κατείρυσεν οὔθατα μόσχου
Πρωτογόνου, στέργει δὲ περισφαραγεῦσα γάλακτι,
Τὴν ἤτοι μελίφυλλον ἐπικλείουσι βοτῆρες,
Οἱ δὲ μελίτταιναν· τῆς γὰρ περὶ φύλλα μέλισσαι
Ὀδμῇ θελγόμεναι μέλιτος ῥοιζηδὸν ἵενται.
Ἠὲ σύγ' ἐγκεφάλοιο πέριξ μήνιγγας ἀραιὰς
Ὄρνιθος λάζοιο κατοικίδος· ἄλλοτ' ὀμόρξεις
Ψῆγμα πολύκνημον καὶ ὀρείγανον, ἢ ἀπὸ κάπρου
Ἥπατος ἀκρότατον κέρσας λοβόν, ὅς τε τραπέζῃ
Ἐκφύεται, νεύει δὲ χολῆς σχεδὸν ἠδὲ πυλάων.
Καὶ τὰ μὲν ἂν σύμμικτα πιεῖν δόθι, ἄνδιχα κόψας
Ὄξεος ἢ οἴνης· πλεῖον δ' ἄκος ἔψεται οἴνης.
Ἐν δὲ φόβην ἐρύσασθαι ἀειθαλέος κυπερίσσου
Ἐς ποτὸν, ἢ πάνακες, ἢ κάστορος οὐλοὸν ὄρχιν,
Ἢ ἵππου τὸν Νεῖλος ὑπὲρ Σαΐν αἰθαλόεσσαν
Βόσκει, ἀρούρῃσιν δὲ κακὴν ἐπιβάλλεται ἄρπην
Ὅς τε καὶ ἐκ ποταμοῖο λιπὼν ζάλον εἰλυόεντα,
Χιλοὶ ὅτε χλοάουσι, νέον δ' ἀπεχεύατο ποίην,
Τόσσον ἐπιστείβων λείπει βυθὸν, ὁσσάτιόν περ
Ἐκνέμεται γενύεσσι παλίσσυντον ὄγμον ἐλαύνων.
Τοῦ μὲν ἄπο προταμὼν δραχμῆς βάρος ἰσοφαρίζειν,
Ὕδατι δ' ἄν γ' ἐπίσαιο κύτει ἐν ἀολλέα κόψας.
Μηδὲ σύ γ' ἀβροτόνου ἐπιλήθεο· μηδέ τε δάφνης
Καρπὸν ἀραιστέρης, μάλα δ' ἂν καὶ ἀμάρακος εἴη
Χραισμήεις πρασιῆς τε καὶ ἀνδήροισι χλοάζων.

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547. ἀνέπνευσε κάματον βίῃ. corr. ἀφύπνισσεν καμάτου βίῃ.

559. πολύκνημον καὶ ὀρείγανον. corr. πολυκνήμου καὶ ὀρειγάνου.

562. Comma post πιεῖν. δόθι, ἄνδιχα. corr. κύτει ἄνδιχα. vid. 606.

567. Comma post ἄρπην.

568. εἰλυόεντα. corr. ἰλυόεντα.

573. ἐπίσαιο. corr. ἐμπίσαιο. ἐν ἀολλέα. c. ἑναολλέα. vid. Alex. 236.

Ἐν δὲ τίθει τάμισον σκίνακος νοαροῖο λαγωοῦ,
Ἢ προκὸς, ἢ νεβροῖο πάροιθ' ἀπολύματα κόψας,
Ἢ ἐλάφου νηδὺν, τὴν δὴ καλέουσιν ἐχῖνον,
Ἄλλοι δ' ἐγκατόεντα κεκρύφαλον· ὧν ἀπερύσας
Δραχμάων ὅσσον τε δύω καταβάλλεο μοίρας
Τέτρασιν ἐν κυάθοις μέθυος πολιοῦ ἀπομίξας.
Μηδὲ σέ γε χραίσμη πολίου λάθοι, ἠὲ κέδροιο,
Ἄρκευθος, σφαίρη τε θερειλεχέος πλατάνοιο,
Σπέρματα βουπλεύρου τε καὶ Ἰδαίης κυπαρίσσου,
Ἠὲ καὶ ἐξ ἐλάφοιο ταμὼν πηρῖνα θοραίην.
Πάντα γὰρ ἀλθήσει, καὶ ἀθέσφατον ἐκ μόγον ὤσει.
Τὴν δὲ μετεξετέρην θανάτου φύξιν τε καὶ ἀλκὴν
Φράζεο, πουλυβάτειαν ἐλὼν τροχαλῷ ἐνὶ λιγδῷ
Σώζειν, ἐν δέ τε οἱ κοτύλην πτισάναιο χέασθαι·
Ἐν δὲ δύω κυάθεια παλαισταγέως οἴνοιο,
Ἐν δὲ καὶ ἀργέστεο λίπευς ἰσόμοιρον ἐλαίου.
Φύρσας δὲ πληγῇσι χολοιβόρον ἰὸν ἐρύξεις.
Ἄγρει δ' ἐξάμορον κοτύλης εὐώδεα πίσσαν,
Καὶ χλοεροῦ νάρθηκος ἀπαὶ μέσου ἧτρον ὀλόψας,
Ἠὲ καὶ ἱππείου μαράθου πολυαυξέα ῥίζαν,
Κεδρίσιν ἐντρίψας ἐλεοθρέπτου τε σελίνου
Σπέρματα, μεστωθὲν δὲ χάδοι βάθος ὀξυβάφοιο.
Ἔνθα καὶ ἱππείου γε ταμὼν σπερμεῖα σελίνου,
Δραχμάων δὲ δύο σμύρνης ἐχεπευκέος ἄχθη,
Ἐν δ' ἀθερειγενέος καρτὸν κέρσαιο κυμίνου
Στήσας, ἢ ἐχίδνην τε καὶ ἄστατον ἀμφικυκήσας.
Πῖνε δὲ μιξάμενος κυάθῳ τριὶς ἀφύξιμον οἴνου,
Νάρδου τ' εὐσταθέος δραχμῆον ἄχθος ἐλέσθαι,
Σύν τε καὶ ὀκταπόδην ποταμῷ ἀποσυληθέντα

578. ἀπολύματα. ἀπὸ λύματα.
581. Comma post μοίρας.
584. ἄρκευθος. corr. ἀρκευθὶς. v. Scal. Epist. p. 127.
588. ἄλκην. corr. ἄλκαρ.
591. παλαισταγέως. corr. παλαισταγέος.
595. μέσου. corr. μέσον.
602. ἢ ἐχίδνην τε καὶ ἄστατον. corr. ἠὲ χύδην τε καὶ ἄσταδον.
604. εὐσταθέος. lege ex Schol. εὐστάχυος.
605. ποταμῷ ἀποσυληθέντα. corr. ποταμοῦ ἀπὸ συληθέντα, vel ποταμῶν. vide v. 950.

Καρκίνον ἐνθρύψαιο νεοβδάλτοιο γάλακτος,
Ἰρίν θ' ἣν ἔθρεψε Δρίλων καὶ Νάρονος ὄχθη,
Σιδονίου Κάδμοιο θεμείλιον Ἁρμονίης τε
Ἔνθα δύω δαπλῆτε νομὸν στείβουσι δράκοντε.
Λάζεο δ' ἀνθεμόεσσαν ἄφαρ τανύφυλλον ἐρείκην,
Ἥν τε μελισσαῖος περιβόσκεται οὐλαμὸς ἔρπων.
Καὶ μυρίκης λάζοιο νέον πανακαρπέα θάμνον
Μάντιν ἐνὶ ζώοισι γεράσμιον. ἣ ἐν Ἀπόλλων
Μαντοσύνας Κορυπαῖος ἐθήκατο, καὶ θέμιν ἀνδρῶν.
Μίξ δὲ κονυζῆεν φυτὸν ἔγχλυον, ἠδὲ καὶ ἀκτῆς
Καυλοὺς ἠνεμόεντας, ἰδὲ πτερὰ πολλὰ καὶ ἄνθη
Σαμψύχου, κύτισόν τε καὶ εὐγλαγέας θυμαλῖδας.
Πάντα δὲ λίγδῳ θρύπτε, καὶ ἐν σκαφίδεσσι δοχαίαις
Φαρμάσσων μέθυ κεῖνο χοὸς δεκάτῃ ἐνὶ μοίρᾳ.
Ἀλλ' ἤτοι γερύνων καναχοὶ περὶ ἄλλα τοκῆες
Βάτραχοι ἐν χύτρῃσι καθεψηθέντες ἄριστοι
Βάμματι. πολλάκι δ' ἤπαρ ἐνὶ σχεδίῃ ποθὲν οἴνῃ
Ἡ αὐτοῦ σίνταο κάρη κακὸν, ἄλλοτε νύμφαις
Ἐμπισθὲν, τοτὲ δ' οἴνου ἐνὶ σταγόνεσσιν ἀρήξει.
Μὴ σύγ' ἐλιχρύσοιο λιπεῖν πολυδεύκεος ἄνθην,
Κόρκορον ἠμυόεντα, πανάκτειόν τε κονίλην,
Ἥν τε καὶ ἡράκλειον ὀρείγανον ἀμφενέπουσι.
Σὺν καὶ ὄνου πετάλειον ὀρείγανον αὐά τε θύμβρης
Στρομβεῖα ψώχοιο κακῆς ἐμφόρβια νούσου.
Ἄγρει μὴν ὀλίγαις μηκωνίσι ῥάμνον εἴσην
Ἐρσομένην, ἀργῆτι δ' ἀεὶ περιτέτροφεν ἄνθει.
Τὴν ἤτοι φιλέταιριν ἐπίκλησιν καλέουσιν
Ἀνέρες, οἳ Τμώλοιο παραὶ Γύγαό τε σῆμα
Παρθένιον ναίουσι λέπας, τόθι Κλέζος ἀεργοὶ
Ἵπποι χιλεύουσι, καὶ ἀντολαὶ εἰσὶ Καΰστρου.
Νῦν δ' ἄγε τοι ῥίζας ἐρέω ὀφίεσσιν ἀρωγούς·

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609. δαπλῆτε. corr. δασπλῆτε.
620. περὶ ἄλλα. corr. περίαλλα.

Ἔνθα δύω ἐχίεια πιφάσκεο. τῆς δὲ τὸ μέν που
Ἀγχούσῃ προσέοικεν ἀκανθῆεν πετάλειον·
Παῦρον ἐπεὶ τυτθόν τε καὶ ἐν χθονὶ πνθμένα τείνει.
Ἡ δ' ἑτέρη πετάλοισι καὶ ἐν καλύκεσσι θάλεια
Ὑψηλὴ, ὀλίγῳ δὲ πέριξ πορφύρεται ἄνθει.
Βλάστη δ' ὡς ἔχιος, σφεδανὸν δ' ἐφύπερθε κάρηνον.
Τῶν μὲν ἀπ' ἀνδρακάδα προταμὼν ἰσήρεα χραισμεῖν
Ἢ σφέλᾳ, ἢ ὅλμῳ κεάσας, ἢ ῥωγάδι πέτρῃ.
Ἠὲ σύ γ' ἠρύγγοιο καὶ ἀλθήεντος ἀκάνθου
Ῥίζαν λειήναιο, φέροις δ' ἰσορρεπὲς ἄχθος
Ἀμφοῖν καὶ κλώθοντος ἐν ἀρπέζαισιν ἐρίνου.
Λάζεο δ' εὐκνήμοιο κόμην βρίθουσαν ὀρείης,
Καὶ σπέραδος Νεμεαῖον ἀειφύλλοιο σελίνου,
Σὺν δὲ καὶ ἀνηήσαιο τὸ διπλοῦν ἄχθος, ἀείρας
Ῥίζαις ὀλκήεσσαν ὑπὸ πλάστιγγα πεσοῦσαν.
Καὶ τὰ μὲν ὀργάζοιο, καὶ εἰν ἑνὶ τεύχεϊ μίξας,
Ἄλλοτε μὲν τ' ἐχίων ὀλοὸν σίνος, ἄλλοτε τύμμα
Σκορπιόεν, τά τε δήγματ' ἐπαλθήσαιο φάλαγγος,
Τριπλόον ἐνθρύπτων ὀδελοῦ βάρος ἔνδοθεν οἴνης.
Φράζεο δ' αἰγλήεντα χαμαίλεον ἠδὲ ὀρεινόν·
Δηοὶ δ' ἀμφὶς ἔασσιν· ὁ μὲν ζοφοείδελος ὠπὴν
Ἵκται σκολύμῳ, τροχέην δ' ἀπεχεύατο χαίτην,
Ῥίζα δέ οἱ βριαρή τε καὶ αἴθαλος. ἡ δ' ὑπὸ κνημοῖς
Σκαιοῖς ἐντελέθει φυξήλιος ἐν νεμέεσσι·
Τὸν δ' ἔροτεν δήεις αἰεὶ πετάλοισιν ἀγαυρὸν,
Μέσση δ' ἐν κεφαλῇ φύεται πεδόεσσα μολοβρή·
Ῥίζα δ' ὑπαργήεσσα, μελίζωρος δὲ πάσασθαι.
Τῶν δὴ κυανέον μὲν ἀναίνεο· τῆς δ' ἀπὸ φάρσος
Δραχμαῖον ποταμοῖο πιεῖν, ὑδάτεσσι ταράξας.
Ἄλλην δ' Ἀλκιβίοιο φερώνυμον αἶρεο ποίην,

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637. πιφάσκεο. corr. πιφαύσκεο.
650. διπλοῦν. corr. διπλόον.
654. τά τε. corr. τότε.
656. ἠδὲ ὀρεινόν. corr. ex MS. ἠὲ καὶ ὀρφνόν.
657. δηοὶ. corr. δοιοὶ. ἔασσιν. corr. ἔασιν.
561. ἔροτεν. corr. ἕτερον.

Δράγμα χερὸς πλήσσας· παύρῳ δ' ἐν νέκταρι πίνοις.
Τὴν μὲν ἐπὶ σκοπέλοισι Φαλακραίοισιν ἐπακτὴρ
Κρύμνης ἀμπεδίον καὶ ἀνὰ Γράσον, ἠδ' ἵνα θ' ἵππου
Λειμῶνες, σκυλάκεσσιν Ἀμυκλαίῃσι κελεύων,
Κνηζηθμὸν κυνὸς οὖλον ἐπώρινε θυμολέοντος·
Ὅς τε μεταλλεύων αἰγὸς ῥόθον ἐν στίβῳ ὕλης,
Κανθῷ ἐν ῥαντῆρι τυπὴν ἀνεδέξατ' ἐχίδνης.
Καὶ τὴν μὲν κλάγξας ἀφεκὰς βάλε. ῥεῖα δὲ ποίης
Φύλλα κατέβρυξεν, καὶ ἀλεύατο φοινὸν ὄλεθρον.
Λάζεο δ' ἔγχλοα φλοιὸν ἐλαιήεντα κρότωνος
Συμμίγδην πετάλοισι μελισσοβότοιο δασείης·
Ἠὲ καὶ ἠελίοιο τροπαῖς ἰσώνυμον ἔρνος,
Ἡθ' ὑπεριονίδαο παλιστρέπτοιο κελεύθους
Τεκμαίρει γλαυκοῖσιν ἴσον πετάλοισιν ἐλαίης.
Αὕτως δὴ ῥίζαν κοτυληδόνος, ἦτ' ἀνακρυμὸν
Ῥηγνυμένων ὀλοφυγδὰ διήφυσε ποσσὶ χίμετλα.
Δή ποτε δ' ἢ βλωθροῖο πυρίτιδος ἔγχλοα φύλλα,
Ἢ σκολοπενδρείοιο φέρειν ἀπὸ καυλὸν ἀμήσας.
Ἄγρει καὶ πάνακες Φλεγυήϊον, ὄρρα τε πρῶτος
Παιήων Μέλανος ποταμοῦ παρὰ χεῖλος ἄμερσεν.
Ἀμφιτρυωνιάδαο θέρων Ἰφικλέος ἔρνος
Εὗτε σὺν Ἡρακλῆϊ κακὴν ἐπυράκτεεν ὕδρην.
Εἰ δὲ σύ γε σκύλακας γαλέης ἢ μητέρα λαιδρὴν
Ἀγρεύσεις πρόσπαιον, ἀποσκύλαιο δὲ λάχνην,
Καρφαλέου καθύπερθε πυρὸς σελάοντος ἀϋτμῆς.
Τῆς δ' ἐξ ἔγκατα πάντα βαλὼν καὶ ἀφόρδια γαστρὸς,
Φύρσον ἁλὸς θείοιο καὶ ἠελίου δίχα τέρσον,
Μή τι ἐνισκήλῃ νεαρὸν σκίναρ ὠκὺς ἀίξας.
Ἀλλ' ὁπόταν χρειώ σε κατεμπάζῃ μογέοντα,
Σῶχε διακνήστι σκελετὸν δάκος, οἷά τ' ἀφαυρὸν
Σίλφιον, ἢ στροφάλιγγα περιξηροῖο γάλακτος

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667. πλήσσας. corr. πλήσας. ἐν corr. ἐνὶ.
671. κνηζηθμὸν. corr. κνυζηθμῷ. ἐπώρινε. leg. ex Schol. ἐφώρασε.
681. ἀνακρυμὸν. corr. ἀνὰ κρυμὸν. vid. Tzetzen ad Lycoph. 1290.
682. ῥηγνυμένων. c. ῥηγνυμένοις.
694. μή τι. corr. μή τοι.

Οἴνῳ ἐπικνήθων· τὸ δέ τοι προφερέστατον ἄλλων·
Ἔσσεῖται· πάσας γὰρ ὁμῶς ἀπὸ κῆρας ἀλύξεις.
Πεύθεο δ' εἰναλίης χέλυος κρατέουσαν ἀρωγὴν
Δήγματος εἶλαρ ἔμεν δολιχῶν ὅσα φῶτας ἀνηροὺς
Ἑρπετὰ σίνονται. τὸ δέ τοι μέγ' ἀλέξιμον εἴη.
Ἤτοι ὅταν βροτολοιγὸν ὑπὲρ πόντοιο χελώνην
Αἰγιαλῶν ἐρύσωσιν ἐπὶ ξερὸν ἀσπαλιῆες,
Τὴν δ' ἀνακνπώσας, κεφαλῆς ἀπὸ θυμὸν ἀράξαι
Μαυλίδι χαλκείῃ· βλοσυρὸν δ' ἐξ αἷμα χέασθαι
Ἐν κεράμῳ νεοκμῆτι καμινόθεν· ἐκ δὲ πελιδνὸν
Οὖρον ἀπηθῆσαι πλαδόωντ' εὐεργέϊ μάκτρῃ.
Ἧς ἔπι δὴ τέρσαιο διαδρυφὲς αἷμα κεάσας,
Δραχμάων πισύρων μίσγων βάρος· ἐκ δὲ κυμίνου
Δοιὰς ἀγροτέροιο, καὶ ἐκ ταμίσοιο λαγωοῦ
Τετράμορον δραχμῇσι δύω καταβάλλεο βρῖθος.
Ἔνθεν ἀποτμήγων, πιέειν δραχμαῖον ἐν οἴνῃ.
Καὶ τάδε μέν τ' ὀφίεσσιν ἀλεξιτήρια δήεις.
Ἔργα δέ τοι σίνταο περιφραίζοιο φάλαγγος,
Σήματά τ' ἐν βρυχμοῖσιν. Ἐπεί ῥ' ὁ μὲν αἰθαλόεις ῥὼξ
Κέκληται, πισσῆεν, ἐπασσύτερος ποσὶν ἕρπων.
Γαστέρι δ' ἐν μεσάτῃ ὁλοοῖς ἔσκληκεν ὀδοῦσι.
Τοῦ δὲ καὶ ἐγχρίμψαντος, ἀνουτήτῳ ἴκελος χρὼς
Μίμνει ὁμῶς. τὰ δ' ἔνερθε φάη ὑποφοινήσσονται.
Φρίκη δ' ἐν ῥέθεϊ σκηρίπτεται. αὐτίκα δὲ χρὼς
Μέζεά τ' ἀνδρὸς ὕπερθε τιταίνεται, ἠδέ τε καυλὸς
Φύρματι μυδαλέος προϊάπτεται. ἰσχία δ' αὖτως
Μάλκη ἐνισκήπτουσα κατήριπεν ἔγχματα γούνων.
Ἀστέριον δέ φιν ἄλλο πιφάσκεο. τοῦ δ' ἐπὶ νώτῳ
Λιγνωτὰ στίλβουσι, διαυγέες ἐν χροΐ ῥάβδοι.
Βρύξαντος δ' ἀΐδηλος ἐπέδραμεν ἀνέρι φρίκη,

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699. ἀλύξεις. corr. ἀλέξει.
714. ἀλεξίτηρια. corr. ἀλεξητήρια.
717. ἐπασσύτερος. corr. ἐπασσυτέροις.
721. ὑποφοινήσσονται. corr. ὑποφοινίσσονται.
724. ἔγχματα. corr. ἔχματα.
725. πιφάσκεο. corr. πιφαύσκεο.
726. λιγνωτὰ. corr. λεγνωταὶ.

Ἐν δὲ κάρος κεφαλῇ. γούνων δέ γ' ὑπέκλασε δεσμά.
Κυάνεον δέ τοι ἄλλο πεδήορον ἀμφὶς ἀΐσσει
Λαχνῆεν. δεινὸν δὲ φέρει καὶ ἐπὶ χροὶ νύγμα,
Ὅν τινα γυιώσει. κραδίη δέ οἱ ἐν βάρος ἴσχει.
Νὺξ δὲ περὶ κροτάφοις· ἔμετον δ' ἐξήρυγε δειρῆς
Λυγὸν ἀραχνήεντα· νέμει δέ οἱ ἐγγὺς ὄλεθρον.
Ἀγρώστης γε μὲν ἄλλος, ὃ δὴ λύκου εἴσατο μορφῇ
Μυιάων ὀλετῆρος, ὀπιπτεύει δὲ μελίσσας,
Ψῆνας, μύωπάς τε, καὶ ὅσσ' ἐπὶ δεσμὸν ἵκηται.
Ἄκμητον δ' ἐπὶ τύμμα φέρει μεταμώνιον ἀνδρί.
Ἄλλο γε μὴν δύσδηρι, τὸ δὲ σφηκεῖον ἔπουσι,
Πυρσὸν ἅλις σφηκὶ παναλίγκιον ὠμοβορῇι,
Ὅς δή θαρσαλέην γενεὴν ἐκμάσσεται ἵππου.
Ἵπποι γὰρ σφηκῶν γένεσις, ταῦροι δὲ μελισσῶν,
Σκήνεσι πυθομένοισι λυκοσπάδες ἐξεγένοντο.
Τοῦ δὲ καὶ οὐτήσαντος ἐπικρατερὸν θέει οἶδος,
Νοῦσοί τ' ἐξέτεραι, μετὰ γούνασιν ἄλλοτε παλμός,
Ἄλλοτε δ' ἀδρανίη. μινύθοντα δὲ τόνδε δαμάζει
Ἐσχάτιον κακοεργόν, ἄγον παυστήριον ὕπνον.
Εἰ δ' ἄγε μυρμήκειον, ὃ δὴ μύρμηξιν ἔϊκται,
Δειρῇ μὲν πυρόεν, ἄζῃ γε μὲν εἴσατο μορφήν.
Πάντοθεν ἀστερόεντι περιστιγὲς εὐρεῖ νώτῳ.
Αἰθαλέη δ' ἐπὶ τυτθὸν ἀείρεται αὐχένα κόρση,
Ἄλγεα δὲ προτέροισιν ἴσα κνώπεσσι πελάζει.
Χειροδρόποι δ' ἵνα φῶτες ἄτερ δρεπάνοιο λέγονται
Ὄσπρια χεδροπά τ' ἄλλα μεσοχλόου ἐντὸς ἀρούρης,
Ἐνθάδ' ἐπασσύτερα φλογερῇ εἰλημένα χροιῇ
Ἴκελα κανθαρίδεσσι φαλάγγια τυτθὰ δίενται.
Τοῦ μὲν ὁμῶς ἔμμοχθον ἀεὶ περὶ δῆγμα χέονται
Φλύκταιναι. κραδίη δὲ παραπλάζουσα μέμηνε,
Γλῶσσα δ' ἄτακτα λέλακε, παρέστραπται δὲ καὶ ὄσσε.

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733. λυγὸν. corr. λοιγὸν.
734. ὃ. corr. ὁ.
742. λυκοσπάδες ἐξεγένοντο. corr. λυκοσπαδέεσσ' ἐγένοντο. vel dele v. 742. ut nothum. Vid. Alexipharm. v. 447. et Schol. et Suidam.
743. ἐπικρατερὸν. corr. ἐπὶ κράτερον.
758. παρέστραπται. corr. παρεστράφαται.

Φράζεο δ' Αἰγύπτοιο τά τε τρέφει οὐλοὸς αἶα
Κνώδαλα, φαλαίνῃ ἐναλίγκια, τὴν περὶ λύχνους
Ἀκρόνυχος δειπνηστὸς ἀπήλασε παιφάσσουσαν.
Στέγνα δέ οἱ πτερὰ καὶ οὐκ ἔγχλοα τοῖα κονίλης,
Ἣ καὶ ἀπὸ σπληδοῖο φαείνεται, ὅστις ἐπαύρῃ.
Τῷ ἵκελος Περσεῖος ὑποτρέφεται πετάλοισι.
Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδρὰξ
Ἐσκληκὸς, νηδὺς δὲ βαρύνεται. αὐτὰρ ὁ κέντρῳ
Αὐχένι τ' ἀκροτάτῳ, κεφαλῇ τ' ἀνεμάξατο φωτὸς,
Ῥεῖα δέ κεν θανάτοιο καὶ αὐτίκα μοῖραν ἐφείῃ.
Εἰ δ' ἄγε καὶ κέντρῳ κεκορυθμένον ἀλγινόεντι
Σκορπίον αὐδήσω, καὶ ἀεικέα τοῖο γενέθλην.
Τῶν ἤτοι λευκὸς μὲν ἀκήριος, οὐδ' ἐπιλωβής.
Πυρσὸς δ' ἐν γενύεσσι, θοὸν προσεμάξατο καῦσον
Ἀνδράσιν αἰθαλόεντα· περισπαίρουσι δὲ λώβῃ
Οἷα πυρίβλητοι· κρατερὸν δ' ἐπὶ δίψος ὄρωρεν.
Αὐτὰρ ὅ γε ζοφόεις ἄραδον κακὸν ὤπασε τύψας
Ἀνδρί. παραπλῆγες δὲ καὶ ἄφραστοι γελόωσιν.
Ἄλλος δὲ χλοάων τε, καὶ ὁππότε γυῖον ἀράξῃ,
Φρῖκας ἐπιπροΐησι· κακὴ δ' ἐπὶ τοῖσι χάλαζα
Εἵδεται ἐμπλάζουσα, καὶ εἰ μέγα Σείριος ἄζει.
Τοίη οἱ κέντροιο κόπις, τοιῷδ' ἐπὶ κέντρῳ
Σφόνδυλοι ἐννεάδεσμοι ὑπερτείρουσι κεραίης.
Ἄλλος δ' ἐμπέλιος· φορέει δέ τε βοσκάδα νηδύν
Εὐρεῖαν· δὴ γάρ τε ποηφάγος αἰὲν ἄητος
Γυιοφάγος βουβῶσι τυπὴν ἀλίαστον ἰάπτει.
Τοίη ἡ βούβρωστις ἐνέσκληκεν γενύεσσι.
Τὸν δ' ἕτερον δήεις ἐναλίγκιον αἰγιαλῆϊ
Καρκίνῳ, ὃς μυία λευκὰ ῥόθον τ' ἐπιβόσκεται ἅλμης.
Ἄλλοι δ' αὖ ῥαιβοῖσιν ἰσήρεες ἅντα παγούροις
Γυῖα βαρύνονται· βορεαὶ δ' ἐσκλήκασι χηλαὶ,

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762. Comma post ἔγχλοα.
763. η. corr. ἣ.
766. κέντρῳ. corr. κέντρον.
781. Lege ex MS. ὑπερτείνουσι.
784. γυιοφάγος. MS. γαιοφάγος. forte lege γυιοβόρος.
785. ἡ. οἱ ed. vet.
789. ἐσκλήκασι. corr. ἐσκληκόσι.

Οἷά τε πετραίοισιν ἐπ' ὀκριόωσι παγούροις.
Τῶν δὴ καὶ γενεὴν ἐξέμμορον, εὖτε λίπωσι
Πέτρας καὶ βρύα λεπτὰ πολυῤῥοίζοιο θαλάσσης,
Τοὺς ἁλὸς ἐξερύουσι δελαστρέες ἰχθυβολῆες.
Αὐτίκα δ' ἀγρευθέντες, ἐνὶ γρώνῃσιν ἔδυσαν
Μυοδόκοις, ἵνα τέκνα κακόφθορα τῶνδε θανόντων
Σκορπίοι ἐξεγένοντο καθ' ἕρκεα λωβητῆρες.
Τὸν δὲ μελίχλωρον· τοῦ γὰρ προμελαίνεται ἄκρη
Σφόνδυλος, ἄσβεστον δὲ νέμει πολυκήριον ἄτην.
Ἔχθιστος δ' ὅγε ῥαιβὰ φέρει φλογὶ ἴκελα γυῖα
Ἀνδράσι· νηπιάχοις δὲ παρασχεδὸν ἤγαγεν αἶσαν.
Οἷς δὴ καὶ νώτοισι περὶ πτερὰ πυκνὰ χέονται
Μάστακι σιτοφάγῳ ἐναλίγκια, τοί θ' ὑπὲρ ἄκρων
Ἱπτάμενοι ἀθέρων, λευρὸν στάχυν ἐκβόσκονται,
Πήθασα καὶ κισσοῖο κατὰ πτύχας ἐμβατέοντες.
Οἶδα γε μὴν φράσασθαι ἀλέξια τοῖσι βολάων
Οἷά περ ἐκ βέμβικος ὀρεστέρου, ἠὲ μελίσσης.
Ἥ τε καὶ ἐκ κέντρου θάνατος πέλει, εὖτε χαράξῃ
Ἄνδρα πέριξ σίμβλοισι πονούμενον, ἠὲ καὶ ἀγροῖς.
Κέντρον γὰρ πληγῇ περικάλλιπεν ἐμμαπέουσα·
Κέντρον δὴ ζωήν τε φέρει θάνατόν τε μελίσσης.
Οἶδά γε μὴν καὶ ἴουλος ἃ μήδεται, ἠδ' ὁλοὸς σφὴξ,
Πεμφρηδὼν ὀλίγη τε, καὶ ἀμφικαρὴς σκολόπενδρα,
Ἥ τε καὶ ἀμφοτέρωθεν ὀπάζεται ἀνδράσι κῆρα.
Νηϊά θ' ὡς σπέρχονται ὑπὸ πτερὰ θηρὶ κιούσῃ,
Τυφλήν τε σμερδνήν τε βροτοῖς ἐπὶ λοιγὸν ἄγουσαν
Μυγαλέην τροχοῇσιν ἐνιθνήσκουσαν ἀμάξης.
Σῆπά γε μὴν πεδανοῖσι δομὴν σαύροισιν ἀλύξεις,
Καὶ σαλαμάνδρειον δόλιον δάκος αἰὲν ἀπεχθές.
Ἥ τε καὶ ἀσβέστοιο δι' ἐκ πυρὸς οἶμον ἔχουσα,
Ἔσσυται ἄκμηνος καὶ ἀνώδυνος. οὐδέ τι οἱ φλὸξ

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804. πήθασα. corr. πήδασα..
810. μελίσσης. lege ex MS. μελίσσαις.
816. ἐνιθνησκουσαν. lege ἐπικνώσσουσαν. 263.
817. ἀλύξεις. corr. ὅμοιον.

Σίνεται ἀσβέστη ῥαγόεν δέρος, ἄκρα τε γυίων.
Ναὶ μὴν οἷδ' ὅσα πόντος ἁλὸς ῥοθίοισιν ἐλίσσει.
Μυραίνης δ' ἔκπαγλον, ἐπεὶ μογεροὺς ἁλιῆας.
Πολλάκις ἐμβρύξασα κατεπρήνιξεν ἐπάκτρων,
Εἰς ἅλα φυζηθέντας, ἐχετλίου ἐξαναδῦσα.
Εἰ δ' ἔτυμον, κείνην γε σὺν ἰοβόλοις ἐχίεσσι
Θόρνυσθαι, προλιποῦσαν ἁλὸς νομὸν ἠπείροισι.
Τρυγόνα μὴν ὀλοεργὸν, ἁλιῤῥαίστην τε, δράκοντα
Οἷδ' ἀπαλέξασθαι. φορέει γε μὲν ἅλγεα τρυγὼν,
Ἧμος ἐν ὀλκαίοισι λίνοις μεμογηκότα κέντρῳ
Ἐργοπόνον τύψῃσ', ἢ ἐν πρέμνοισι παγείῃ
Δενδρείου, τό γε πολλὸν ἀφαυρότερον τελέθησι·
Τοῦ μὲν, ὑπὸ πληγῇσιν ἃ τ' ἠελίοιο δαμέντος,
Ῥίζαι, σὺν δέ τε φυλλὰς ἀποφθίνει· ἀνδρὶ δὲ σάρκες
Πυθόμεναι μινύθουσι. λόγος γε μὲν ὥς ποτ' Ὀδυσσεὺς
Ἕφθιτο, λευγαλέοιο τυπεὶς ἁλίου ὑπὸ κέντρου.
Οἷσιν ἐγὼ τὰ ἕκαστα διείσομαι ἄρκια νούσων·
Δὴ γὰρ ὅτ' ἀγχούσης θριδακινίδα λάζεο χαίτην,
Ἄλλοτε πενταπέτηλον, ὅτ' ἄνθεα φαιὰ βάτοιο,
Ἄρκτιον, ὀξαλίδας τε, καὶ ὀρμενόεντα λύκοψον,
Κίκαμά τ', ὄρδειλόν τε περιβρυὲς, ἐν δὲ χαμηλὴν
Ῥεῖα πίτυν, φηγοῦ τε βαθὺν περὶ φλοιὸν ἀράξας,
Σὺν δ' ἄρα καυκαλίδας τε, καὶ ἐκ σταφυλίνου ἀμήσας
Σπέρματα, καὶ τριμίθοιο νέον πολυειδέα καρπὸν,
Ἠέ τι καὶ φοινίσσον δὴ καταβάλλεο φῦκος.
Ἀχραές τ' ἀδίαντον, ὃ οὐκ ὄμβροιο ῥαγέντος
Λεπταλέῃ πίπτουσα νοτὶς πετάλοισιν ἐφίζει.
Εἰ δ' ἄγε καὶ σμυρνεῖον ἀειβρυὲς, ἠὲ σὺ ποίης
Λευκάδος, ἠρύγγου τε τάμοις ἀθεραΐδα ῥίζαν,
Ἄμμιγα καγχρυφόρῳ λιβανώτιδι, μηδ' ἀπανήνῃ.

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823. v. 823—7 citat Athenæus. p. 312.
831. τύψῃσ'. corr. τύψησιν.
845. ἠέ τι. corr. Ἤ ἔτι. δὴ.
lege ex MS. ἁλὸς. Comma post φῦκος.
846. ὃ οὐκ. lege ex MS. ἵν' οὐκ.
850. Colon post λιβανώτιδι. ἀπανήνῃ. corr. ἀπαρίνῃ, v. 953.

Μηδέτι πουλυβάτεια, περιβρίθουσά τε μήκων,
Θυλακὶς, ἢ ἐπιτηλὶς ἐπιχραίσμησιν ἀπείη.
Σὺν δὲ κράδης κυέουσαν ἀποτμήξαιο κορύνην,
Ἢ αὐτοὺς κόκκυγας ἐρινάδος, οἵ τε πρὸ ἄλλης
Γόγγυλοι ἐκφαίνουσιν ἀνοιδείοντες ὀπώρης.
Λάζεο καὶ πυράκανθαν, ἰδὲ φλόμου ἄρρενος ἄνθην,
Ἄμμιγα δ' αἰγίλυπός τε χελιδονίου τε πέτηλα,
Δαύκειον, ῥίζας τε βρυώνιδος, ἢ καὶ ἔφηλιν·
Θηλυτέρης ἐχθρὴν χροιῆς ἀπεμόρξατο λεύκην.
Ἐν δὲ περιστερόεντα κατασμίξαιο πέτηλα,
Ἢ καὶ ἀλεξιαρὴς πτόρθους ἀπαμέργεο ῥάμνου·
Μούνη γὰρ νήστειρα βροτῶν ἀπὸ κῆρας ἐρύκει.
Ναὶ μὴν παρθενίοιο νεοδρέπτους ὀροδάμνους,
Κόρκορον, ἢ πεταλῖτιν, ἀμέργεο πολλάκι μίλτου
Λημνίδος, ἢ πάσῃσι πέλει θελκτήριον ἄτης.
Δήποτε καὶ σικύοιο τάμοις ἐχεπευκέα ῥίζαν
Ἀγροτέρου. νηδὺν δὲ καὶ ἐμβρύθουσαν ἀνίης
Ἤμυνε καρπὸς ναὶ μὴν ἀῤῥήχου παλιούρου·
Σὺν καὶ ἀκανθοβόλος χαίτη, νεαλεῖς τ' ὀροβάκχοι.
Σίδης δ' ὑσγινόεντας ἐπημύοντας ὀλόσχους
Αὐχενίους, ἵνα λευκὰ πέριξ ἐνερεύθεται ἄνθη.
Ἄλλοτε δ' ὕσσωπός τε, καὶ ἡ πολύγωνος ὄνωνις,
Φύλλα τε τηλεφίοιο, νέον τ' ἐν βότρυσι κλῆμα,
Ἀγλίθες, καὶ καρπὸς ὀρειγενέος κορίοιο,
Ἢ καὶ λεπτοθρίοιο πολύθρονα φύλλα κονύζης.
Πολλάκι δ' ἢ πέπερι κόψας νέον, ἢ ἀπὸ Μήδων

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851. μηδέτι. corr. μηδ' ἔτι.
852. ἐπιχραίσμησιν. corr. ἐπὶ χραίσμησιν.
857. αἰγίλυπός τε. c. αἰγίλιπός τε.
858. Dele colon. post ἔφηλιν.
859. Insere τ' post θηλυτέρης.
860. κατασμίξαιο. corr. κατασμήξαιο.
865. ἄτης. corr. ἄτης.
867. ἐμβρύθουσαν. corr. ἐμβρίθουσαν.
868. Ἤμυνε καρπὸς ναὶ μὴν ἀῤῥήχου. corr. ἤμυνεν καρπὸς μὲν εὐῤῥήχου. comma pro col. post παλιούρου.
869. ὀράβακχοι. corr. ὀροδάμνοι.
870. ὑσγινόεντας. c. ὑσγινόεντος.
875. Athenæus citat, πολύχνοα φύλλα κονίζης.

Κάρδαμον ἀμπίσαιο. σὲ δ' ἂν πολυάνθης γλήχων,
Στρυχνόν τ', ἠδὲ σίνηπι κακηπελέοντα σαώσαι.
Ἄγρει καὶ Στρατίης χλοερὸν πράσον· ἄλλοτε δ' αὐτῆς
Σπέρμ' ὀλοὸν κνίδης, ἥ θ' ἑψίη ἔπλετο κούροις.
Σὺν καί που νιφόεν σκύλλης κάρα, αὐά τε βολβῶν
Σπείρεα, καὶ καυλεῖον ὁμοκλήτοιο δράκοντος,
Ῥάμνου τ' ἀσπαράγους θαμνίτιδος, ἣ δ' ὅσα πεῦκαι
Ἀγρότεραι στρόμβοισιν ὑπεθρέψοντο ναπαίαις.
Εἰ δὲ σύ γ' ἐκ ποίης ἀβληχρέος ἔγχλοα ῥίζαν
Θηρὸς ἰσαζομένην τμήξεις ἰοειδέϊ κέντρῳ
Σκορπίου, ἠὲ σίδας Ψαμαθηΐδας, ἃς τρέφει αἶα,
Κωπαΐαί τε λιμναῖον ὑπεθρέψαντο παρ' ὕδωρ,
Ἥπερ Σχοινῆός τε ῥόος Κνώποιό τε βάλλει,
Ὅσσα τ' ὑπ' Ἰνδὸν χεῦμα πολυφλοίσβοιο Χοάσπου
Πιστάκι' ἀκρεμόνεσσιν ἀμυγδαλόεντα πέφανται,
Καυκαλίδας, σὺν δ' αἰθὰ βάλοις φ:μώδεα μύρτα,
Κάρφεά θ' ὀρμίνοιο, καὶ ἐκ μαράθου βρυόεντος,
Ἰάσιμόν τε καὶ ἀγροτέρου σπερμεῖ' ἐρεβίνθου,
Σὺν χλοεροῖς θάμνοισι βάλοις βαρυώδεα ποίην.
Καὶ μὴν καὶ σίσυμβρα πέλει μειλίγματα νούσων.
Σὺν δὲ μελιλώτοιο νέον στέφος, ἠδ' ὅσα χαύνης
Οἰνάνθης βρύα λευκὰ καταψήχουσι νομῆες,
Ὅσσα τε λυχνὶς ἔνερθεν, ἐρευθήεις τε θρυαλλὶς,
Καὶ ῥόδον, ἠδ' ἅ λεπτὸν ἀεὶ σπερμεῖον ἀέξει.
Ἦ καὶ πουλύγονον λασίων ὑπάμησον ἰάμνων,
Ψίλωθρον, καρπόν τε πολυθρήνου ὑακίνθου,
Ὃν Φοῖβος θρήνησεν, ἐπεί ῥ' ἀκούσιος ἔκτα
Παῖδα, βαλὼν προπάροιθεν Ἀμυκλαίου ποταμοῖο,

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877. ἀμπίσαιο. corr. ἐμπίσαιο. πολυανθὴς. corr. πολυαλθέα.
883. ἥ δ'. corr. ἤδ'.
886. ἰοειδέϊ. corr. ἰώδεϊ. v. 243.
887. ἠὲ σίδας. corr. ἥ σίδας, Alex. 489, 609. Ψαμαθηΐδας, ἃς. corr. Ψαμαθηΐαὶς ἃς.
891. Athenæus p. 649. sic hunc versum citat: Φιστάκι' ἀκρεμόνεσσιν ἀμυγδαλέοισιν ὅμοια. γράφεται δὲ, addit, Ἀμυγδαλόεντα πέφανται.
894. ἰάσιμόν τε. lege ex MS. εἰρύσιμόν τε.

Πρωθήβην Ὑάκινθον, ἐπεὶ σόλος ἔμπεσε κόρσην
Πέτρου ἀφαλλόμενος, νέατον δ' ἤραξε κάλυμμα.
Τὺ δέ τε καὶ τριπέτηλον, ὁποῖό τε δάκρυα βάλλοις
Τρισσοῖς ὀλκήεσσιν ἰσοζυγέων ὀδελοῖσιν.
Ἠὲ σύ γ' ἔρπυλλον κεροειδέα πολλάκι κρῆθμον,
Ἢ ποίην κυπάρισσον ἀμέργων, σὺν δὲ καὶ αὐτοῖς
Ἄννησον Λιβυκάς τε ποτῷ ἐνικνήθεο ῥίζας.
Ὧν σὺ τό,τ' ἀμμίγδην, τό,τε δ' ἄνδιχα πίνεο θρύψας
Ἐν κελέβῃ κεράσαι δὲ σὺν ὄξεϊ πολλάκι δ' οἴνῃ,
Ἢ ὕδατι. χραισμεῖ δὲ καὶ ἐνθρυφθέντα γάλακτι.
Ἤν δέ σ' ὁδοιπλανέοντα καὶ ἐν νεμέεσσιν ἀνύδροις
Νύγμα κατασπέρχῃ βεβαρημένον, αὐτίκα ῥίζας
Ἢ ποίας ἢ σπέρμα παρ' ἀτραπιτοῖσι χλοάζον
Μαστάξειν γενύεσσιν. ἀμελγόμενος δ' ἀπὸ χυλὸν
Τύμμασιν ἡμίβροτ' ἐμβάλλοις ἀπολύματα δαιτὸς,
Ὄφρα δύην ὀλοοῦ καὶ πότμον θηρὸς ἀλύξῃς.
Ναὶ μὴν καὶ σικύην χαλκήρεα λοιγέϊ τύψει
Προσμάξας, ἰόν τε καὶ ἀθρόον αἷμα κενώσεις.
Ἠὲ κράδης γλαγόεντα χέας ὀπὸν, ἠὲ σίδηρον
Καυστηρῆς θαλφθεῖσαν ὑπὸ στέρνοισι καμίνου.
Ἄλλοτε φορβάδος αἰγὸς ἐνίπλειον δέρος οἴνης
Χραισμήσει τημοῦτος, ἐπὴν σφυρὸν ἥ χέρα κόψῃ,
Ἀσκοῦ ἔσω βαρύθοντα μέσον διὰ πῆχυν ἐρείσας,
Ἢ σφυρόν. ἀσκοδέταις δὲ πέριξ βουβῶνας ἑλίξεις,
Εἰσόκε τοι μένος οἴνου ἀπὸ χροὸς ἄλγος ἐρύξῃ.
Δή ποτε καὶ βδέλλας κορέσεις ἐπὶ τύμμασι βόσκων,
Ἢ ἀπὸ κρομμυόφιν στάξειν ὀπὸν, ἄλλοτε δ' οἴνης
Μίγδην ἐν πυράθοισι χέας τρύγα φυρήσασθαι,
Ἢ ὄξους, νεαλεῖ δὲ πάτῳ περὶ τύψιν ἑλίξαις.

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905. κόρσην. lege ex MS. κόρσῃ.
907. τὺ. lege ex MS. σὺν.
918. μαστάξειν. corr. μαστάζειν.
919. ἡμίβροτ' ἐμβάλλοις ἀπολύματα. lege ex MS. ἡμίβρωτα βάλοις ἀπὸ λύματα.
920. Corr. θηρὸς καὶ πότμον.
921. Athenæus p. 386. sic citat, ob verbum σίνηπι; Ἢ μὴν καὶ σικύην χαλκήρεα ἠὲ σίνηπι.
931. στάξειν. corr. στάξεις.

Ὄφρα δὲ καὶ πάσῃσιν ἀλεξητήριον ἄταις
Τευξάμενος πεπίθοιο, τό τοι μέγα κρήγυον ἔσται,
Ἦμος ὅτε θρόνα πάντα μιᾷ ὑπὸ χειρὶ ταράξεις·
Ἐν μὲν ἀριστολόχεια, καὶ ἴριδος, ἐν δέ τε νάρδου
Ῥίζαι, χαλβανίδες τε σὺν αὐαλέαισι πυρέθροις
Εἷεν, δαυκεῖόν τε, παναλθέος ἐν δὲ βρυώνης,
Σὺν δέ τε ῥιζία χαῦνα νεωρυχέος γλυκυσίδης,
Κάρφεά τ' ἐλλεβόρου μελανόχροος, ἄμμιγα δ' ἀφρὸς
Νίτρου, σὺν δὲ κύμινα χέας, βλαστόν τε κονύζης.
Ἄμμιγα δ' ἀγροτέρης σταφίδος λέπος· ἶσα δὲ δάφνης
Σπερμεῖα, κύτισόν τε, κατακνήθην τε χαμηλήν.
Ἱππεῖον λειχῆνα, καὶ ἐν κυκλάμινον ἀγείρας.
Ἐν καὶ μήκωνος νεαρῆς ὀπὸν, ἀμφὶ καὶ ἄγνου
Σπέρματα, βάλσαμόν τε καὶ ἐν κινάμοιο βάλοισθα.
Σὺν καὶ σφονδύλειον, ἁλός τ' ἐμπληθέα κύμβην.
Ἄμμιγα καὶ τάμισον καὶ καρκίνον· ἀλλ' ὁ μὲν εἴη
Πτωκὸς, ὁ δ' ἐν ποταμοῖσι πολυστείοισι νομάζων
Καὶ τὰ μὲν ἐν στύπεϊ προβαλὼν πολυχανδέος ὅλμου
Νάξαι λαϊνέοισιν ἐπιπλήσσων ὑπέροισιν.
Αἶψα δ' ἐφ' αὐαλέοισι χέας ἀπαρινέα χυλὸν,
Ἄμμιγα συμφύρσαιο· καταρτίζοιο δὲ κύκλους
Δραχμαίους πλάστιγγι διακριδὸν ἄχθος ἐρύξας.
Οἶνες δ' ἐν δοιῇσι χαδεῖν κοτύλῃσι ταράξας.
Καί κεν Ὁμηρείοιο καὶ εἰσέτι Νικάνδροιο
Μνῆστιν ἔχοις, τὸν ἔθρεψε Κλάρου νιφόεσσα πολίχνη.

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944. κατακνήθην. c. κατὰ κνήμην.
946. νεαρῆς. corr. φιαρῆς.
947. σπέρματα, βάλσαμόν τε. corr. σπερμεῖα βλάσανόν τε. vid. Alex. v. 64. βάλοισθα. corr. βαλέσθαι.
952. νάξαι. lege ex MS. Μάξαι.
953. ἐφ' αὐαλέοισι. corr. ἐπ' αὐαλέοισι.

III. MARASMOS.

Αὖραι—Ἡδύπνοοι—καμάτου ἀνάπαυσιν ἔχουσαι.

ORPH. HYMN. LXXXI. 1.

IMMATURA cano vernantis fata juventæ,
Grassantemque diu tacito lentore Marasmon,
Et vitæ spes infractas. Teterrima Divôm,
Quæ, nigris vallata minis, formidine septa,
Omnia pervolitas orbis loca, nec sinis usquam
Pura metûs fluere, atque obscœnæ gaudia Curæ;
Floribu' vitaï tandem, Mors, parce tenellæ;
Parce, atque injustos ultro dedisce triumphos.
Protinus, et causæ quæ sint, atque omina Tabis
Expediam; dein quæ sævi lenimina morbi,
Quâque salutiferi medicatos ætheris haustus
Arte coquas, clare memorare et vincere verbis
Aggrediar, melico continguens cuncta lepore.
Semina jam vero tardæ genitalia pestis
Crediderim membris innasci primitus ipsis.
Robustis etenim pubes quæ stirpibus olim
Orta viget, cervice brevi, lateque toroso
Pectore luxurians, hyberni flaminis amplo
Stringorem pulmone pati, serosque vapores
Impune, aut vigiles pernox excudere curas.
Tabifico contra macilenta e sanguine proles
Spicula brumaï violenta, et vesperis umbras,
Faucibus ad vivum penitus persentit anhelis;
Excubias pallet studiorum, et tædia curæ;
Invalidoque graves detrectat corpore nisus.
Scilicet his fragilem poteris dignoscere pubem
Indiciis. Procera imbelles explicat artus
Et gracilis species: spatiis adstringit iniquis
Compages augusta sinum: brevis inde fatiscit
Spiritus, atque arctas quassat luctamine costas.
Egregia effulget vultu florente venustas;
Vivatis gena læta rosis, atque humida labra
Translucent; vitreis dentes candoribus albent
Perspicui; nigrat collo plerumque tenello
Cæsaries effusa, atque ampli splendor ocelli
Liquidus; et blandam prodit languoribu' mentem.

Talis, ad ingentem porrectus Amazona, segnis
Incola Peruviæ vacuâ securus in umbrâ
Torpet, et innocuum carpit per sæcla veternum.
Continuo simul ac maturæ ver breve vitæ
Umbrârit juveni malas, mollisque puellæ
Solverit eluctans gremium; fervescit avita
Contages, durique urguent patrimonia morbi.
Siquando in teneros hyemis penetrabile flabrum
Persidat, vellatque, sinus; seu vespere multo
Frigidus Autumni insinuet vapor, inque gravescat
Humida pestilitas; violatur volnere pulmo
Lubricus, et lacerum tussis quatit improba pectus.
Pubertate ferox juvenis, viridique juventâ,
Egregiusque animi (tali quippe invida pestis
Præcipuas struit insidias, damnatque tenebris)
Labitur oblitus studiorum, gloria turbæ
Dulcis Apollineæ quondam; blandosque furores
Aonidum expertus; Sophiæque imbutus amænis
Haustibus: heu! festam primus celebrare choream,
Dum fuit alma Salus, primus captare susurrum
Virgineum, lepidique argutum murmur amoris:
Nunc ruit ante diem: venis furit arida febris,
Nocturnisque liquat validos sudoribus artus
Insomni: ingeminat importunissima tussis;
Crebraque thoracem raucis latratibus angens
Funditus exscindit. Macies enervia membra
Attenuat, vivumque fatigat lenta cadaver;
Cunctantemque trahit flammata insania mortem.
Illud præterea Phthisis ærumnabile, durumque
Imprimis tenet; extremo quod limine vitæ
Hæret adhuc anima, et cassâ spe pascitur, ardens
Vitaï desiderio; secura sepulchri
Ludit ad horrendas fauces, hilarisque supremum
Cunctatur circa genialis luminis oras.
Ecce puellares inter pulcherrima cœtus
Enitet, in vitreâ, virgo, cui limpida formâ
Purpura collucet, mentemque loquacia produnt
Lumina; quæ melicos ultro, dulcedine victa,
Solvitur ad numeros; mollis fervescit amoris
Æstibus, aut levium labyrinthos phantasiarum

Mente sequens agili, flammantia mœnia mundi
Evolat, obscœnæque fugit contagia Terræ:
Necquidquam; bruto interea nam pondere tardat
Corpus iners, animamque hebetant mortalia membra.
Jam nunc in pulchris inolescunt semina leti
Artubus; horriferasque tenens certissima pestis
Excubias, roseos quibus ipsa afflavit honores,
Florida lethali morsu jam devovet ora.
Qualis ubi placido delabens agmine flumen,
Mordet aquis ripam; tenerumque in cespite florem,
Quem pascit, sensim taciturnâ subruit undâ:
Irriguis viget ille comis; mox caule ruenti
Marcet forma fugax, et surdo volvitur amne.
Nunc age, crudelis morbi medicina docebo
Quæ sit, et inventas sacrabo versibus artes.
Principio liquidi circumflua cærula cœli,
Vivificos haustus animantum, et pabula dia,
Aura tenet duplex, duplex natura, genusque
Diversum: humanos quamquam subtilia visus
Effugiunt, mistoque feruntur tenuia textu.
Altera *vitalis* pars dicitur aëris, altrix
Prima quasi vitæ: frondes hanc arbore ab omni
Progenerant, venisque halant spirantibus herbæ.
Quod superest auræ, tetra sterilisque *Mephitis*
Libantis confestim animam suffocat anhelam.
Aëre præterea mersus restinguitur ignis
Mortifero: contra flammis alimenta ministrat
Vitalis, rutilâ pascens incendia luce.
Sanguinis ille idem latices, pulmone receptos,
Inficit; hinc roseis refluus per corpora rivis
Diditur, albentesque coloribus irrigat artus.
Ipse autem nimius siquando exuberet, ora
Florida suffundit digitosque rubore corusco:
Acriter interea teneri pulmonis inermes
Vesicas lacerat; brumali et flamine læsas
Irritat stimulis; mitescensque asperat ulcus.
Temperat hunc, et sæva hebetat commista *Mephitis*
Spicula: Campano qualis qui crassus in antro
Serpit humi, exitium canibus, vapor; aut gravis olim
Halitus umbrosum circumvolitabat Avernum.

Ergo age, sinceras puris e fontibus undas
Ferro infunde cavo, magnum cui turget apertus
In ventrem tubus; angustum fornace foramen
Calface; dein latices ferventibus ejice labris.
Sibilus efflatur vapor, et rarescit in auram
Cum stridore gravi. tu tenuia flamina capta,
Blandaque turgenti asserva medicamina perâ.
Hæc si *vitali* commista sit aëre, flagrat
Ilicet, exardetque admotis ignibus, unde
Flammiferam appellant: ignescit sæpe fodinis
Deprensa, et vastas populat displosa cavernas.
Hujus ope ætherios incerto remige cursus
Explorat sophus exultans, cœlique serenum
Navigat oceanum: terraï volvitur infra
Exilis globus, et nimbi glomerantur inanes.
Hanc demum tremulis libans moribunda labellis
Lassa reviviscit virgo. nam scilicet acrem
Flammifer in tenues *vitalem*, mollior ipse,
Solvit aquas: blando recreatur sanguine pulmo
Saucius, ut tussis depulsâ febre quiescit.
Insomni rediens oculo sopor incubat, ægrum
Tranquillans animum; desuetâ gaudia rident
Viva genâ, fessosque vigor novus excitat artus.
Felix! sollicito qui fixus lumine, languenti
Anxius adsidebat et invigilabat amator,
Servabatque moras morbi, et vestigia tractim,
Facundumque oculum, et taciti suspiria voti.
Felix! cui mediâ raptæ de morte puellæ
Reddita forma suæ, morboque venustior ipso
Surgit, et optatos tandem conjungit amores.

W. F. *Coll. SS. Trin. et Univ. Schol.*

In Comitiis Prioribus, 1797.

IV. ARS PISCATORIA.

Ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων.

HOM. ODYSS. M. 252.

VER ubi jam cœlum ridenti luce reclusit,
Quisquis amat faciles curas, cuique arte quietâ
Piscibus innocuas studio est intexere fraudes,
Continuo ad fluvium properet, qua lenior inter
Errat agros, proprioque recumbit lubricus alveo.
  Tempore quippe illo, mirâ dulcedine tacti,
Undique pacatos latices, et pabula læti
Nota petunt, cœlique exultant lumine pisces
Purpureo: hinc vitreos interlucentia passim
Cærula terga lacus, hinc crebro levia tolli
Corpora ad occiduum jactu mirabere solem.
  Plura adeo hæc dudum speranti gaudia veris,
Cum jam sævit hyems cumque intractabile cœlum,
Maturanda tibi, ut multo properanda labore
Indico: graciles hamos, et lucida fila
Cura sit, et teretem finxisse ex arbore virgam.
Immundos multo ante idem servâsse memento
Vermiculos, postquam viridi squalentia terga
Eluerint musco gelidæque adspargine lymphæ;
Neu pigeat: nullas tantum sibi flumina poscunt
Illecebras, dapibusve adeo lætantur opimis.
  Quid memorem galbas, et pictis tenuia plumis
Corpora muscarum? quid glauca volumina mollis
Erucæ? hanc hortos circum densâque virescens
Fronde nemus, liquidos trahere ægris flexibus orbes
Cernere erit; quanquam haud alia exultantior exit
Vere novo, et rutilis ultro sese induit alis.
  Profuit atque hamo varium inspersisse saporem,
Pallentisque hederæ lacrymam et fragrantia mella,
Galbanaque, et graveolens laser, electrique liquores:
Scilicet hæc credunt prædulces piscibus auras
Sufficere, occultoque animos impellere sensu.
  Præterea cœlique vices et flamina venti,
Et servare diem meminit, cui talia curæ;
Mane novo, aut primo sub vespere, pallida nubes

Æthera cæruleum subtili vestiat umbrâ,
Et Zephyrus spiret: Zephyro spirante, per undas
Ita calor, et gelidi mulcet penetralia rivi.
Quod si vel densus supra caput astitit imber,
Solave per noctem ingreditur placidissima Luna,
Heu male tum vigiles prodest excudere curas.
Quod superest, species studio est ediscere cunctas,
Et quos quæque ferant undæ, quæ pabula cuique
Conveniant. fluctus rapidos, amnemque profundum
Barbus amat, sparso flavescens Barbus ab auro:
At fluvio ingenti crassâque uligine lætus,
Infert se Capito; et ripas incana sonantes,
Tenuis ubi argilla et strepitantis glarea rivi,
Ludit Perca inter; stagnoque inamabilis atro
Lucius, et pigrâ solus spatiatur in undâ.
At Tincam latices tardi atque uberrimus amnis
Invitant melius, cui fulvum ridet opimâ
Luxurie latus, et miro medicamine pollet;
Et facilis manet iste labor; tu vermibus illum,
Halantique croco, et commistâ falle farinâ.
Nec vero mihi displiceat, vaccinia siquis
Nigra legens primasque rosas pictosque hyacinthos,
Albaque luteolâ distinguens lilia calthâ,
Instruxitque dolos et circum retia tendit.
Scilicet illa amens miroque incensa furore
Continuo implicuit sese, mollemque resolvit
Inter claustra animum: tantum se læta colorum
Piscibus insinuat facies, perque anxia corda
Labitur, inque imos persedit lubrica sensus.
Ast alios melius fallet tibi dædala musca,
Artifici distincta manu, plumâque tenellâ
Consita. Nonne vides Tiviæ resonantis ad oras,
Et Vedram, ac magicæ secreta ad flumina Devæ,
Regius ut placidâ tibi majestate per undas
Radit iter, vitreoque superbit gurgite Salmo.
Idem, ubi Solis aquas mulsit penetrabilis ardor,
Continuo vivos latices atque alta requirit
Otia, progeniemque fovet; neque tactus amore
Ille alio incassum qua spumeus ingruit amnis,
Tollit ovans sese, et multo luctamine victor

Exilit:—interea it liquidum per lubrica lumen
Corpora, et adverso ardescunt latera humida Phœbo.
Quod si non tantæ capiat te gloria prædæ,
Et pulcram [1]Salaris magis admirabere curam,
Contemplator: aquas celeres et turbida rivi
Stagna colit; tu frondiferas vestigia ad oras
Crebra leges: tu subtili vibrantia lina
Ipse manu, et facilem torquebis arundinis arcum.
Post ubi jam devictum astu doctoque labore,
Et laceratum hamo, et longo conamine fessum
Traxeris ad litus; raptim illi lumine glauco
Ardentes pallere oculi, perque illita guttis
Corpora purpureis, nec adhuc flaventia terga,
Ire anceps jubar, et leti variabilis umbra:
Heu!. tibi de medio manat dolor iste triumpho
Unus, et hæc lacrymam poscunt spectata volentem.
Ast ego quid memorare, et longo condere versu
Aggredior varias artes, et nomina cunctis
Quos velox tenet Usa, aut fulvo Tamara fluctu;
Quos et Idumanium pelagus, placidumque sonantes
Sabrinæ fluvii, et Musis gratissimus Avon;
Quos Thamesis pater ante omnes, et Dova silentes
Inter quæ scopulos, atque impendentia saxa
Murmurat, et glaucâ vestit caligine fluctus?
Vellem et Winandræ dulces memorare recessus,
(Qua Scarus epastam solus sibi ruminat herbam,)
Et nemora, et primâ sub luce rubentia saxa,
Quæ subter tardos devolvit pura vapores
Planities undarum, et longo cærula tractu
Componit spatia, et diffuso lumine ridet.
Hos adeo fluvios et lætas piscibus undas,
Tu, patria, ante alias felix miraris: at Arni
Non ego terribiles sonitus, placidive Lemani
Lubrica vitra lacûs, aut sanguineum Trasymenum
Prætulerim; nec qui late, Benace, ad odora
Porrigeris nemora, et densam interlabere laurum.
Nec magis Oceanum pelagique immania monstra,
Fædaque crudeles Zemblæ prope saxa triumphos

1. Salaris, *the Trout*, vid. Pennant.

Demiror: tales ineat, cui crimina durum
Infecere sinum, aut nummi scelerata libido.
  At nobis rigui fontes et flumina cordi;
Nos potius tua, sancte senex, veneranda per ævum
Auguria, et grato exsequimur præcepta labore;
Omnia quæ quondam Leæ labentis ad undam
Cantâsti; neque enim mihi fas, Waltone, tacere
Mentem in te facilem et nullis pallentia culpis
Pectora, et antiquâ sanctam pietate senectam.
  Felix, cui placidæ fraudes atque otia curæ,
Piscator! tibi enim tranquillo in corde severum
Subsidit desiderium, tibi sedulus angor:
Dum tremula undarum facies, et mobilis umbra,
Dum puræ grave murmur aquæ, virtute quietâ
Composuere animum, et blandis affectibus implent.
  Præterea id verum est, vitæ inter tuta vacanti
His studiis, rerumque videnti dædala dona,
Ingenium in melius crebro mitescere visu,
Et majora sequi. Usque adeo placidissima circum
Naturæ species, campique, et cærula mundi
Ante oculos spatia, ingenuâ dulcedine sensus
Perfundunt: hinc vera Fides, venerandaque cordis
Simplicitas; animoque Deum propiore tueri,
Illapsumque datur sentire in pectora numen.

J. P. *Coll. SS. Trin. et Univ. Schol.*

In Comitiis Posterioribus, 1802.

NOTES

ON THE

AJAX OF SOPHOCLES.

(*Continued from p.* 369.)

v. 879. STROPHE.

1.	Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων	τὶς ἂν δή μοί,
2.	ἁλιαδᾶν ἔχων ἀΰπνους ἄγρας,	ἀΰπνους ἕδρας,
3.	ἢ τίς Ὀλυμπιαδᾶν θεῶν,	ὀλυμπιάδων
4.	ἢ ῥυτῶν βοσκορίων ποταμῶν ἴδρις,	
5.	τὸν ὠμόθυμον εἴποθι πλαζόμενον	
6.	λεύσσων ἀπύοι; σχέτλια γὰρ	
7.	ἐμέ γε τὸν μακρῶν ἀλάταν πόνων,	
8.	οὐρίῳ μὴ πελάσαι δρόμῳ,	
9.	ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.	

v. 925. ANTISTROPHUS.

1.	Ἔμελλες τάλας, ἔμελλες χρόνῳ	
2.	στερεόφρων ἄρ' ἐξανύσειν κακὰν	στερεόφρον
3.	μοῖραν ἀπειρεσίων πόνων.	
4.	τοιά μοι πάννυχα καὶ φαέθοντ', ἄναξ,	*Deest* ἄναξ
5.	ἀνεστέναζες ὠμόφρον', ἐχθοδόπ' Ἀ-	ὠμόφρων
6.	τρείδαις, οὐλίῳ ξὺν πάθει.	σὺν
7.	μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος	
8.	πημάτων, ἦμος ἀριστόχειρ	
9.	* * * * ὅπλων ἔκειτ' ἀγὼν πέρι.	*Nulla lacuna*

We believe that there is hardly any portion of the tragedies of Sophocles, which has suffered so much from the violence of conjectural emendation, as the preceding strophe and antistrophe. It is not easy to decide, whether Triclinius or Brunck has been most successful in waging war against the common text. The recent editors, Bothe, Lobeck and Erfurdt, have also exerted

their emendatory powers very conspicuously[1]. We have given our own arrangement, adding in the margin the various readings of the Aldine edition. As several of them do not affect the metre, we pass them over without particular remark, and proceed to animadvert on the rest. In the first verse of the strophe, δῆτά is the emendation of Hermann (*de Metris*, p. 441.) and is adopted by Bothe, Lobeck, and Erfurdt. It is surprizing, that so simple and easy a correction did not occur to Brunck, and even to Triclinius. In the second verse, the second syllable of ἀΰπνους is short. This verse is composed of a trochaic *dipodia* and a single dochmiac. Compare v. 908. Ὦ τάλας, ὦ ταλαίφρων γύναι. If Hermann (*ubi supra*), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac. In the fourth verse, Erfurdt omits ἴδρις on the authority of the two Moscow manuscripts. We prefer the addition of a word in the antistrophe. In the second verse of the antistrophe, the manuscripts and editions fluctuate between στερεόφρον and στερεόφρων. The latter reading is required by the metre, and is exhibited by the Scholiast. In the fourth verse, we have added the word ἄναξ from conjecture. Compare vv. 166. 191. 510. 593. 901. It is remarkable, that the Triclinian copies omit ἄναξ in the first of these passages: Χἠμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' | ἀπαλέξασθαι, σοῦ χωρὶς, ἄναξ. As Triclinius, however, acknowledges that the omission was

1. In the Preface to the small edition of Sophocles, published by Schaefer in 1810, the licentiousness of the modern editors of that poet is censured in the following terms. After lamenting that Valckenaer did not execute his intention of editing Sophocles, Schaefer adds: *Qui enim postea, Valckenario succenturiati, in Sophoclis* Σωματίῳ *Criticen factitarunt, viri sane docti et ingeniosi, quamquam, ut mihi quidem videtur, paullo calidiores——sed præstat tacere, quam in argumentum ingredi, quod cum olim obiter tetigissem, sensi me ambustum.* We have seldom seen a neater example of the figure of rhetoric called ἀποσιώπησις. Schaefer's edition, which we had not an opportunity of examining before the first part of these Notes was printed off, is little else than a mere repetition of Brunck's text.

made by himself, in his tender care of the metre, we do not insist on it as an argument in favour of the addition of ἄναξ in the verse before us. It is somewhat more to our purpose, to mention that the same word has disappeared from the common copies of Euripides, Herc. 1178. It is supplied by Hermann in his note. The omission is much less easy to account for in this passage, than in the passage before us, in which we ought to mention, that several copies read ἀναστέναζες for ἀνεστέναζες. In the fifth verse, the manuscripts are divided between ὠμόφρων and ὠμόφρον. We read ὠμόφρον'. The metre of this verse is the same as that mentioned in Porson's preface to the Hecuba, p. xii. See vv. 911. 957. In the last line, all the modern editions, except that of Bothe, insert Ἀχιλλέως from the emendation of Triclinius. The last verse of the strophe seems to be compounded of a dochmiac, and the second hemistich of a trimeter iambic. Compare Ant. 1275. 1298. The same description may be given of the verse before us, if we consider Ἀχιλλέως as a trisyllable. We should prefer some addition which would produce a more exact syllabic resemblance between the two verses. We may read, Ἐν Δαναοῖς ὅπλων ἔκειτ' ἀγὼν πέρι. The safest course, however, is to mark the defect by asterisks, as we have done.

v. 900. Ἰώ μοι ἐμῶν νόστων. | ἰώ μοι, κατέπεφνες ἄναξ | τόνδε συναύταν. | ἰὼ τάλας. ἰὼ ταλαίφρων γύναι. So these lines are written and divided in the Aldine edition. For the manner in which they are represented by Triclinius, Brunck, and Brunck's successors, we must refer to their respective editions. We read, Οἴμοι ἐμῶν νόστων. | οἴμοι, κατέπεφνες, ἄναξ, | [με] τόνδε συνναύταν. | ὦ τάλας, ὦ ταλαίφρων γύναι. We prefer οἴμοι to ὤμοι, which we wish to see entirely banished from Attic poetry. See Soph. Œd. Col. 820. with Brunck's note. As the metre requires the insertion of a short syllable between ἄναξ and τόνδε, we have inserted με with some hesitation. Compare Eurip. Heracl. 434. Οἴμοι, τί δῆτ' ἔτερψας ὦ τάλαινά με Ἐλπὶς τότ', οὐ μέλλουσα διατελεῖν χάριν; another

instance of the omission of *με* occurs in the present tragedy, v. 1008. All monosyllables, however, are so liable to be omitted by the transcriber, that we are at liberty to insert that which best agrees with the sense and the metre, without assigning any particular cause for the omission. See vv. 384. 951. 1028. 1211. If the corresponding syllable in the antistrophe were long, we should insert *καὶ* in the present passage [1].

v. 921. See the third Number of the M. C. p. 366.

v. 950. See the third Number of the M. C. p. 367.

v. 957. Γελᾷ δὲ τοῖς *μαινομένοις ἄχεσιν*. The modern editors read *τοῖσι* on account of the metre. The true reading is probably *τοῖσδε*. So *τῷδ' ἄχει* v. 948. Aldus reads *ταῖσι* for *ταῖσδε*, Œd. C. 458.

v. 964. Οἱ γὰρ κακοὶ γνώμαισι, *τἀγαθὸν χεροῖν Ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ*. In the ancient editions, and in those of Brunck, Lobeck, Schaefer, and Erfurdt, a comma is very improperly interposed between ἔχοντες and οὐκ ἴσασι. These three words signify, *do not know that they have*. Bothe omits the comma, but retains Brunck's version: *Nam stulti bonum tenentes manibus, non ante id animadvertunt, quam amiserint*. We should not have noticed the error in the punctuation of this passage, if we did not wish to call the attention of the reader to the construction of οἶδα, to which we shall have occasion to advert in our Note on v. 1081. See vv. 1155. 1316. See also Œd. C. 797. with Brunck's note.

v. 966. *Ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκύς, Αὐτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν*, &c. *Schol.* *Ἐμοὶ πικρὸς τέθνηκε. μᾶλλον ἐμοὶ πικρὸς τέθνηκεν, ἤπερ ἐκείνοις γλυκύς*. Musgrave compares, *Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι*. Brunck and his successors are silent. Would not a better sense be produced by reading *εἰ κείνοις γλυκύς*? We have already proposed the same correction in v. 179.

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1. Read Ant. 948. Καίτοι [καὶ] *γενεᾷ τίμιος, ὦ παῖ, παῖ, | καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους*. Compare Aj. 552. Καίτοι *σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω*, &c.

v. 969. Τί (*al.* πῶς) δῆτα τοῦδ' ἐπεγγελῷεν ἂν κατά; Schaefer is the only editor who has adopted Porson's emendation, τοῦδέ γ' ἐγγελῷεν. *At nihil mutandum est*, says Erfurdt, *tum quod hujusmodi versus non nimis infrequentes sunt, tum propter citatum a Lobeckio locum El.* 833. Εἰ τῶν φανερῶς οἰχομένων | εἰς Ἀΐδαν ἐλπίδ' ὑποί | σεις, κατ' ἐμοῦ τακομένας | μᾶλλον ἐπεμβάσει. Verses like that before us can hardly be said to occur not unfrequently, unless Porson's enumeration of them is defective. See the Preface to the Hecuba, p. xxx. In the Electra, κατ' ἐμοῦ (*f.* κατά μου) τακομένας is equivalent to ἐμοῦ κατατακομένας. Compare v. 187. Ἄτις ἄνευ τοκέων κατατάκομαι. See Markland, *ad Suppl.* 829. (Κατά με πέδον γᾶς ἕλοι.) We find κατὰ δὲ τακόμενοι for κατατακόμενοι δὲ, Ant. 977.

v. 970. Θεοῖς τέθηκεν οὗτος, οὐ κείνοισιν, οὔ. This use of the negative particle is *elegant*. See our observation on v. 469. The second οὐ is commonly followed by ἀλλά. So Aristoph. Ach. 421. ΕΥ. Τὰ τοῦ τυφλοῦ Φοίνικος; ΔΙ. οὐ Φοίνικος, οὔ· Ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος. Demosthenes περὶ Παραπρεσβείας, p. 372, 13. Οὐ γὰρ Αἰσχίνης ὑπὲρ τῆς εἰρήνης κρίνεται, οὔ· ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην διαβέβληται. So also pp. 399, 24. 413, 16. 421, 17. &c. Sometimes, however, as in the passage before us, this is not the case. So Aristoph. Ran. 1308. Αὕτη ποθ' ἡ Μοῦσ' οὐκ ἐλεσβίαζεν, οὔ. Menander *apud Athen.* p. 434. C. p. 108. *Cler.* A. κοτύλας χωροῦν δέκα Ἐν Καππαδοκίᾳ κόνδυ χρυσοῦν, Στρουθία, Τρὶς ἐπέπιον[1] μεστόν γ'. Β. Ἀλεξάνδρου πλέον Τοῦ βασιλέως.

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1. The common reading is ἔπιον. Bentley (*Emendd.* p. 44.) reads ἐξέπιον. We prefer ἐπέπιον, respecting which compound the reader may consult his Lexicon. It occurs as well in other places, as in a fragment of Eupolis (*apud Athen.* p. 17. E.) part of which is commonly represented as follows: Ὃς δὲ πρῶτος ἐξεῦρε τὸ πρωΐ' ἐπιπίνειν, Πολλήν γε λακκοπρωκτίαν ἐπίσταθ' ἡμῖν εὑρών. Read, A. * * * τίς δὲ πρῶτος ἐξηῦρεν τὸ πρῳ' 'πιπίνειν; Β. Πολλήν γε λακκοπρωκτίαν ἡμῖν ἐπίστασ' εὑρών. See the following lines. According to Casaubon,

ἐπιπίνειν

πέπωκας. A. οὐκ ἔλαττον, οὔ, Μὰ τὴν Ἀθηνᾶν. B. μέγα γε.

v. 985. 994. See the third Number of the M. C. p. 367.

v. 998. 1047. 1049. See the third Number of the M. C. p. 368.

v. 1050. Δοκοῦντ' ἐμοὶ, δοκοῦντά θ' ὃς κραίνει στρατοῦ. *Sic scriptum in C. T. quod aliorum librorum lectioni præstat* δοκοῦντα δ'. BRUNCK. This alteration, which is adopted by Bothe, Lobeck, Schaefer, and Erfurdt, is the very reverse of an improvement. When the same word is repeated in this manner in both members of a sentence, the particle τε ought not to be admitted into the latter member, unless it appears in the former. The following passages, among others, may be produced in defence of the common reading of this verse: Œd. T. 312. 1224. 1489. Œd. C. 1342. 1389. 1399. Ant. 807. Phil. 633. 779. El. 105. 267. 987. 1171. 1446. In all these passages, μὲν is understood in the first member. In those which follow, it is expressed: Œd. T. 4. 25. 66. 219. 259. 521. Œd. C. 141. 279. 610. Ant. 93. 200. 897. 1068. Trach. 791. 1197. Aj. 506. Phil. 1370. El. 88. 193. 959. When τε is contained in the first member, it ought to be repeated in the second. So Aj. 835: Καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους, Ἀεί θ' ὁρώσας πάντα τἀν βροτοῖς πάθη. See Brunck's Note. El. 1098. Ἆρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν, Ὀρθῶς θ' ὁδοιπορεῦμεν ἔνθα χρῄζομεν; This reading is silently exhibited by Brunck. The preceding editions read δ' instead of θ' in both passages.

v. 1081. Ὅπου δ' ὑβρίζειν, δρᾶν θ' ἃ βούλεται, παρὰ, Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ Ἐξ οὐρίων δραμοῦσαν,

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ἐπιπίνειν signifies *majora pocula poscere finita cœna.* The adverb πρῳ, which we have restored, shews that breakfast rather than supper is here spoken of. Compare the complaint of the old man in the Συνεξαπατῶν of Bato (not Plato): Ἀπολώλεκας τὸ μειράκιόν μου παραλαβών, Ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν εἰς βίον Ἀλλότριον αὐτοῦ· καὶ ποτοὺς ἐωθινοὺς Πίνει διὰ σὲ νῦν, πρότερον οὐκ εἰθισμένον (*Athen.* pp. 103. C. 279. A.) When the Athenians wished to display great hospitality, they invited their friends ἐλθεῖν πρῳ λελουμένους, or, as we should say in English, *to come to breakfast, drest for all day.* See Aristoph. Av. 131. Lys. 1064.

εἰς βυθὸν πεσεῖν. The sense requires πεσεῖν ἂν, or πεσεῖσθαι. Compare v. 1077. Ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα, Δοκεῖν πεσεῖν ἂν, κἂν ἀπὸ σμικροῦ κακοῦ. Read, therefore, χρόνῳ πότ' ἂν Ἐξ οὐρίων δραμοῦσαν. This correction has the additional merit of filling up a disagreeable *hiatus*. But we must not dissemble, that the necessity of inserting ἂν in passages like that before us, is not universally admitted. See Brunck *ad Æsch. Pers.* 738. *Soph. El.* 442. *Eurip. Phœn.* 899. *In re notissima*, says Brunck, *exemplorum multitudine supersedendum est*. The number of examples will be very much reduced, if we pass over all those in which the infinitive of the aorist can be converted into the infinitive of the future by the alteration of a single letter, as δέξασθαι Soph. El. 442. If we scruple to make this alteration, how are we to get rid of such barbarous infinitives as συγκαταβιώσασθαι and προσάξασθαι? See Hemsterhuis (*Miscell. Observatt.* vol. IV. p. 286.) quoted by Brunck *ad Pers.* 738. The two following examples, which we have never seen noticed, are more formidable to us than any others which we have observed in the tragedies. I. Æsch. Theb. 433. Θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν, Καὶ μὴ θέλοντος, φησὶν, οὐδὲ τὴν Διὸς Ἔριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν. Σχεθεῖν is the infinitive of ἔσχεθον, a poetical form of ἔσχον, the aorist of ἔχω and ἴσχω. We know not how to dispense with ἂν, or to insert it without violating the metre. II. Eurip. Or. 1527. Μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην. *Stultus es, si putas me cruentaturum tuum collum*. So Portus. If this were a comic verse, we would read without hesitation τλῆναι ἂν as two syllables, comparing Aristoph. Eq. 1175. Lys. 116. But we have no authority for introducing this *crasis* into a tragedy. Leaving these two passages to the consideration of our sagacious readers, we proceed to animadvert upon a third, which requires a physician as much as either of the others. Soph. Phil. 1329. Καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν Νόσου βαρείας, ὡς ἂν αὐτὸς ἥλιος[1] Ταύτῃ

1. Brunck reads ἕς τ' ἂν οὗτος ἥλιος, and is rather angry with Hoogeveen for quoting the Gospels in his observations on the particle ὡς.

μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν. This is the common reading. Even if *ἐντυχεῖν* were the infinitive of the future, it would still cause a double solecism. In the first place, *ἐντυγχάνω* does not govern the accusative. Secondly, *ἴσθι* ought not to be joined to the infinitive, but to the participle. See our observation on v. 964. The true reading is, *Καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἂν τυχὼν* &c. The expression *ἴσθι μήποτ' ἂν τυχὼν* is equivalent to *ἴσθι ὅτι οὔποτε ἂν τύχοις*. Compare v. 407. of the same play: *Ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ Γλώσσῃ θιγόντα*, &c. Before we conclude, we think it necessary to observe, that we do not object to such expressions as *μέλλων θανεῖν* (Eurip. Iph. T. 484.), *νόστον ἐλπίζω λαβεῖν* (ibid. 1016.), &c. in which the notion of futurity is contained in the governing verb. The passages to which we wish to direct the reader's attention, are those of which the governing verb is *δοκῶ*, *νομίζω*, *οἶμαι*, *φημὶ*, or some other verb which is equally applicable to the past, the present, and the future.

v. 1100. *Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν Ἕξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ' οἴκοθεν;* *Hæc minime adducor, ut cum Porsono præfat. ad Hec. p.* xl. *vitiosa esse credam: efficit enim elisio, ut duo postrema vocabula in unum coëant. Nec verendum, ne, si hoc modo statuamus, aliis cadentibus nova subnascantur vitia, velut ὥστ' εἴτις δύο Trach.* 945. *ἀλλ' ἢ νῦν κακός, Trach.* 347.[1] *quæ cum similibus propterea non offendunt,*

ὡς. Exempla e libris sacris, says Brunck, *quibus sanctiores non doctiores fimus, non attingo.* If he had happened to cast his eye upon the following passage in the Greek Bible, perhaps it would have induced him to admit, that a verbal critic might derive some advantage even in the way of his trade from the perusal of the Scriptures, 2 Sam. xii. 12. *Ὅτι σὺ ἐποίησας κρυβῇ, κἀγὼ ποίησω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς Ἰσραὴλ, καὶ ἀπέναντι τοῦ ἡλίου τούτου.* Compare Demosthenes *περὶ Στεφάνου*, p. 316, 15. *Εἰ μὲν γὰρ ἔχεις, Αἰσχίνη, τῶν ὑπὸ τουτονὶ τὸν ἥλιον εἰπεῖν ἀνθρώπων, ὅστις ἀθῷος* &c.

1. The former of these examples is nothing to the purpose, as the enclitic *τις* exempts this verse from the operation of Porson's Canon. See Porson, p. xxxiv. In the latter example, it appears to us, that if the two monosyllables *ἀλλ' ἢ* are to be considered as one disyllable, on

quod interpunctione in medium quartum pedem incidente, spatium pulmonibus ad renovandas vires relinquitur. Vid. quæ monui ad Phil. 22. [*El.* 350.] ERFURDT. Erfurdt's defence of the common reading of the present passage deserves to be attentively considered. We all know, since we have been instructed by Porson, that v. 435 of this tragedy, Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ, is a better verse than v. 1091. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς, and that the fault of the latter verse is the want of the elision after the third foot. It is evident, that if Erfurdt's doctrine were true, the want of the elision would be rather a merit than a fault, inasmuch as whatever has a tendency to unite the third and fourth feet of the tragic *senarius* in one word, is injurious to the rhythm of the verse. See Porson, p. xxix. If the two words καλλιστεῖ' ἀριστεύσας are to be considered as more closely connected than the two words γνώμας ὑποστήσας, the verse which contains the latter pair of words ought to be regarded as better than that which contains the former pair. We believe the truth to be, that the Attic poets, in the matter of the *cæsura*, occasionally take the liberty of treating the vowel or diphthong which causes an elision, as if it appertained to the preceding word. If we suppose, v. 435. to have been pronounced, Τὰ πρῶτα καλλιστεῖα ριστεύσας στρατοῦ, we shall immediately perceive the use of the elision after the third foot of a *senarius* which has neither the penthemimeral nor the hephthemimeral *cæsura*. The elision produces a kind of hephthemimeral *cæsura*. In this instance, the elided and the eliding vowels are the same, but this circumstance is not material. See our remark on v. 382. In confirmation of our hypothesis, it may be mentioned, that the comic as well as the tragic poets, exhibit verses, the *cæsura* of which would be much more offensive without the elision, than it is with it. So Aristoph. Ach. 830. Θάρρει, Μεγαρίκ'. ἀλλ' ἧς τὰ χοιρίδι' ἀπέδου Τιμῆς, λαβὲ ταυτὶ τὰ

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on account of the elision, the opportunity of taking a long breath in the middle of the fourth foot, will not justify the spondee in the fifth place.

σκόροδα καὶ τοὺς ἄλας. If we read, *ἀλλ' ἧς τὸ χοιρίον ἀπέδου*, the verse will be hardly endurable [1]. It may be presumed, that the pronunciation was, *ἀλλ' ἧς τὰ χοιρίδια πέδου*. The same consideration applies to the following verses of the same poet: Vesp. 967. *Ὦ δαιμόνι', ἐλέει ταλαιπωρουμένους*. Av. 1523. *Εἰ μὴ παρέξει τἀμπόρι' ἀνεῳγμένα*. Ran. 488. *Οὔ τἂν ἕτερός γ' αὖτ' εἰργάσατ' ἀνήρ. ἀλλὰ τί*. So also Eupolis *apud Erotianum v.* Μυττωτόν: *Τὰ συκάρι' ἐποίησε μυττωτὸν πολύν*. The two following verses of Aristophanes do not offend against Dawes's Canon: Nub. 29. *Ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους*. Vesp. 69. *Οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῷν*. Yet even in these, we suspect that an Athenian ear would hardly have tolerated *φίλον*, or any similar word, instead of *πατέρ'*. To return to the tragedians, it is obvious, that our hypothesis respecting the elision, although very different from that of Erfurdt, is equally applicable to the verse under consideration, *Ἔξεστ' ἀνάσσειν, ὧν ὅθ' ἡγεῖτ' οἴκοθεν*, and to two others which resemble it. Soph. Phil. 22. *Ἀμοὶ προσελθὼν σῖγα, σήμαιν' εἴτ' ἔχει*. Eurip. Heracl. 530. *Καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ*.[2] If we suppose the first syllable of *οἴκοθεν* to

1. See Dawes, *Misc. Crit.* p. 211. ed. 1781. Dawes's Canon is violated in the eighth fragment of the second Thesmophoriazusæ of Aristophanes. The conclusion of this fragment is thus exhibited by Brunck: *Διόπας, διάλιθον, πλάστρα, μαλάκιον, βότρυν, Χλιδῶνα, περόνας, ἀμφιδέας, ὅρμους, πέδας, Σφραγῖδας, ἀλύσεις, δακτυλίους, καταπλάσματα, Πομφόλυγας, ἀποδέσμους, ὀλίσβους, σάρδια, Ὑποδερίδας, ἑλικτῆρας. ἀλλ' οὐδ' ἂν λέγων Ἀνύσαιμ'*. The reading of these lines, as far as relates to the present question, is subject to no uncertainty. We do not pretend to be well versed in the histrionic art; yet, from what we have observed in an English theatre, we conjecture that an Athenian actor, in pronouncing this long list of female ornaments, would recite the whole as if it were one word, in imitation of a child saying his lesson by heart. Pronounced in this manner, the two words *ὑποδερίδας ἑλικτῆρας* would sound like one word of nine syllables. There are a few verses in the surviving comedies of Aristophanes, which it is not easy to reconcile with Dawes's Canon. As Nub. 884. (*Ὃς τἄδικα λέγων ἀνατρέπει τὸν κρείττονα*) is wanting in many copies, it cannot be insisted on. If it is genuine, it must be compared with Lys. 52. *Μηδ' ἀσπίδα λαβεῖν. Κιμβερικὸν ἐνδύσομαι*.

2. In the last of these three verses, the active form, *κατάρχετ'*, would

be attracted by the elision to the preceding word, the verse will cease to be an exception to Porson's Canon. At the same time, we frankly confess, that we are not satisfied with this solution of the difficulty. Among the verses of this tragedy to which Porson's Canon applies, we find fifteen which have an elision after the first syllable of the fifth foot. See vv. 7. 111. 272. 285. 328. 463. 535. 593. 1100. 1119. 1122. 1128. 1144. 1365. 1370. If fifteen may be considered as the average number of each tragedy, the whole thirty-two tragedies must contain almost five hundred such verses. Supposing the number to be only three hundred, we cannot persuade ourselves, that if the tragic poets had had a free choice between the iambus and the spondee in three hundred instances, they would have employed the iambus two hundred and ninety-seven times, and the spondee only three times. The smallness of the latter number compared with the former, plainly evinces, that the general rule applies to those verses which have the elision, as well as to those which want it, although it is not improbable that ἠγεῖτ' in the verse before us, was not quite so offensive to the ear as ἥκεις would have been. This verse, therefore, must either be corrected, or be allowed to pass as one of seven or eight instances of the violation of Porson's Canon. Ἦγετ' has been proposed, and ἠγεῖτ' has been attributed, with some appearance of probability, to stupid transcribers, who did not understand the middle form ἄγεσθαι, especially when connected with the genitive ὧν. We are not satisfied, however, with ἦγετ' as applied to the conduct of an army, and we prefer the active form ἦγαγ'. Eurip. Suppl. 13. οὓς ποτ' Ἀργείων ἄναξ

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would suit the metre admirably, if any authority could be produced for the use of it in this sense. It is somewhat remarkable, that this is not the only passage in Euripides, in which the middle form of this verb appears to rebel against the metre. Androm. 1198. ΧΟ. Ὀτοτοῖ, ὀτοτοῖ, | θανόντα δεσπόταν γόοις | νόμῳ τῷ νεοτέρων κατάρξομαι. ΠΗ. Ὀτοτοῖ, ὀτοτοῖ, | διάδοχα δ', ὦ τάλας ἐγὼ | γέρων καὶ δυστυχὴς, δακρύω. There is some appearance, that the words of Peleus are antistrophic to those of the chorus. In that case, we must read κατάρξω. A few lines afterwards (v. 1218.) the copies fluctuate between διαντλήσομαι and διαντλήσω.

Ἄδραστος ἤγαγ', Οἰδίπου παγκληρίας Μέρος κατασχεῖν φυγάδι Πολυνείκει θέλων. The expression οἴκοθεν ἄγειν occurs in the Ajax, v. 1052. Whether we read ἤγετ' or ἤγαγ', the genitive ὧν is liable to no objection on account of the interposition of two words between λεῶν and it. Compare Œd. T. 147. τῶνδε γὰρ χάριν Καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται. Before we terminate this long note, we must take the liberty of expressing our surprize, that Erfurdt, whose words we have prefixed to it, should adopt Hermann's mode of accounting for the observation of Porson's Canon. The lungs of an Athenian must have been constituted very differently from those of an Englishman, if they would have been fatigued and exhausted by pronouncing the verse in question as it is commonly written. See Hermann *ad Hec.* 347. p. 109.

v. 1120. Ὁ τοξότης ἔοικεν οὐ σμικρὰ φρονεῖν. The true reading, οὐ σμικρὸν φρονεῖν, is thrown away by Lobeck, and carefully picked up by Erfurdt. Lobeck properly compares Eurip. Heracl. 387. Ἔστιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν.

v. 1126. ΜΕ. Δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με; ΤΕΥ. Κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών. If the former of these two verses stood alone, we should be inclined to read κτείνοντα, comparing the following passage of Euripides, in which Lascaris and Musgrave read κτείνασα: Androm. 809. Πόσιν τρέμουσα, μὴ ἀντὶ τῶν δεδραμένων Ἐκ τῶνδ' ἀτίμως δωμάτων ἀποσταλῇ, Ἢ κατθάνῃ, κτείνουσα τοὺς οὐ χρὴν (*vulgo* χρὴ) θανεῖν (*alii* κτανεῖν). See the annotations on this passage. But the criticism of Teucer, which savours more of comedy than of tragedy, as the Scholiast justly remarks, would hardly be applicable to κτείνοντα. There are also some passages in the tragedies, in which an attempt or wish to kill is expressed by the aorist ἔκτεινα instead of the imperfect ἔκτεινον. In the Ion of Euripides, Creusa says to her son, v. 1291. Ἔκτεινα δ' ὄντα πολέμιον δόμοις ἐμοῖς. So also v. 1500. Ἔκτεινά σ' ἄκουσα.

v. 1129. Μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένος. The only commentator, to the best of our knowledge, who has animadverted on the imperative ἀτίμα, is the author of the following *scholium*, which was first published in the Florentine edition of 1522. Ἀτίμα. ἤγουν ἀτίμους ποίει. ἀτιμάζω τὸ καταφρονῶ, ἀτιμῶ τὸ ἄτιμον ποιῶ. καὶ ἠτιμωμένος ἐπὶ τοῦ αὐτοῦ, κατὰ τὸν παθητικὸν παρακείμενον ἐν τῇ τρίτῃ συζυγίᾳ. It is probable that the author of these words found, in his copy of Sophocles, ἀτίμον the imperative of ἀτιμοῦν, which we apprehend to be the true reading. Ἀτιμᾶν is not an Attic verb, although it occurs in Homer. Instead of ἀτιμῶσι, which is quoted from Xenophon (*de Rep. Athen.* 1, 14.) by H. Stephanus (*Thes. L. G.* III. p. 1554.) Stephanus himself, in his edition of Xenophon, properly reads ἀτιμοῦσι from Stobæus. At the end of the same treatise (3, 12.), ἀτιμῶνται is a manifest error for ἠτίμωνται. In Attic prose, the verb ἀτιμοῦν never has any other signification than that of inflicting the legal punishment of infamy, called ἀτιμία. The tragic poets sometimes confound ἀτιμοῦν with ἀτιμάζειν. So Æsch. Suppl. 651. Οὐδὲ μετ' ἀρσένων | ψῆφον ἔθεντ', ἀτιμώ | σαντες ἔριν γυναικῶν. So Robortellus and the modern editors. Aldus and Turnebus read ἀτιμάσαντες, which form does not suit the metre so well as ἀτιμώσαντες in this passage, and has been improperly substituted for it in other passages. In a passage of Plato (*Apol. Socr.* p. 30. D.) quoted by H. Stephanus (*ubi supra*), the common copies read ἀτιμάσειεν to the injury of the sense, but the true reading, ἀτιμώσειεν, is exhibited by Stobæus, and is justly preferred by Forster. Of the two following verses of Euripides, we suspect that the former ought to be corrected from the latter: Iph. A. 943. Θαυμαστὰ δ' ὡς ἀνάξι' ἠτιμασμένη. Hel. 462. Ὦ δαῖμον, ὡς ἀνάξι' ἠτιμώμεθα. It is by no means immaterial to the present question to observe, that the words πατρὸς ἀτίμωσιν are used by Æschylus (Choëph. 433.) in a sense which they could not bear, if ἀτιμῶσαι were incapable of being used instead of ἀτιμάσαι. If what we have said, fails of satisfying the

reader, that *ἀτίμου* is the true reading in the passage before us, we have something to urge in favour of *ἄτιζε*. This verb is applied to the denial of burial to the dead in the following passage of Euripides. Suppl. 18. *Εἴργουσι δ' οἱ κρατοῦντες, οὐδ' ἀναίρεσιν Δοῦναι θέλουσι, νόμιμ' ἀτίζοντες θεῶν.* The manuscripts read *ἀτιμάζοντες*. The same variety occurs in the Alcestis, where Aldus reads, v. 1040. *Οὗτοι σ' ἀτιμάζων, οὐδ' ἐν αἰσχροῖσι τιθείς.* In the verse under consideration, we may suppose *ἄτιζε* to have been corrupted into *ἀτίμαζε* by a careless transcriber, and *ἀτίμαζε* to have been turned into *ἀτίμα* by a diligent one. It is to be hoped, that few of the readers of the *Museum Criticum* are so ill versed in our art, as not to be aware, how often the common reading is two degrees removed from the true reading. We mean no disrespect to Reiske, when we assert, that if he had found the following reading in his copy of Sophocles, *Μὴ νῦν ἀτίμαζε θεούς, θεοῖς σεσωσμένος*, he would have been at least as likely to propose *ἀτίμα* as *ἄτιζε*. Upon the whole, however, we prefer *ἀτίμου*.

v. 1145. *Χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφείς*. The modern editions, without any exception, read *κρυβείς*. The manuscripts are divided. We believe that *κρυφεὶς* is the true reading. This question has been discussed elsewhere.

v. 1180. *Ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.* v. 1334. *Μηδ' ἡ βία σε μηδαμῶς νικησάτω Τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν.* We request the reader to consider what we are about to say, as a continuation of Porson's note on Hec. 1166. Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle *μὴ* in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find *μελησάτω* Æsch. Prom. 332. *εἰσελθέτω* ibid. 1001. *δοκησάτω* Theb. 1044. *ἐπελθέτω* Suppl. 587. *ἀξιωθήτω* Soph. Œd. T. 1449. *εἰσβήτω* Eurip. Tro. 1049. &c. The subjunctive, however, occurs much more frequently than the imperative, especially in prose, and is often misunderstood by the commen-

tators and translators. Thus, in v. 388. of the Prometheus, Μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλῃ, Brunck informs us that δέδοικα is understood. It is not necessary to resort to this mode of interpretation. If the metre would admit βαλέτω, the reading might be changed, without the slightest alteration in the sense. In the same manner, we might read κινήσῃ and νικήσῃ in the two passages which have given occasion to this note, if the metre did not require κινησάτω and νικησάτω. Æschylus introduces the expressions μὴ δοκησάτω τινὶ and μηδέ τῳ δόξῃ into the same speech, Theb. 1044. 1048. These two expressions are as perfectly synonymous, as the solecism μὴ νόμισον, which is mentioned in Porson's note on Hec. 1166. and the correct expression μὴ νομίσῃς[1].

v. 1182. Ὑμεῖς τε μὴ γυναῖκες αὐτ' ἀνδρῶν πέλας Παρέστατ', ἀλλ' ἀρήγετ', ἕς τ' ἐγὼ μόλω, Τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ. *Apud Etymol. M. in* ἕς τε *hic locus ita legitur:* ἕς τ' ἐγὼ μολὼν τάφου μεληθῶ, *quam scripturam præferenti Schæfero meo non ausim accedere. Participio* μεληθεὶς *causa indicatur τοῦ* μολεῖν. *Sic Œd. Col.* 732. ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς. *El.* 1096. [1100.] τί βουληθεὶς πάρει. ERFURDT. Erfurdt appears to believe, that the words ἕς τ' ἐγὼ μόλω signify *while I am gone; in my absence.* We cannot reconcile the common reading with this interpretation, which seems to require the future participle μεληθσόμενος; not to mention, that as μόλω is the subjunctive of an aorist, the words ἕς τ' ἐγὼ μόλω cannot possibly signify *while I am gone,* although they might be rendered *until I go,* if the context admitted that interpretation. In this

1. Aristoph. Eccl. 285. Ὥρα προβαίνειν, ὦνδρες, ἡμῖν ἐστι. τοῦτο γάρ χρὴ Μεμνημένας ἀεὶ λέγειν, ὡς μήποτ' ἐξολίσθῃ, Ἡμᾶς. Aristophanes seldom, if ever, prefixes ὡς to the subjunctive, in the sense of ἵνα, without adding ἄν. Read, καὶ μήποτ' ἐξολίσθῃ (i. e. ἐξολισθέτω) Ἡμᾶς. Concerning the confusion of καὶ and ὡς, see Markland *ad Iph. A.* 173. and Schaefer's notes on Gregorius Corinthius, pp. 24. 25. An example occurs in the Gorgias of Plato, p. 449. A. Μᾶλλον δὲ, ὦ Γοργία, αὐτὸς ἡμῖν εἰπὲ τίνα σε χρὴ καλεῖν, ὡς τίνος ἐπιστήμονα τέχνης. The translators treat this passage as if the common reading were καὶ τίνος.

passage, however, μολεῖν does not signify *to go*, but *to come* or *to return*, as in vv. 688. 804. 921. &c. Johnson's translation of the words ἔς τ' ἐγὼ μόλω, τάφου μεληθεὶς τῷδε, is perfectly correct: *Donec ego rediero, sepulcrum huic cum curavero*. Compare the expression τάφου μεληθεὶς with *σίτων μέλεσθε, see after dinner*, Eurip. Hippol. 109.

v. 1217. Γενοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου | πρόβλημ' ἀλίκλυστον, ἄκραν | ὑπὸ πλάκα Σουνίου, | τὰς ἱερὰς ὅπως προσείποιμεν Ἀθάνας. *Omnino cum Johnsono legendum est* προσείποιμ' ἄν. HEATH. Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schaefer, and Erfurdt also read προσείποιμ' ἄν. We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose, that any person to whom the language of the tragedians is familiar, can object to the transition from the singular γενοίμαν to the plural προσείποιμεν. We are equally unwilling to suppose, that so many learned men were offended by the use of the optative προσείποιμεν instead of the subjunctive προσείπωμεν. Compare Phil. 324 Θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, Ἵν' αἱ Μυκῆναι γνοῖεν, ἡ Σπάρτη θ', ὅτι Χἠ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ. Alexis *apud Athen.* p. 340. C. εἴτινας μᾶλλον φιλῶ Ξένους ἑτέρους ὑμῶν, γενοίμην ἔγχελυς, Ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με. So also Aristoph. Av. 1337. Γενοίμαν αἰετὸς ὑψιπέτας, | ὡς ἂν ποταθείην | ὑπὲρ ἀτρυγέτου | γλαυκᾶς ἐπ' οἶδμα λίμνας. We give these lines as they are written in Brunck's *membranæ* and the Ravenna manuscript. According to the Scholiast, they are taken from the Œnomaus of Sophocles. As we do not believe that an Attic writer, even in a choral Ode, would have prefixed ὡς ἂν to the optative in the sense of ἵνα, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, ὡς ἂν ποταθείην to be a genuine Atticism, and to signify *ut volarem*, it will not justify ὅπως προσείποιμ' ἂν in the passage before us, although it might justify ὅπως ἂν προσείποιμι. When the particles ὡς ἂν

or ὅπως ἂν signify *in order that*, they must not be separated by the verb which they govern. See Eurip. Iph. A. 171. with the remark of the Quarterly Reviewer, vol. VII. p. 455. If all the copies read προσείποιμ' ἂν, we would propose προσείποιμεν without hesitation.

v. 1225. Δῆλος δέ μοι 'στὶ (δ' ἐμοί 'στι *Br.*) σκαιὸν ἐκλύσων στόμα. Read, Δῆλος δέ μοὐστί. The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence, that Lobeck, Schaefer, and Erfurdt have not introduced it.

v. 1227. Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν. So Brunck, Bothe, and Schaefer, with the consent of several manuscripts and Eustathius. We prefer this orthography to the other form, ἀνοιμωκτεί, which Lobeck and Erfurdt have recalled. The fullest and best account of these adverbs which we have seen, is given by Mr. Blomfield, in his note on Æsch. Prom. 216. [208.] Ὅιοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν. To Mr. Blomfield's enumeration may be added ἀνωμοτὶ (Herod. II. 108.), παγγενὶ (Euseb. Hist. Eccl. V. 21.), and perhaps a few others. In the remains of the Attic poets we find, ἀνατὶ, ἀστενακτὶ, ἀστακτὶ, πανδημὶ, πανομιλὶ, ἀμοχθὶ, ἀκλητὶ, ἐγερτὶ, Σκυθιστὶ, Δωριστὶ, &c. The reader will observe, that most of these words are of such a form, that the last syllable can hardly be necessarily long in a *senarius*, especially a tragic *senarius*. It would be difficult to construct a tragic *senarius* in which the last syllable of ἀμοχθὶ, for example, could not be considered as short. This is the reason why we find so few verses which can be compared with that now before us.

v. 1228. Σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω. Brunck is silent. One of Erfurdt's manuscripts (*Dresd. B.*) reads, Σέ τοι, σὲ τὸν τῆς αἰχμαλωτίδος λέγω. Three others exhibit traces of the same reading, either by adding the second σὲ (*Aug. B.*) or by omitting ἐκ (*Aug. C. Mosq. B.*) One Oxford manuscript (*Dorvill. B.*) adds the second σὲ, and omits the words ἐκ τῆς, which are supplied between the lines. The reading in

question is certainly much more elegant than that of all the editions. So Ant. 441. Σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα. El. 1445. Σέ τοι, σὲ κρίνω, καὶ σὲ τὴν ἐν τῷ πάρος Χρόνῳ θρασεῖαν. Aristoph. Ran. 171. Οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνήκοτα.[1]

v. 1293. Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε, δυσσεβέστατον, Προθέντ' ἀδελφῷ δεῖπνον οἰκείων κρεῶν. Δυσσεβέστατον does not agree with Ἀτρέα, but with δεῖπνον. The comma, therefore, must be expunged. This observation is made by the Quarterly Reviewer, vol. VII. p. 455.

v 1338. Ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ, Οὔκουν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν, &c. *Sic bene membr.* [*Laud. Bodl. Barr. Harl. Mosq. A. Dresd. B.*] *et Aldus. In reliquis veteribus* οὐκ ἂν ἀτιμάσαιμ' ἄν, *labante metro, cui fulciendo Triclinius* γε *inseruit.* Brunck. The manuscript which Brunck calls *membranæ* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, οὔκουν, the reading of the *membranæ* and of many other manuscripts, appears to be a conjectural emendation of οὐκ ἄν, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably, Οὔ τἂν ἀτιμάσαιμ' ἄν. Οὐ τἂν (οὔτοι ἄν) is always confounded in manuscripts with οὔτ' ἄν (οὔτε ἄν), and in passages where the particle τε is improper, is frequently corrupted into οὐκ ἄν. Οὐκ ἄν, again, when the metre requires it, is changed into οὔκουν or οὐκ ἄν γ'. We subjoin a few examples of parts of this process. I. Æsch. Suppl. 306. Οὐκοῦν τελαίζει Ζεὺς ἐπ' εὐκραίρῳ βοΐ; The context appears to require us to read

1. Perhaps, Οὗτος, σέ τοι λέγω, σὲ τὸν τεθνηκότα. See a note on the expression σέ τοι λέγω, in the Quarterly Review, vol. IX. p. 360. Compare Aristoph. Av. 274. Οὗτος, ὦ σέ τοι — Ibid. 406. Ἰὼ Ἔποψ, σέ τοι καλῶ. Plut. 1099. σέ τοι λέγω, Ὁ Καρίων, ἀνάμεινον.

without the interrogation, Οὐκ ἂν (or οὐ τὰν) πελάζοι. II. Soph. Ant. 747. Οὐκ ἄν γ' ἔλοις ἥττω γε τῶν αἰσχρῶν ἐμέ. So Aldus. The Augsburg manuscript reads, Οὐκ ἂν ἔλοις. The true reading is exhibited in Erfurdt's first edition. In his second edition, he injudiciously recalls the Aldine lection. III. Eurip. Med. 867. [868. *Pors.*] Οὐκ ἄν γ' ἁμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι. See the various readings in Porson's note. He reads, Οὔ τ' ἂν ἁμάρτοις τοῦδέ γ'. IV. Aristoph. Ran. 488. Οὔκουν ἕτερος ταῦτ' εἰργάσατ' ἀνήρ. ἀλλὰ τί. *Another man would not have done so.* Brunck reads from conjecture, Οὐκ ἂν ἕτερος ταῦτ'. The Ravenna manuscript reads, Οὔκουν ἑτερός γ' αὖτ'. We suspect that Aristophanes wrote, Οὐ τὰν ἑτερός γ' αὖτ'.

v. 1368. Σόν γ' ἆρα τοὔργον, οὐκ ἐμόν, κεκλήσεται. *Sic scripsi cum Porsono ad Phœn.* 1366. *et Hermanno ad Orph. Argon.* 1176. *Vulgo* σὸν ἆρα. Σὸν γὰρ ἄρα *MS. Trin. apud Porson. l. c.* [*Laud. Bodl.*] *August. C.* et *utraque Juntina.* Σὸν γὰρ ἦρ' *Mosq. A.* Σὸν γὰρ *Dresd. B.* ERFURDT. The true reading is, Σὸν τἆρα τοὔργον. The propriety of introducing τοι will be made evident by comparing the following passages. Æsch. Choëph. 923. Σύ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς. Soph. El. 624. Σύ τοι λέγεις νιν, οὐκ ἐγώ. Eurip. Heracl. 733. Σύ τοι βραδύνεις, κοὐκ (*f.* οὐκ) ἐγὼ, δοκῶν τι δρᾶν. It is to be observed, that in the two Oxford manuscripts which read σὸν γὰρ ἄρα τοὔργον, δὴ is written over γάρ. Δὴ is not the interpretation of γὰρ, but of τοι. It is well known that δὴ and τοι are frequently interchanged. See Porson, *ad Or.* 476. *Med.* 1115.

v. 1379. Καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον Χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν, βροτούς. Ought we not to read ὅσων? So v. 115. Χρῶ χειρί. φείδου μηδὲν, ὥνπερ ἐννοεῖς. Trach. 1123. Οὐδὲν ξυνίημ', ὧν σὺ ποικίλλεις πάλαι. El. 319. Φησίν γε, φάσκων δ', οὐδὲν, ὧν λέγει, ποιεῖ. Ibid. 1048. Φρονεῖν ἔοικας οὐδὲν, ὧν ἐγὼ λέγω.

v. 1402. Ἄλις. ἤδη γὰρ πολὺς ἐκτέταται | χρόνος. ἀλλ᾽ οἱ μὲν κοιλὴν κάπετον | χερσὶ ταχύνετε. τοὶ δ᾽ ὑψίβατον | τρίποδ᾽ ἀμφίπυρον λουτρῶν ὁσίων | θέσθ᾽ ἐπίκαιρον. μία δ᾽ ἐκ κλισίας | ἀνδρῶν ἴλη τὸν ὑπασπίδιον | κόσμον φερέτω. We doubt whether the Attic poets, except in the Doric parts of the tragedies, ever use τοὶ as the nominative plural of either ὁ or ὅς. The licence which they take, seems to consist in using those cases of the prepositive article which begin with τ, instead of the corresponding cases of the relative article, as τὸν for ὃν, &c. In the present passage, Suidas (v. Ἀμφίπυρον) reads τὸν δ᾽ ὑψιβάτον. This reading, although preferable to that of the common text, is not quite correct. The answer to ἀλλ᾽ οἱ μὲν is not τὸν δ᾽ ὑψίβατον, but μία δ᾽ ἐκ κλισίας. Read, therefore, τόν θ᾽ ὑψίβατον. We have remarked, that δ᾽ and θ᾽ are much more frequently confounded than δ᾽ and τ᾽. See vv. 428. 831. 836. of the present tragedy.

P. E.

N. B. *A few additional remarks on this Tragedy will be given in a future Number.*

AN ANALYTICAL ESSAY
ON
THE GREEK ALPHABET.

By Richard Payne Knight.

(*Reviewed by* Professor Porson *in the Monthly Review for January and April* 1794.)

For the seeming minuteness of this and similar investigations, the author of the present work makes the following apology, which we recommend to the attentive consideration of all whom it may concern:

'I cannot indeed but think, that the judgement of the public, upon the respective merits of the different classes of critics, is peculiarly partial and unjust.

'Those among them who assume the office of pointing out the beauties and detecting the faults of literary composition, are placed with the orator and historian in the highest ranks; whilst those, who undertake the more laborious task of washing away the rust and canker of time, and bringing back those forms and colours which are the subject of criticism, to their original purity and brightness, are degraded with the index-maker and antiquary, among the pioneers of literature, whose business it is to clear the way for those who are capable of more splendid and honourable enterprizes.

'But, nevertheless, if we examine the effects produced by these two classes of critics, we shall find that the first have been of no use whatever, and that the last have rendered the most important services to mankind. All persons of taste and understanding know, from their own feelings, when to approve, and disapprove, and therefore stand in no need of instructions from the critic; and as for those who are destitute of such faculties, they can never be taught to use them; for no one can be taught to exert faculties which he does not possess. Every dunce may, indeed, be taught to repeat the jargon of criticism, which of all jargons is the worst, as it joins the tedious formality of methodical reasoning to the trite frivolity of common-place observation. But, whatever may be the taste and discernment of a reader, or the genius and ability of a writer, neither the one nor the other can

appear while the text remains deformed by the corruptions of blundering transcribers, and obscured by the glosses of ignorant grammarians. It is then that the aid of the verbal critic is required; and though his minute labour, in dissecting syllables and analysing letters, may appear contemptible in its operation, it will be found important in its effect.

'The office, indeed, of analysing letters has been thought the lowest of all literary occupations; but nevertheless as sound, though only the vehicle of sense, is that which principally distinguishes the most brilliant poetry from the flattest prose; and as, in the dead languages, all sound is to be known only from the powers originally given to the characters representing the elements of it; to analyse these characters, and to shew what their powers really were, is the only way to acquire a knowledge of those sounds in which the antient poets conveyed their sense. A successful endeavour to obtain this end will not, I flatter myself, be deemed either trifling or absurd in this age of taste and learning.'

The work is divided into seven sections, of which we shall, in due order, endeavour to give our readers a general idea.

In Sect. I. Mr. Knight lays it down for a principle, that the first signs or notes of articulation among the Greeks were three; one labial, P, one dental, T, and one palatine, G, (as pronounced by us before the vowels A, O, U.) To these were soon added three others, nearly akin to the former, B, D, K. After giving us the history of these six consonants, with respect to the various changes which they have undergone, both in form and power, during their passage through so many ages and nations, Mr. K. proceeds to the examination of the three aspirates; 1. the common aspirate, or H, which, being added to each of the labials or dentals, makes three or more consonants, χ, ϕ, θ; 2. the digamma, the power of which is nearly the same with our W; and, 3. the letter S, which Mr. K. calls the dental aspirate. He next gives an account of the five Greek vowels; one of which, the A, he derives from the Phœnicians; and the other four he supposes to be of Greek invention.

Sect. II. contains a system of metrical quantity, partly deduced from the foregoing observations, and partly from the

practice of Homer, on whom Mr. K. bestows the following encomium:

'As the Greek alphabet was adapted to the language, and not the language to the alphabet, we shall find the practice perfectly accord with the theory, unless where local or vicious habits corrupted it. Even there we have the peculiar advantage in this language of possessing the works of a poet (the most elegant, correct, and perfect of all poets) who lived before many such habits had been formed, and whose writings, therefore, though defaced by the varnishes of critics, grammarians, and transcribers, are composed of materials so pure and simple, and executed with such precision and regularity, that we can still trace the minutest touches of the master's hand, and ascertain, with almost mathematical certainty, the principles on which he wrought.[1]

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1. 'This character of Homer's poems may perhaps startle those who are accustomed to receive their opinions, ready formed, from the futile, but pompous assertions of certain self-created judges of literature; whose decisions, to the disgrace of the age, are not unpopular.'

With all due fear of this fulmination before our eyes, we cannot but think this character of Homer a little over-rated. Homer's poetry, however exalted and embellished by learning and genius, must partake of that rudeness and simplicity which are always incident to the infancy of language and of society. The champions for Homer, who attribute to him all possible perfection, who find in him not only all other arts and sciences, but also a philosophical grammar, and a philosophical system of metre, ought to be able to give a satisfactory answer to the following questions:

1. Who was Homer?
2. Of what country was Homer?
3. When did Homer live?
4. Was the art of writing known in Homer's time, or not in use till after his death?
5. Are the Iliad and Odyssey, as we have them at present, wholly written by the same person?
6. Were the several parts of them arranged by the author in the same order in which they now appear?

We feel no pleasure in scepticism: but, (as Dr. Johnson observes on Shakspeare,) no question can be so innocently discussed as a dead poet's pretensions to fame; and the queries, which we have proposed, at least might serve to repress the triumph of those sanguine projectors, who, on the sole foundation of Homer's works, would erect a system of language:—a task which they themselves own to be a matter of extreme nicety and difficulty.

For this reason I shall admit no general rule or principle of metrical quantity that is not justified by the practice of Homer; having found that his practice is always founded upon reason and analogy, whereas that of later poets was often regulated by local and temporary habit.'

On this ground, Mr. K. builds three general conclusions:

'1. A single vowel, representing a single act of vocal utterance or expiration, must necessarily be short, unless lengthened by a succeeding pause or obstruction of utterance; for the proper definition of a short syllable is, one that occupies only the time usually allowed to a single act of vocal utterance; whereas a long one is that which occupies the time usually appropriated to two; either by being really a coalescence of two, or else by being delayed or impeded by some adscititious pause or obstruction.

'2. A single vowel before a single mute consonant must necessarily be short, unless there be a pause between them; for as the consonant terminates the sound without adding to it, there will of course no pause accompany it. If however a second mute consonant follow, either in the same or a different word, the syllable, though not the vowel, will necessarily be long.—

'3. A single vowel followed by an aspirate or liquid either in the same or a different syllable, or even preceded by one in the same syllable, may be either long or short, since the constrained expiration, employed in sounding the aspirate or liquid, is a continuation of the vowel sound differently modified by the approximation or compression of the organs of speech, and may therefore be shortened or lengthened arbitrarily, according as the constrained expiration is continued for a greater or less time.—When two aspirates or liquids come together, or one of them be joined to a mute consonant, this constrained expiration will naturally be lengthened or obstructed, either of which will prolong the syllable.'

The reader will easily observe that, in copying these passages, we have only endeavoured to state Mr. Knight's opinions in his own words, omitting the arguments by which they are supported, the corollaries that he deduces from them, the collateral illustrations, answers to objections, &c. If we have room and leisure, we may perhaps hereafter briefly touch on some of these subjects.

The remainder of this section is chiefly occupied in examining

the nature of the digamma; that instrument by whose aid Dr. Bentley, Mr. Dawes, and other critics, have proposed to work such miracles on Homer's poetry; to make those verses, which, for several thousand years, had been cripples, and had wanted their due complement of feet, move as nimbly as if nothing ailed them; nay, to restore to life and vigour even those which wanted a head.

There arises a doubt on the subject, to which, as far as we can find, Mr. K. has not attended. Dr. Bentley would restore the figure of the Æolic Digamma in the Iliad and Odyssey. Dawes thinks that a sign of the same nature ought to be inserted for the instruction of modern readers: but he apprehends that, in Homer's time and country, though the power of the digamma existed, the use of the character was unknown. Now, if Homer *wrote* his own poems, (a point which Mr. K. does not venture to decide,) this question would certainly furnish ample matter for speculation. It will not be amiss to shew how fifty or sixty thousand digammas should desert all at once, and escape detection for so long a time.

Mr. Knight, with Mr. Dawes, supposes the true orthography of nouns now ending in *ευς* to be EFΣ or EWΣ, and the cases to be EWOΣ, EWI, EWA, &c. In the genitives of the patronymics, the poets had the privilege, it seems, of using indifferently the Ionic and Æolic;

> *"And if folks ask the reason for't,*
> *"Say one was long, and t'other short."*

Thus, if they wanted to begin a line, Ἀτρεωιδεω and Πηλεωιδεω presented themselves; if to end a verse, Ἀτρεωιδαω, and Πηλεωιδαω. Their prerogatives did not stop here. They had another resource in the method of spelling their words. For instance, if they divided their genitive cases in this manner, Ἀτρε-ως, then the second syllable is short, and the patronymic must be formed in ιδης: but, if the digamma were added to the former syllable, that syllable became a quasi-diphthong; and, being long, required the patronymic to be formed in αδης. It

appears, therefore, that the same word in Homer's verse has four several metres: 1. ᾱτ | ῥᾰ̆ | ϝῐ̆ | δᾱ́ω | ὄ. 2. ᾱτ | ῥᾰ̆ | ϝῐ̆ | δᾰ̃ω. 3. ᾱτ | ῥᾱ́ω | ῐ̆ | ᾰ̆ | δᾱ́ω | ὄ. 4. ᾱτ | ῥᾱ́ω | ῐ̆ | ᾰ̆ | δᾰ̃ω. Such are the liberties which poets enjoy; *Sed Græci, quibus est nihil negatum, et quos Ἄρευ Ἄρες decet sonare.*

Mr. K. however, has some scruples concerning the latter termination, and thinks it not improbable that the genitive αϝο might, by apocope, be reduced to αϝ. Mr. K. ought to prove that the Greeks ever ended a word with the digamma. Till this be done, his Ἀτρεϝιδαϝ, αὐτοϝ, &c. make rather an uncouth figure.

In antient declination, the digamma, according to Mr. K. appears to have been the characteristic letter of the oblique cases in the masculine and neuter words terminating in ος and υς, and in the feminine in ω, ως, υς, α or η, though it is only wanting to sustain the metrical quantity in the Æolic genitives plural, such as, νυμφαϝων, &c. The genitive of masculines in ος was at first οϝο, (in Ionic, οιο,) then οο, ο, and οϝ, which afterward became ου. On the strength of this hypothesis, Mr. K. instead of Ἰλίου προπάροιθεν and ἀνεψίου κταμένοιο, writes Ϝιλίοϝο προπάροιθεν and ἀνεψίοϝο κταμένοιο. (Ought it not to be, κταμένοϝο?) If Mr. K. had recollected two passages in the Odyssey, we suppose, he would have applied the same specific: Δῶρα παρ' Αἰόλοϝῐ̄ μνηγαλήτορος. Βῆν εἰς Αἰόλοϝῐ̄ κλυτὰ δώματα. Od. K. 36. 60. In a similar manner, he reduces the instances, in which ὄου occurs, to the regular inflection, ϝοϝο.

From the equivocal power which the digamma possesses of lengthening either of the syllables to which it is joined, proceeds that inversion of prosody which is observable in some words, as in νεϝὸς[1], Κρονίϝονος, which, in modern orthography, may indifferently be resolved into νηὸς, νεὸς, and Κρονῖονος, Κρονίωνος.

Mr. K. examines the declinations of many other words, with a

1. This cannot be denied to be a most convenient privilege for a poet, who, by the aid of such a licence, could of the same word make a pyrrichius, an iambus, and a trochee. By a similar process, Mr. K. solves the phænomena of μεμάστος and μεμαώτος.

view to his system of Homeric prosody. It would be too tedious to give all his instances in detail. The participles he supposes to have originally ended in *ανς*, *ενς* and *ονς*. He dissents therefore from Dawes, (and, as it should seem, from Markland,) who believed that all these words once had *τ* in the nominative.

Sect. III. The author endeavours to rectify the orthography of Homer's words, by restoring the aspirates according to the directions of the metre. Mr. K. would replace the passage in the ninth Iliad which Aristarchus expunged, thinking, perhaps that Phœnix's intention of murdering his father was too horrid an idea to be presented to the reader's mind. To introduce this discarded passage, however, Mr. Knight would himself expunge the 457th verse, and, in its place, immediately insert the four banished verses. In this section, also, Mr. K. tries his hand on many Homeric words, which have been reckoned the *cruces Grammaticorum*. *Ἄτη, ἀασάμην, ἄσατο. ἄᾱᾰτος, ἄᾱᾱτος. ἀνήνοθεν, ἐπενήνοθε. δίω, δέος, Ζεὺς, δείδω, δειδίσσω, δεινὸς*, are a few words, out of a much greater number, which Mr. K. attempts to analyse, to reduce to their antient etymology, and to restore to their primitive orthography. We shall insert one specimen of his skill in this way:

'Ἑως — ⊢ΕFΟΣ: wherefore the first syllable is frequently long and the second short. Barnes, indeed, supposed that *ἕως ἐγὼ*, at the beginning of a line, was an amphibrachys, equal to a dactyle; and Clarke, still more absurdly, that it ought to be pronounced as a spondee, by a sort of metathesis, *ὡσε ἐγώ*.[1] The learned author of the book on Rhythm would, in one place, divide the intermediate long syllable in a manner which I avow myself incapable of exactly comprehending;[2] and, in another, elide the first syllable,[3] as the Dorians frequently did; but, nevertheless, without extending the third in consequence of it, as he must do to fill the metre. All these refined conjectures are, however, superfluous, if we read the word in its original form and

1. Odyss. Δ. 120.
2. Lib. Sing. de Rythm. Græcor. p. 37.
3. Ibid. 142.

antient letters. In some passages, indeed, we find it in one syllable, as,

Τὼ δ' ἕως μέν ῥ' ἀπέτοντο —[1]
Εἶχε βίῃ· ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο.[2]
Ἕως μιν (al. μὲν) ἐν Ὀρτυγίῃ —[3]
Ἕως μὲν γάρ τε θέουσι —[4]

'But in each of these there is something redundant. In the two first the particle μὲν encumbers the sense as well as the metre; and in the third, the pronoun should be changed from μιν to the old regular form ἑ— ϜΕΦΟΣ Ϝ' ΕΝ ΟΡΤΥΓΙΗΙ.[5] The fourth has been corrupted by two different readings, μὲν and γὰρ being (as has frequently happened) joined in the text, the first of which is, in this instance, the best—ϜΕΦΟΣ ΜΕΝ ΤΕ ΘΕΦΟΥΣΙ—

'In another passage of the Odyssey ὡς ὅτε is written for ϜΕΦΟΣ. Ἥσθιε δ' ὡς ὅτ' ἀοιδὸς ἐνὶ μεγάροισιν ἄειδεν,[6] instead of ΗΣΘΙΕ Δ'ϜΕΦΟΣ ΑΦΟΙΔΟΣ—and though [Thomas] Bentley found ἕως in a MS. Clarke did not chuse to adopt it, because Eustathius and the Scholiast have ὡς ὅτε.'

In the fourth section, the author farther pursues his employment of examining the derivations and declensions of Homer's words, and of rectifying here and there, some slight corruptions which he apprehends to have crept into the text of his favourite poet. He properly enough observes 'that the writers, who succeeded the Macedonian conquest, and considered the later Attic as the universal dialect, and standard for purity, were not likely to form very accurate notions of the style of Homer; for instead of considering their own grammatical flections as corruptions of his, they considered his as licentious or poetical deviations from their own; wherefore they began their researches at the wrong end, and consequently, the farther they pursued them, the farther they were from the truth.'

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1. Odyss. B. 148.
2. Ib. O. 231.
3. Ib. E. 123.
4. Iliad. P. 727.
5. Did Mr. K. ever meet with the pronoun ἑ thus cut off, and nothing left of it but the aspirate? (Rev.)

Mr. K. then produces a passage, of which he pronounces the general sense injured:

'This is in the 22d Iliad, where Hector, certain of his death, on finding himself opposed, unassisted and alone, to Achilles, says, (v. 300.)

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐδέ τ' ἄνευθεν·
Οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἱεῖ ἑκηβόλῳ, οἵ με πάρος γε
Πρόφρονες εἰρύαται· νῦν αὖτέ με μοῖρα κιχάνει.

'Which in its present form literally signifies—*Evil death is near me—not even separate—nor refuge—for it was indeed formerly agreeable to Jupiter and Apollo, who before cordially defended me—but now Fate overtakes me.* Instead of which, by only dropping the conjunction from the negative, and transposing a particle, we have

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐ δέ τ' ἄνευθεν·
Οὐκ ἀλέη γάρ·—ἦ ῥα πάλαι τόγε φίλτερον ἦεν, &c.

'*Evil death is near me—not even separate; for no refuge.—It was, indeed, formerly agreeable to Jupiter and Apollo,* &c. &c.'

We here take the liberty of stating a trifling difficulty that occurs to us. Is the particle ἦ aspirated? Or ought it to have the digamma prefixed? Or is the delay, which may be supposed to take place in consequence of the pause, sufficient to make the short syllable γὰρ long? For unless one of these three suppositions be allowed, we frankly confess that, to our eyes and ears, the second foot of the verse seems very like a trochee.

Now that his hand is engaged in this business, Mr. K. very liberally dispenses the digamma to all the words which want it; insomuch that he prefixes it even to ἄριστον, and will not suffer the first syllable to be long, because all the MSS. and editions read ἐντύνοντο ἄριστον without elision!

It is impossible to follow the learned author through this section, unless we nearly transcribe the whole. It consists of twenty-four examples, each of which contains two or more words, alike in their modern appearance: but, by the help of declensions, conjugations, and (above all,) the insertion of aspirates and

digammas, Mr. K. discriminates their meaning and pronunciation. We cannot say, for our part, that we feel any lively approbation of Mr. K's exertions on this subject; we shall therefore copy two of his examples without any animadversions of our own:

'IX. 1. δέω *ligo* ΔΕΩ
2. δηέω *invenio* ΔΗΩ
3. δέω *egeo* ΔΕFΩ
4. δενέω *rigo* ΔΕΥΩ
5. δύω *subeo* ΔΥFΩ

'The forms and flexions of these verbs are obviously pointed out by the sense and metre. From the first came ΔΗΜΟΣ, or ΔΕFΜΟΣ, *a people;* and from the fourth, probably, δημὸς or ΔΕΥΜΟΣ, *fat*, which some antient grammarians, however, derived from δαίω or ΔΑFΩ, *to burn;*[1] in which case it must have been written ΔΕFΜΟΣ; and this may possibly be right.'

'XIX. 1. λις, gen. λιος *leo* ΛΙFΣ, gen. ΛΙFΟΣ.
2. λις, gen. λῖτος *lævis* ΛΙΝΣ, gen. ΛΙΝΤΟΣ.

'The first occurs only in the nominative and accusative singular in Homer; the latter of which is λῖνα[2] in our present copies; whereas it ought to be ΛΙFΑ according to the rule of flexion here stated. In a passage of Callimachus, however, cited in the Venetian scholia, we have the dative plural λῖεσσι, that is, ΛΙFΕΣΙ, which proves that the N, in the accusative, is a corruption, introduced to sustain the syllable rendered defective by the loss of the F.

'I have ventured to suppose that the N ought to be added in the second, not only because it is a word of the same signification and etymology as ΛΙΝΟΝ, but because this letter has been dropped, as before observed, out of many words, which in antient inscriptions are formed with it.'

In Example XXII. Mr. Knight quarrels with the word ἔρυμα, (which occurs in the editions of Homer[3] for *defence*,) because ἐρύω does not signify to *defend*, but to *draw*. He therefore would substitute ῥῦμα; or, as he would write it, PYFMA. To this emendation we beg leave to make two objections:—first, Mr. K. cannot prove that ῥύω and ἐρύω have not

1. Schol. Ven. in Il. Θ. 140. 2. Il. Λ. 480. 3. Ib. Δ. 137.

originally the same meaning:—secondly, he is bound to produce an instance of the word ῥῦμα in Homer himself:—but what need of alteration? Mr. K. confesses that the word ἔρυμα is used by later writers to signify *defence;* and is not Sophocles one of these *later writers?* Yes: but luckily the verse from Ajax, Πρὸς ἔρυμα Τρώων, will equally admit ῥῦμα. Let Mr. K., then, amend the following passages:

Æschyl. Eumenid. 704.

Ἔρυμά τι χώρας καὶ πόλεως σωτήριον.

Eurip. Med. 602.

Φῦναι τυράννους παῖδας, ἔρυμα δώμασι.

Bacch. 55.

Ἀλλ', ὦ λιποῦσαι Τμῶλον, ἔρυμα Λυδίας.

From ἔρυμα is formed the adjective ἐρυμνός, which occurs in Euripides Helen. 68. and three times in Lycophron. Homer also employs the epithet ἐρυσίπτολις, but that Mr. K. alters to ῥυωσίπτολις: for it is probable, he thinks, that some copiers or stonecutters first changed PYFMA to PYEMA, and that the next transcribers, or readers, not knowing what to make of PYEMA, changed it to ἔρυμα. Thus the Greeks corrupted their language by the addition of a word of nought.

In the last example, Mr. K. commits two small mistakes. He makes σῶσιν in Herodotus to be a contraction of ΣΟΦΟΥΣΙΝ, and accuses Valckenaer of making it an abbreviation of σήθουσι: but Valckenaer says nothing of this sort; he only observes that it is put for σήθουσιν. The truth is, σῶ is the primitive of σήθω, as ἀλῶ of ἀλήθω, κνῶ of κνήθω, νῶ of νήθω: but the Ionians could never contract σόωουσιν into σῶσιν. If such a contraction existed in any dialect, it would be in the Doric.

Sect. V. contains Mr. K's system of the flexions of the verbs, with some remarks on Dr. Clarke and Lord Monboddo.

'Those who wish to know the progress and detail of these great discoveries, will consult the printed works of these learned persons, (Hemsterhuis, Valckenaer, Damm, &c.) particularly the *Analogia Græca* of Lennep. I shall here only give the result of

them, in a short table, showing how the middle voice and the second futures and aorists have been formed out of different themes of the same verbs, only fragments of which have continued in use. These fragments I place under their proper heads, and with the proper explanations, leaving the spaces of all the obsolete forms, which is the theme itself, void.'

Mr. K. then gives us a paradigm of the indicative and infinitive modes in the active and passive voice. We shall be contented with representing the indicative mode; at the same time begging pardon of Mr. K. for spoiling the look of his scheme, and assuring him that we shall faithfully adhere to his system.

ACTIVE VOICE.

Present Imperf. *τύπτω, τύπω, τυπέω, τύφω, τύφημι.*

Past Imperf. *ἔτυπτον, ἔτυπον,* vulgarly the second aorist.

Future Imperf. *τύπσω, τυπῶ,* the Attic future contracted from *τυπέσω* (the root *τυπέω*).

Aorist, *ἔτυπσα.*

Present Perf. *τέτυπα* (the root *τύπω*) contracted from *τετύπκα,* and adopted for the middle voice; *τέτυφα* (root *τύφω*) contracted from *τετυφέκα.*

Past Perf. *ἐτετύπειν,* contracted from *ἐτετυπέκειν,* and adopted for the middle voice; *ἐτετύφειν,* contracted from *ἐτετυφέκειν.*

(In the active voice, no past future.)

PASSIVE VOICE.

Present Imperf. *τύπτομαι, τύπομαι, τυπέομαι, τυφθέομαι*; —*τύπημι* and *τύφθημι,* active forms used in a passive sense.

Past Imperfect, *ἐτυπτόμην.*—*ἐτυπόμην,* vulgarly the second aorist, *ἐτύπην* (root *τύπημι*) vulgarly the second aorist. *ἐτύφθην* (root *τύφθημι*) vulgarly the first aorist.

Future Imperf. *τύψομαι.*—*τυποῦμαι,* the Attic future contracted from *τυπέσομαι* to *τυπέομαι,* and thence to the present form, which is called the second future middle.—*τυφθήσομαι* (from the root *τυφθέομαι*).

Aorist. ἐτυψάμην, adopted for the middle voice.

Present Perf. τέτυμμαι, contracted from τετύπαμαι, which seems originally to have been τετυπέκαμαι.

Past Perf. ἐτετύμμην, which has been contracted in the same manner.

Past Future, τετύψομαι.

The reader who has leisure and inclination may compare this system with that of Dr. Edwards, of which we gave an account in our 11th volume, New Series, p. 257. We think, as we then said, that Dr. Edwards rightly discards the second futures: but this does not materially injure Mr. Knight's hypothesis, as they may be spared as a superfluity. He justly censures Lord Monboddo for his extravagant idea that βεβήκει, τετρήχει, &c. are present imperfects of new themes, βεβήκω, τετρήχω, &c. and for his still more extravagant notion that ἐλήλατο and ἠρήρειστο are aorists. On the first of these heads, Mr. Knight candidly defends Dr. Clarke against the learned judge, who seems to lose both his good sense and his temper, whenever he finds the editor of Homer in his way.

We have already given an abridged account of the first five sections of this work. The sixth and seventh are devoted to the examination of some (supposed) antient monuments produced by M. Fourmont in the French Academy of Belles Lettres and Inscriptions,[1] and of the Lacedæmonian decree against Timotheus, which has been lately republished separately at Oxford by a learned and respectable prelate.

Mr. Knight's examination of the first of these subjects tends to prove that the lists of Spartan priestesses, &c. which M. Barthelemy has endeavoured to illustrate, are forgeries of M. Fourmont. He informs us, that many of the objections, which

1. Tom. XXIII. p. 394—421. At the end of the volume, are added *fac-similes* of the inscriptions, which are also copied at the end of Mr. K.'s Essay.

he here states, were first put together for the use of M. D'Hancarville, author of the *Récherches sur les Arts de la Grèce*, whose defence in reply to them his remaining observations are intended to answer.

Since these monuments, which, if they were genuine, would require particular notice in such a book as Mr. K.'s, are tacitly, throughout the work, rejected by him, it doubtless became his duty to declare his reasons for dissenting from so many learned persons, who have without scruple appealed to these inscriptions as undoubted specimens of the most antient method of writing.

When M. Fourmont returned from Greece, he professed to have discovered a copy of the laws of Solon; and to have employed 2000 men in digging the ruins of Amyclæ, where he found monuments of greater antiquity than any hitherto known. Of these he published a few specimens, but did not proceed; and he left his MSS. in the king's library, where other specimens have been published in the *Traité Diplomatique*, by the Benedictines, and in the *Mémoires* of the Academy, by Abbé Barthelemy. A large volume of MSS. is shewn in the library: but that, Mr. K. thinks, is not the collection which Count Caylus excuses the Academy for not publishing, on account of the enormous expence which it would require. This reason Mr. K. treats as frivolous; and he thinks that a free examination of what is published will betray the concealed reason for withholding the rest. He says that the laws of Solon, and the 2000 men employed at Amyclæ, are now given up; it being discovered that all Peloponnesus would scarcely have afforded so many labourers; and he was informed by the late Mr. Stuart, who followed Fourmont, that Fourmont employed as many men as he could collect,—not to discover inscriptions, but to break in pieces those which were already brought to light.[1]

1. If these facts be authentic, we, for our part, should scarcely desire more evidence to persuade us that the inscriptions in question are forgeries; since, of these three circumstances, the first two shew the most deliberate falsification, and the third manifests a violent dread of detection.

The inscriptions published contain specimens of writing, from King Eurotas, seven generations [1] prior to the Trojan war, down to Philip of Macedon. We might therefore expect to find great variety in the form and use of the letters, but they appear to be the same person's writing and composition. M. Fourmont's Sigma, which is taken from the Gortynian medals, is really an Iota, and the title is to be read, Mr. K. says, ΓΟΡΤΥΝΙ (for Γορτυνίων) not ΓΟΡΤΥΝΣ. This conformity is badly explained by the permanence of the Lacedæmonian manners and customs, which were twice changed during the above-mentioned period; first by the invasion of the Dorians, and afterward by the institutions of Lycurgus. The forms of the bucklers, on which two of the inscriptions are engraven, are totally unlike the simple round shields of the antient Greeks; they are in absurd and fanciful shapes, and are unfit for purposes of defence.

Fourmont discovered a temple dedicated to the goddess ONGA or OGA, which no other traveller has been able to find. Wanting an antient name for the Lacedæmonians, he gave them, in his inscription, the title of IKTEPKEPATEEΣ, because Meursius produces a short article from Hesychius, Ἰκτευκρατεῖς. Λάκωνες. and concludes that the Lacedæmonians were once called Ἰκτευκρατεῖς. Fourmont alters the orthography a little; (perhaps he intended to read IKETEOKEPATEEΣ.) but the learned men who have lately edited Hesychius agree in supposing that a Laconic word has been joined to its explication; and that they ought to be separated into Ἰκτεῦ. κράτει. Numberless instances are found in Hesychius, in which the name of a people is thus subjoined to a word, in order to denote that the word was chiefly used by that people. Indeed, Hesychius is so corrupt an author that, when he is a solitary witness, his evidence ought to be received with great caution. Mr. K. in a different part of this chapter, objects, (and, we think, justly,) to another of Fourmont's inscriptions: in which the word ΒΑΓΟΣ is used for

1. Pausan. Lacon. sive Lib. III. p. 200, 205.

στρατηγὸς, and defended by the authority of the same Hesychius. Mr. Larcher, in the notes to his translation of Herodotus, not suspecting either the inscription or Hesychius, would, on their authority, introduce the word βαγοῦ into a Greek epigram[1] on Leonidas, instead of ταγοῦ, a word quite proper and poetical, confirmed by Suidas in v. ταγός.

The next inscription is a catalogue of the priestesses of Amyclæ, beginning about the same time with the dedication of the temple. The priestesses are called ΜΑΤΕΡΕΣ ΚΑΙ ΚΟΥΡΑΙ ΤΟΥ ΑΠΟΛΛΩΝΟΣ, for which neither M. Barthelemy, nor the author of the *Récherches*, has been able to produce any authority, except a correspondent title in the modern French convents of nuns, *Les Mères et les Filles du bon Dieu*; whence Mr. K. suspects that the French title gave birth to the Greek.

Mr. K. next objects to the orthography and declension of many of the proper names, such as Ἀρισετανδερο, Ἀρισετομακο, Καλικερατο, &c. which, according to Fourmont, are the genitive cases of the words which we now write, Ἀρίστανδρος, Ἀριστόμαχος, Καλλικράτης, &c. The termination of other nouns, which ought to be in εος, is also, in these inscriptions, made εο without the Sigma. The interpolation of the vowels Mr. K. attributes to Fourmont's study of Hebraisms, after he had learned, from Josephus, that the Jews and Lacedæmonians derived themselves from a common stock. We think with Mr. K. that this interpolation seems utterly to subvert the analogy of the Greek language.

To mark the period of the Dorian invasion, the terminations of the names of the priestesses are changed from what Fourmont thought Æolic or Ionic to Doric. Hence AMYMONEE, in the beginning of the inscription, afterward becomes AMYMONA; but the two Epsilons for an Eta are unauthorized by antient monuments, and are expressly contradicted by a passage of Plato. The dialect, too, of the antient Laconians was the Æolic; for Strabo

1. Anthолog. III. c. 5. p. 204. ed. H. Steph.

tells us that the fugitives, who were driven out of the Peloponnesus by the Dorians, founded the first Æolian colonies in Asia.

This monument would have fixed so many events to their proper dates, that it must have escaped all travellers and antiquaries, though it existed in one of the most celebrated temples and most frequented provinces. Mr. K. answers an argument of a similar nature, brought against the Parian Chronicle, (a monument which he declares to be undoubtedly antient;) adding that M. d'Hancarville has shewn that Fourmont's inscription fixes the reigns of the fabulous kings of Lacedæmon to the period in which Lydiat and Marsham would place them; which, says Mr. K. it would naturally do, having been fabricated from their writings, and from those of Cragius and Meursius.

Mr. K. then reasons on two suppositions; the first that the Cadmean was the primitive alphabet of Greece; the second, that the Pelasgian preceded it; and he concludes that the inscriptions appear to be false on either hypothesis.

The shield containing the pedigree of Teleclus might be found in Meursius, from which it only differs in a K for a X, and in the barbarous genitive ΛΑΒΟΤΑΣ. (Βαγὸς we have already mentioned.)

In two other inscriptions, containing lists of the kings, senators, and magistrates of Sparta, during the Messenian war, Mr. K. finds many causes of suspicion; some furnished by Hesychius, some relating to the orthography and inflexions of the words employed. He observes that the form of these inscriptions is not less extraordinary than the substance; they being both signed by the public secretary, and authenticated by the public seal.

In a votive shield inscribed with the name of Anaxidamus, the son of Zeuxidamus, the pedigree is thus continued: Anaxidamus, the son of Zeuxidamus, the son of Anaxander, the son of Eurycrates. This pedigree, differing entirely from that given by Meursius from Pausanias, has afforded matter of much triumph to the defender of these inscriptions: but Fourmont, carelessly casting his eye on Meursius, and observing Anaxidamus, son of

Zeuxidamus, to follow Eurytes and Anaxander, without regarding the words *ex alterâ familiâ*, confounded the two royal houses. This argument appears so clear and cogent, to us at least, that we think it must decide the fate of the inscription [1].

Several other objections are brought against the authenticity of these monuments, which certainly render them extremely questionable; and, if they be really genuine, we wish them with all speed an able defender to support their credit.

The seventh section of Mr. K.'s Essay contains a criticism on the decree of the Lacedæmonians against Timotheus. This decree being itself the record of a curious fact, and at the same time a monument of the antient Spartan dialect, has been frequently the subject of learned observations. Joseph Scaliger attempted to give a complete copy of it in his notes to Manilius;[2] as did also, about the same time, Isaac Casaubon, in his animadversions upon Athenæus[3]. James Gronovius gave the readings of a different copy in the preface to the fifth volume of Greek Antiquities. Chishull[4], assisted by this collation, then endeavoured to restore it; and, in the year 1777, the learned Dr. Cleaver, Bishop of Chester, republished it at Oxford with a new commentary and collations.

Mr. K. first represents this famous decree as it stands in the edition of Glareanus, with the marginal variations; next as it is given by Gronovius; thirdly, as the Bishop of Chester has published it, with the various readings of the Oxford MSS.; and lastly, as the learned prelate himself would read it. Mr. Knight decides, however, that most of the Bishop's emendations are either unnecessary, or tend to eject every curious provincial peculiarity

1. We shall take the liberty of correcting two slight errors in this page of the work, (128,) one probably the fault of the printer, the other Mr. K.'s oversight. In l. 9. read *Anaxidamus* for *Archidamus;* and in l. 12. for 'the son and grandson of Theopompus,' read, 'the grandson and great grandson of Theopompus.'
2. Astronom. V. 324. p. 426.
3. Deipnosoph, VIII. 11. p. 613.
4. Antiquit. Asiat. p. 128.

that is not readily understood, and to fill its place with a word from the known dialects.

The bishop would write Τιμοσιορ for Τιμοθεος, κισαριξιν (as we suppose,) for κιθαρισιν, and μυσος for μῦθος: but Mr. K. thinks that this difference was confined to the pronunciation alone, and did not affect their orthography. Are we then to suppose that, in all the places in which Aristophanes employs the σ for the θ, he only means to accommodate the Lacedæmonian pronunciation to the Attic orthography? If we be certain of any thing, we are certain that they at least wrote σιὸς for θεὸς, though we are willing to grant Mr. K., but for another reason, that the Lacedæmonians did not write Τιμόσιορ in this decree. Mr. K. objects to μυσος, because it would confound μῦθος with a different word, but his own μιτω is liable to the same objection. We think that no doubt can be entertained of καινότατορ, which is also approved by Mr. K.: but we cannot agree with his ἀτίμασδε, for ἀτιμάσδει, as the present time seems necessary. Out of ποιταν others have made ποιων, with which Mr. K. is not contented, preferring ποιταν, which is put for ποισαν, which is put for ποίσασαν. We are almost tempted to suspect some grievous mistake of the press in this passage.

After δεδοχθαι, follows φα or φαρ, which the editor of the decree rejects: but Mr. K. thinks that it related either to the senate which enacted, or to the senator who moved, the decree; probably to the latter. Allowing this, what part of speech is φα or φαρ?—That our readers may judge what clear, pleasant, and consistent things various readings sometimes are, we will give them a very short passage of this famous decree, accompanied with the *needful* collations. The first we take from Glareanus:

—οὐκ ἐνδέκατορ Νέορ διδαχὴν ἐδίδαξε. Εἶτα περὶ τούτων τὸν βασιλέαν[8] καὶ τοὺ ῥήτορορ[9] μέμψαται Τιμόθεον.

This is plain, correct, and elegant; and, if it be not the genuine reading, cannot be far from it:—but, if any man likes marginal readings better, let him take the following:

[8] τοὺς βασιλέαρ. [9] τῶν ῥητόρων.

These various readings are also very good. The Oxford edition reads thus in the text—*ουκ ενδικα τορ νεορ διδακκε. Δεδοχθαι*[24] *φα*[25] *περι*[26] *τουτοιν τορ βασιλεαρ και τορ εφορορ μεμψατται*[27] *Τιμόθεον.*

Various readings.

[24] *Δεδοκται* al. [25] *φαρ* Bodl. [26] *ὑπερ* al. [27] *μεμψαται* al.

James Gronovius has made his copy more intelligible, but he does not seem to have rigidly adhered to MSS. He, too, has inserted *φαν.* Perhaps *εἶπα* (from Glareanus's *εἶτα,*) might serve, if Mr. K.'s idea be approved. *Ἐπανακαται* is written in most MSS., which Mr. K. derives from *ἄκος, care, ἀνακῶς, carefully;* whence *ἐπανακέω,* or *-κάω, ἐπανάκασαι, ἐπανάκαται.* Such violent straining to make the text literally agree with the reading of the MSS. would be justly liable to suspicion in any antient Greek author, whose works had been transcribed by Greek copyers, and had come down to us in a tolerable state of correctness:—but, when we consider how miserably the Latin scribes mangled or murdered the Greek passages which their authors quoted; many of which are left in a desperate condition, unless we shall light on MSS. of greater age and worth than we have hitherto had the good fortune to find; in this labyrinth of various readings, or rather of varieties of blunders, it would be rash to promise ourselves a clue to direct us always to the genuine reading. In cases of dialect, particularly, these MSS. of Boëthius ought to be discarded as incompetent witnesses. We shall only add that the late Mr. Toup, having occasion to speak of this decree, on which he would probably have tried his skill if he had not found the errors too numerous and obstinate, dismissed it, only calling it *corrupto corruptius.* (*In Suidam,* v. *Χιάζειν.*)

Lest it should be said of us that we are apt enough to object to the opinions of others, without giving them an opportunity of making reprisals, we will present Mr. K. with the latter part of the decree, as we think it probably ought to be read:

Δέδοχθαι περὶ τούτων τῶρ βασιλέαρ καὶ τῶρ Ἐφόρωρ μέμψασθαι Τιμόθεον, ἐπανάγκαξαι δὲ καὶ τᾶν ἕνδεκα χορδᾶν

ἑκταμόντα τὰρ περιττὰρ ὑπολιπῆν μόνον τὰρ ἕπτα· ὅπωρ ἕκαστορ τὸ τᾶρ πόλιορ βάρορ ὁρῶν εὐλαβῆται ἐττὰν Σπάρταν ἐπιφέρεν τι τῶν μὴ καλῶν, ἢ τῶν μὴ ποττὸ τᾶρ ἀρετᾶρ κλέορ ἀγόντων.

If we be right in our conjectures, several emendations of other critics are wrong; if we be wrong, we are not likely to be more unfortunate than they have been:—but we are at a loss to understand Mr. K.'s meaning, when he calls *ταράρεται* the Laconian form of the second aorist subjunctive middle.

We could make several other remarks on this Essay, and might propose several other objections: but we must now dismiss it with a general, but short, character.

The author is a man of reading, learning, and inquiry. His taste and knowledge seem to predominate rather in the antiquarian's province, as it is generally called:—but, when he traces the history of language, and the etymology of words, he gives too much scope to conjecture and imagination. In the execution of his plan, he unnecessarily contracts his foundation, by building only on the ground-work of Homer; and, while he denies that particular changes of sounds and words can take place except in one certain prescribed mode, he allows too little to the changes, caprices, conveniences, &c. which produce the fluctuations. We have, however, perused his essay generally with entertainment, sometimes with instruction and approbation; and Mr. K. may deserve, at least, this praise, that the errors in his research are sometimes more to the purpose than the successful inquiries of others.

P.S. We forgot, when we treated of the word ΕΡΥΜΑ p. 499. to observe that a kindred form, ΕΡΥΣΜΟΣ, occurs in the newly-discovered Hymn to Ceres, attributed to Homer, v. 230.

Οἶδα δ' ἐπηλυσίης πολυπήμονος ἐσθλὸν ἐρυσμόν.

JOSEPHI JUSTI SCALIGERI

EPISTOLÆ QUÆDAM SELECTÆ.

EPIST. I. (Lib. I. 9. *ed. Elzev.* 1627.)

Gilberto Seguino.

Librum Brissonis[1] totum perlegi, in quo, ut alteris ad te literis scribebam, non est dissimilis sui, cum tam in hoc quam illo de Formulis opere, nihil antiquius habuisse videatur, quam veterum testimonia congerere, ut volumen procudat, nihil tam metuere, quam ne liber nimis brevis sit. Sane in re necessaria, non solum prodest hoc facere, sed etiam negligentia est, non facere. Rem vero vulgatissimam testimoniis velle probare, hoc vero est, quod Græci dicunt, μύρον ἐπὶ φακῇ. Mira docet nos, Persas Regibus paruisse: reges vero ipsos castra diligentissime fossa et vallo munivisse: stipatores, satellites, officia palatina habuisse. Si iste solis Regibus Persarum mos fuit, laudo diligentiam scriptoris. Sin res est vulgatissima, et omnium Regum, quid est tot testes citare, quam centones farcire? Non is sum, qui adduci possim, ut aliorum industriæ obtrectem. Per me quidem hic liber aureus esto, neque enim nego bene horas collocatas: sed labor iste Grammatici erat, non ejus, qui Rempublicam tractabat: tironis, non Præsidis. Quare, apud posteritatem bene fortasse cedet pruritus gloriolæ, cum homines incesset oblivio dignitatis ejus. nunc venio ad locum illum Psalmi XCI de quo quæris. *Non metues a consternatione noctu, a sagitta volante interdiu, a peste grassante in crepusculo, a vastitate in meridie.* Istis quatuor generibus comprehendit omnia quæ hominibus imminent aut metuenda sunt, uti mortalium vita multis

1. Scilicet *de Regno Persarum*. Simile judicium tulerat Scaliger in Epistola proxime præeunte de Libro ejusdem Brissonis *de Formulis*. Nomen ejus Latine proferens Muretus, *Brissonius* scribit; et rectius quidem. Magnus erat JCtus Brissonius; sed ob officia ejus Galliarum regi præstita, a Parisiensibus rebellantibus strangulatus est A. D. 1591.

malis obnoxia est. et, quia Hebræi τὸ νυχθήμερον quadrifariam[1] partiuntur, in vesperum, in mediam noctem, in mane, et meridiem, ut olim in libris de Emendatione temporum annotavimus, per noctem intelligit, mediam noctem, per crepusculum, vesperum: et ait, nunquam per totum diem quicquam eorum, quæ hominibus impendent, metuendum esse ei, quem Deus tutum ab his omnibus præstat, quique pietatem colit. Vastitatem καὶ ἐρήμωσιν Hebræi vocant קטב *Keteb*. quod proprie est vis major καὶ θεομηνία. Quod quare *dæmonem* verterint septuaginta nescio. Hinc Sophistæ hariolati sunt Dæmones in meridie vagantes. Et sane vetustas tales. Dæmonas meridie infestos esse credebat. ut ille pastor Theocritianus:

Οὐ θέμις, ὦ ποιμὰν, τὸ μεσαμβρινὸν, οὐ θέμις ἄμμι
Συρίσδεν· τὸν Πᾶνα δεδοίκαμες. ἢ γὰρ ἀπ' ἄγρας
Ταυίκα κεκμακὼς ἀμπαύεται· ἐντί γε πικρὸς, &c.

Sed hæ nugæ sunt. Significat enim, nec die, neque nocte neque meridie, ullum genus mali imminere iis qui Deum metuunt. Non possum narrare quanto gaudio me affecit Epiphanius, quem misisti. Ego illum totum devorabo, cujus olim avidissimus helluo fui. Pauci agnoscunt illum penum veteris Christianismi.[2] Sed quam gratiam tibi referam pro tanta humanitate tua? Si hiscere audeam, nugas egero. si taceam, ingratissimus mortalium sim. Quod solum igitur possum, non tacebo. et istam comitatem tuam semper prædicabo. Vale. Prulliaci, Id. Iun. cIↃ IↃ xci.

EPIST. II. (LIB. I. 13.)

GILBERTO SEGUINO.

GRATIAM ago de Philone, qui olim fuit familiaris noster. Hodie vero eum excepimus, non utique, tanquam peregrinum, sed tan-

1. Quintam temporis divisionem memorat D. Marcus XIII. 35. Salvatoris verba tradens, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ.

2. Longe aliter de Epiphanio senserunt inter recentiores Dupinius, Moshemius et Jortinus, quibus pater iste dicitur eruditionis affatim, parum judicii habuisse.

quam veterem hospitem. Seculum enim videtur, ex quo non visitavi. et quanquam ille etiam de negligentia nostra conqueri possit, potius novam amicitiam cum eo contraham, quam ut non cum eo in gratiam redeam. Faciam igitur, et aliquot horas de nostris vigiliis illi suffurabor. De eo tibi possum narrare, quod mirari fortasse possis. Fuit ille Hebraismi imperitissimus. Atque adeo, ut tirunculi Christianorum, nedum Judæorum, possint eum in partes vocare. Tu miraberis, ego non miror. Ejusmodi enim erant Alexandrini Judæi, et reliqui Ἑλληνισταί. quo nomine distinguebantur a Judæis Hebraistis, qui Biblia in Synagogis Hebraice et Chaldaice legebant. Isti vero Alexandrini, Græca tantum legebant ea, quæ hodie extant, et quæ ipse Philo et reliqui Judæi fabulantur a LXX Judæis Hierosolymitanis jussu Ptolemæi versa. quæ certe partim fabulosa, partim vera probabo, cum tibi discendi voluntas incesserit. Hoc tantum scias, me, περὶ Ἑλληνιστῶν Ἰουδαίων,[1] quorum mentio in Actis cap. VI. et XI. scire ea, quorum ignoratio interpretes Novi Testamenti hactenus excusaverit, quia abstrusiora sunt, sed fortasse, si audiverint, aut non credent, aut aspernabuntur. Et quia de Hebraismo sermo incidit, opportune loci illius ex Psalmo XX. venit in mentem: *Salutem præsta. rex respondeat nobis, cum clamabimus.* Hoc enim in calce epistolæ a me quærebas, an ita sit in Hebraismo, ut posui: quod sane verum est. et illi Ἑλληνισταὶ interpretes septuaginta, ut in aliis infinitis, ita hic claudicant. Verbi Psalmi omnes intelligunt, mentem autem auctoris in eo nemo assequutus est. A principio ad comma, *nunc scio quod Deus salvavit unctum suum,* quod est septimum, verba sunt populi Deum orantis pro expeditione quam parat Rex. A commate autem septimo ad ultimum, quod est ordine decimum, Rex respondet, gratias agens Deo, quod victoriam ejus clementiæ

1. Scaligeri sententiam de lingua Hellenistica fusius exposuit D. Heinsius, quem refutavit Salmasius. Sed de verbis potius quam rebus lis fuit. Per dialectum Hellenisticam intelligenda est lingua, qua utebantur Syriam incolentes, quæ Græca erat, intermixtis linguarum Macedonicæ, Hebraicæ, et Syriacæ idiotismis.

acceptam referat, et non aliter, ac populus oraverat; Dei fatens præsentem opem sensisse. Itaque, quanquam preces concipi videntur a populo ante expeditionem, tamen hæc μιμητικῶς referuntur a populo jam parta victoria. Itaque totum carmen est εὐχαριστικὸν καὶ ἐπινίκιον. Tandem ultimo commate, iterum populus orat Deum, ut præsto adsit regi in periculis, ita ut ipse Rex habeat unde possit Deo εὐχαριστεῖν, et respondere ac succinere populo pro ejus salute vota nuncupanti, quemadmodum nunc facit. *Serva*, inquiunt, *regem: et, quoties concipiemus illas preces, quæ continentur sex illis versiculis, ille contra succinat illud solenne carmen quod continetur tribus reliquis versiculis: quod sane non fiet, nisi post victoriam: habeat materiam Rex, unde possit sæpe nobis respondere.* Quam diversas omnes interpretationes ab hac leges? Sed hæc sunt ludus jocusque, præ ut in aliis cæcutiunt. Non incommode injecta est mentio interpretum septuaginta; eorum enim interpretatio opus mihi est: si habes, tam avide accipiam, quam impudenter peto, si miseris; quod non dubito te facturum, si copia est, quæ tua est liberalitas atque comitas. Matrem familias tuam et liberos noli amplius eo mittere unde tuto pedem referre non possint: non enim ejusmodi sunt, ut sicariis et belluis efferatissimis ludibrium debeant. Vale, atque nos ama. III. Id. Novembr.

EPIST. III. (Lib. I. 14.)

Gilberto Seguino.

Biblia Vatabli cum Psalterio Apollinaris et aliis libellis accepi. Sed fortasse opus est tibi aliis, quos antea mihi misisti: quod si literis mihi significaveris, remittam tibi, quos volueris. De Septuaginta[1] interpretibus scito fabulam a Judæis confictam, a

1. Historiam de septuaginta Interpretibus totidem οἰκίσκοις inclusis, narrat Justinus Cohort. ad Græc. p. 14. quorum versiones ne una quidem dictione aliam ab alia discrepasse affirmat; narrat autem se ipsum vidisse septuaginta domuncularum vestigia. Hanc fabulam solidissime refutarunt Scaliger ad Euseb. pp. 133. 144. Dan. Whithy in Dissert. de S. Scripturarum Interpretatione secundum Patrum Commenta, Præfat. pp. lxiv. seq. 99.

Ptolemæo arcessitos, in unum locum conjectos; et non omnium qui in unum locum convenissent et capita contulissent, sed singulorum separatorum qui divinitus in eandem sententiam conspirassent, eam interpretationem fuisse. Quid ergo? cum coëgissent eos Ptolemæi Græce contractus scribere, et annos a Ptolemæo Philadelpho putare, attribuerunt eam interpretationem ei Regi, qui eis eam necessitatem Græcissandi imposuisset? sed si hoc verum erat, oporteret reliquas Paraphrases, Chaldaicam, Persicam, Arabicam, quibus hodie utuntur, quodam rege jubente scriptas fuisse. quod et putare ineptum est. Igitur Septuaginta interpretum paraphrasis Græca, est, non auctore Philadelpho, sed Judæorum suadente utilitate conscripta, qui parum Hebraice sciebant, Græce autem loqui et scribere ab ipsis Regibus cogebantur. Ea sane, sive a Septuaginta, sive ab uno, quod verius est, conscripta, mendosissima et falsissima est; et Latina, qua πατρολάτραι utuntur, quæ ab ea propagata est, longe deterrima. Sed hæc non sunt hujus loci neque temporis. Plura igitur coram. Vale.

EPIST. IV. (Lib. I. 16.)

Claudio Vernellæ.

Quod quæris de loco Cæsaris,[1] non solum me, sed et nobiliora ætatis nostræ ingenia exercuit, et nondum, ut puto, neque docti homines sibi, neque ego mihi satisfeci. Puto tamen Druidas tum Græce scisse; reliquam plebem non solum Græcas, sed ne ullas quidem literas scisse. Nam Cæsar omnino de Druidibus loquitur, cum ait eos in publicis privatisve rationibus Græcis literis usos. sed ne id quidem placet: nam illud *Græcis* delendum; ait enim Cæsar illos in publicis rationibus tum literis usos; ea autem quæ ad religionem pertinebant, memoriter tenuisse: ut veteres Judæi Kabbalam suam nunquam scriptis commendabant, sed eam, ut a magistris didicerant, meditabantur. De

1. Cæsaris locus de Druidis est VI. 13. ubi vid. interpp. Hæc Scaligeri verba partim Latine, partim Gallice retulerunt editores in *Prima Scaligerana* p. 76.

Helvetiis vero quod dicit libro I. eos literis Græcis perscripsisse in Tabulis rationem et numerum eorum, qui arma ferre poterant, id etiam mihi suspectum est. Nam unde barbara natio, quæ Alpium finibus terminabatur, literas Græcas didicisset? Quod si locus integer est, puto quosdam ex illis a Massiliensibus didicisse, et Græce illam summam perscripsisse, ne reliquis Gallis et finitimis notum esset, quot millia hominum e finibus Helvetiorum migrarent. Sane de illis locis Cæsaris, item de literis Q. Ciceronis nihil plane habeo quod vere affirmare possim. nisi hoc tantum, videri omnino Græce scripta fuisse; et hoc esse argumentum reliquos Gallos Græce nesciise: quo magis reliquos duos locos quos adduximus, de mendo suspectos esse debere. Hæc habui quæ dicerem, vel potius quæ non dicerem. Nam præstat tacuisse quam parum dicere. Tu hæc boni consule. Vale. VIII. Id. Julias. Jusliaco.

REMARKS ON GREEK INSCRIPTIONS.

"We did not find," says Sir G. Wheler in his Travels, (p. 444.) "the tomb of Diogenes, at Corinth, which was in times past by the entrance into the town coming from the Isthmus; but we saw it, and copied his epitaph at Venice, in the palace of Signor Erizzo, upon a marble, under the basso-relievo of a dog; which we suppose was brought from Corinth, when the Morea was under the dominion of that state."

ΕΠΕΚΥΩΝΤΙΝΟΣΑΝΔΡΟΣΕΦΙΣΤΑΣΣΗΜΑΦΥΛΑΣΣΕΙΣ
ΤΟΥΚΥΝΟΣΑΛΛΑΤΙΣΗΝΟΥΤΟΣΑΝΗΡΟΚΥΩΝ
ΔΙΟΓΕΝΗΣΓΕΝΟΣΕΙΠΕΣΙΝΩΠΕΥΣΟΣΠΙΘΟΝΩΙΚΕΙ
ΚΑΙΜΑΛΑΝΥΝΔΕΘΑΝΩΝΑΣΤΕΡΑΣΟΙΚΟΝΕΧΕΙ.

It is necessary to observe, that the above inscription copied by Sir G. Wheler is preserved in the Anthologia Lib. III. From this collection I here subjoin it, that the reader may perceive how slight the variation is between the two.

Εἰπὲ, κύον, τίνος ἀνδρὸς ἐφεστὼς σῆμα φυλάσσεις;
Τοῦ κυνός. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ κύων;
Διογένης. γένος εἰπέ. Σινωπεύς. ὃς πάθον ἥκει;
Καὶ μάλα· νῦν δὲ θανὼν ἀστέρας οἶκον ἔχει.

The circumstance of finding on a marble belonging to Greece an epigram of the Anthologia, is a proof to be added to many others, which might be adduced, that the poems in that Collection were frequently transcriptions from monuments once existing in Greece. The very name ἐπιγράμματα implies that they were *inscribed*. The verses with which we are all acquainted, on the death of those who perished at Thermopylæ, and by the banks of the Strymon, were to be found on stone tablets in antient Greece, and were so placed as to draw the notice of those who passed near the spot where they were erected. The lines which are printed in the last Number of the Museum Criticum are inscribed on a stone in Samos[1]. They are written in the spirit and character of many sepulcral poems in the Anthologia, and might be properly inserted in a future edition of that work.

We have reason to be thankful to those diligent antiquaries of former ages who must have collected in their travels through Greece many of those sepulcral inscriptions, written with taste, feeling, and simplicity; and which, in spite of the sneer of Lord Chesterfield, and all such sciolists, will continue to be read and admired by every scholar[2]. This species of composition was peculiar to Greece. It is not to be found among any nation of modern times. The Latins were strangers to it. The turn and point which they give to their Epigrams are so essentially different

1. We omitted to state in our last Number, that the copy of this Inscription was sent to England by the Rev. George Renouard.

2. We might here adduce the testimony of a correct and accomplished scholar, Mr. Gray. See the version by him of some of the epigrams in the Anthologia, in the late edition of his works by Mr. Mathias. We will cite one executed with admirable spirit and vigour; it is the translation of two lines on the Statue of a Bacchante:

Credite, non viva est Mænas; non spirat imago;
Artificis rabiem miscuit ære manus.

from the ἀφέλεια which characterizes those of the Anthologia, that the Greek dress with which Scaliger has clothed some of the epigrams of Martial seems to hang loosely and awkwardly upon them.[3]

Before I quit the subject of Inscriptions, I will take the opportunity of explaining part of one which is now in the vestibule of the Public Library at Cambridge, and was brought from the Troad by Dr. Clarke. The marble commemorates *Proclus the Phrontistes of Drusus Cæsar*, Φροντιστήν. We cannot find any meaning in Stephanus, that will suit the word, on this marble. But if we turn to Du Cange we see that φροντιστὴς was *Fisci Procurator;* and the word in this signification corresponds very well with the rest of the inscription; for Proclus is praised as "having cleared the Hellespont of pirates, and having kept the city unburthened in all respects:" ΚΑΘΕΛΟΝΤΑ ΤΑ ΕΝ ΕΛΛΗΣΠΟΝΤΩ ΛΗΣΤΗΡΙΑ ΚΑΙ ΕΝ ΑΠΑΣΙΝ ΑΝΕΠΙΒΑΡΗΤΟΝ ΦΥΛΑΞΑΝΤΑ ΤΗΝ ΠΟΛΙΝ. The word φροντιστὴς therefore, may on the authority of the inscription on this marble, contemporary with the first age of Christianity, be inserted in the Lexicons, with the sense here assigned to it.

R. W.

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3. Joseph Scaliger used to pass some of his sleepless nights in winter in bed by amusing himself with translating Martial into Greek. The fruits of these clinical lucubrations are published with this postscript: *Hæc omnia fere in lecto Josephus Scaliger Jul. Cæs. f. meditando insomniam suam solabatur* A. MDCI. *noctibus brumalibus.*

SYNTAXEOS ATTICÆ

CANONES DAWESIANI XI.

It would be a curious inquiry to trace, by what steps and from what causes the purity of Attic diction, especially in its syntax, after flourishing so beautifully in the Periclean age and later down, began to fall into a state of rapid decline about the time of Menander.

This would be a task comparatively easy, if we did but possess correct copies of the text even of those authors yet extant, in whose writings such changes successively appeared.

But what with the MSS. more or less incorrect according to the skill and faithfulness of the *librarii* on the one hand, and what on the other with the strong inclination of mind in the earlier editors from the press to give a Latin turn to a Greek idiom, the task has come down to us, even in the Poets rather difficult, and sometimes

Periculosæ plenum opus aleæ.

By the *experimentum crucis* indeed, which the acuteness and vigour of Dawes, if not first, yet most eminently, applied to the work of criticism [*Misc. Crit.* pp. 78.[1] 228. 232. *Ed. Burgess.* pp. 81, 2. 227. 230. *et alibi.*] the text has been most happily corrected, of the Attic poets, and by light borrowed from thence, of the Prose writers also, though of course in a more limited degree, nor always with the same certainty of inference. For the benefit of young scholars who may not think the perusal of the *Miscellanea Critica* of Dawes an easy, or may not find it all at once a pleasant matter, the following contributions of help are very chearfully offered.

J. T. M. R. S. Y.

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1. "Ex Poetis dico: neque enim mendis, quibus singulæ singulorum pedestris orationis scriptorum paginæ scatent, et perpetuo, ni ad Poetarum sermonem, certam illam normam, exigantur, scatebunt; exemplorum virtutem tribuendam esse commodus ac patiens agnoscam."

I.

"Voculam *αν* cum verbo *περιοιδε* conjungi vetat Græcorum "Scriptorum consuetudo." [*Miscell. Crit.* p. ii. Ed. B. p. ii.]

The particle ἂν, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number περιοῖδε is excluded, as being strictly what Clarke calls the present perfect tense. [*Vid. ad Iliad.* A. v. 37.]

1. ἔτυπτον ἂν — *I should have been striking.*
   (Sometimes translate, *I should have stricken.*)
2. ἐτετύφη ἂν — *I should have done striking.*
3. ἔτυψα, ἔτυπον } ἂν — *I should have stricken.*

The same, *mutatis, mutandis,* for the past tenses of θνήσκω.

II.

"Vocula ὁσῳ et similes comite *αν* non nisi cum altera forma "ελθῃ construuntur." [M. C. p. 79. Ed. B. p. 82.]

The passage itself from which this remark arises, may easily be found in the *Anabasis* of Xenophon. (Lib. I. 5. 9.) Δηλος ην ὁ Κυρος σπευδων πασαν την ὁδον—νομιζων, ὁσῳ μεν αν θαττον ελθοι, τοσουτῳ απαρασκευαστοτερῳ βασιλει μαχεισθαι . . . κ. τ. λ.

By transposing ἂν, and by altering the future μαχεῖσθαι, which does not keep that particle's company, into μάχεσθαι, Dawes (with the approbation of Porson) has corrected the passage thus: νομιζων αν, ὁσῳ μεν θαττον ελθοι, τ. α. β. μαχεσθαι—κ. τ. λ.

1. The position of ἂν, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. Ὁσῳ and similar words are much used with ἂν and the subjunctive mood, it is true; but according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes.

a. Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.

Οἷός περ ἂν περὶ τοὺς γονεῖς γένῃ, τοιοῦτοι καὶ οἱ σαυτοῦ παῖδες περὶ σὲ γενήσονται· εἰκότως.

β. *Act such a part towards your parents, as you could wish your own children to act towards yourself.*

Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἵους ἂν εὔξαιο περὶ σεαυτὸν γίγνεσθαι τοὺς σαυτοῦ παῖδας.

γ. *There is not a man living whom he would have less thought of attacking than him.*

Οὐκ ἔστιν, ἐφ' ὁντινα ἂν ἧττον, ἢ ἐπὶ τοῦτον, ἦλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious at least to my apprehension of it.

Καὶ γὰρ οὗτος ἅπασι τούτοις, οἷς ἂν τις μέγαν αὐτὸν ἡγήσαιτο,— ἔτ' ἐπισφαλεστέραν αὐτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκεύακεν ἑαυτῷ. Olynthiac. A. §. 5.

In the same section, *The subjects of Philip*, says the orator, λυποῦνται καὶ συνεχῶς ταλαιπωροῦσιν, οὔτ' ἐπὶ τοῖς ἔργοις, οὔτ' ἐπὶ τοῖς αὐτῶν ἰδίοις ἐώμενοι διατρίβειν, οὔθ' ὅσ' ἂν πορίσωσιν, οὕτως ὅπως ἂν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι, κεκλεισμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.

Translate thus:—*nor able to dispose of such articles as they* MAY *produce, in the way they* MIGHT *otherwise have it in their power to do, on account of the war*, &c. &c.

And to preserve the Atticism, read —ὅπως ἂν δύναυτο.

3. It is well known, that the following construction, *suppresso* ἂν, is favoured by the tragic writers. [R. P. *ad Orest.* v. 141.] Ὅπου δ' Ἀπόλλων σκαιὸς ᾖ, τίνες σοφοί; Electr. Eurip. v. 972. But this suppression of ἂν with the *optative* also deserves remark.

Οὐκ ἔστιν, ὅτῳ μείζονα μοῖραν
Νείμαιμ', ἢ σοί. Prom. Vinct. vv. 299, 300.

The following passages demand a separate consideration.

Ἐν σοὶ γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν, ἐφ' ὧν
Ἔχοι τε καὶ δύναιτο, κάλλιστος πόνος. Œd. R. vv. 314, 5.

Εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις. Ibid. v. 979.

And this, Ἀλλ' *εἰ βούλει, ἔφη, ὦ πάππε, ἡδέως με θηρᾶν, ἄφες πάντας τοὺς κατ' ἐμὲ διώκειν καὶ διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. Cyropædia.*

III.

" Præstandum in me recipio Sermonis Attici rationem " postulare vel *ποι τις φυγῃ*, vel *ποι τις αν φυγοι*. Verbum " utique optativum cum *ποι, ποθεν, που, πως*, vel qualibet alia " interrogandi particula conjunctum alteram itidem *αν* comitem " exigit; subjunctivum vero respuit." [M. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

α. ποῖ τρέψομαι; *whither shall I betake myself?*

β. ποῖ τράπωμαι; *whither must I betake myself?*

γ. ποῖ τις ἂν τράποιτο; *whither should one betake himself?*

[M. C. 75. 341. Ed. B. 78. 333.

1. Under the class (*β*) may be placed,

Εγω δε τι ΠΟΙΩ; *Plut. But what must I do?*

Εγω σιωπω τῳδε γ'; *Ran.* ubi de Euripide Æschylus,

Must I hold my tongue for this coxcomb?

Ὡς οξυθυμος! *φερε, τι σοι* ΔΩ *καταφαγειν*;

Well, what must I give you to eat?

Dawes's account justly exhibits the first and second verbs thus used, not as of the present indicative serving instead of the future; " sed formæ subjunctivæ, quæ temporis futuri vi quo- " dammodo non raro gaudet, vel potius significatu proprio ad " *ἱνα*, sive *χρῃ ἱνα*, subauditum refertur."

2. Σοφῶς κελεύεις. *μὴ τρέσῃς μιάσματος*

Τοὐμοῦ *μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.* Herac. 558, 9.

" Θάνω subjunctivus est, ut alibi passim. Subjunctivi primam " personam pluralem eo sensu quo Anglice dicitur, *let us die*, " passim occurrere nemo nescit. Rarius, nec tamen valde raro, " adhibetur prima persona singularis ea significatione qua dicunt " nostrates, *let me die*. In *Med.* 1275. verba *παρέλθω δόμους* " sine interrogatione recte exhibent edd. pleræque." P. Elmsley Annot. in locum.

In Porson's Medea, the passage stands thus,

Παρέλθω δόμους; ἀρῆξαι φόνον
Δοκεῖ μοι τέκνοις.

which would require to be translated with somewhat less force, thus: "*Shall I not enter the house?—I am resolved to save the* "*children from murder.*"

Our obligations to Mr. Elmsley are very great already; but it is in his power to render a yet more substantial service to the interests of Greek literature, if he would condescend to adopt the following suggestion. In scattered publications, he has demonstrated, or rendered highly probable, many rules generally, if not universally observed in the practice of Attic prosody, etymology, and syntax. For the benefit of those whom Mr. Porson called his "*tirones,*" why should not Mr. Elmsley reduce into a more didactic form, and into a shape more accessible for reference and consultation, what he has so largely contributed? That press which in the year 1745 gave Dawes's Miscellanea Critica to the perusal of Greek scholars, would be proud to give in the year 1815 a work of similar value, but of more mature execution.

IV.

Και μην ὁποτε τι σκευαριον του δεσποτου
Ὑφειλου, εγω σε λανθανειν εποιουν αει. *Plut.* 1141.

"Poeseos Atticæ ratio istiusmodi hiatum, qualis in altero versu "conspicitur, in versibus iambicis et trochaicis omnimodo vetat. "Deinde ipsam orationem ὁποτε ὑφειλου.—[*When you actually had stolen some one specific thing*]—"εποιουν αει soloecam "esse assevero; sermonis autem indolem postulare ὁποτε "ὑφελοιο. Itaque utraque re conspirante, rescribo ΥΦΕΛΟΙ, "εγω" [M. C. 216. Ed. 215, 6.]

Fielding and Young thus translate the passage, fairly enough:

Why, when you used to filch any vessel from your master, I always assisted you in concealing it [*the theft.*]

The nature of those circumstances which demand this usage of ὁποτε with the optative mood, if not sufficiently clear from the instance thus given, is determined by several other instances which Dawes has produced, of ὅποτε similarly employed

Of εἶπον also in the same usage preceding the *optative*, with the *preterimperfect tense* (for that is the idiom) of the *indicative* mood in the other member of the sentence, Dawes has given proof quite sufficient. [M. C. 256. Ed. B. 253.]

Αλλη δε καλλη δωματων στρωφωμενη,
ΕΙΠΟΥ φιλων ΒΛΕΨΕΙΕΝ οικετων δεμας,
ΕΚΛΑΙΕΝ ἡ δυστηνος" — Sophocl. Electr. 924. [lege *Trachin.* 924 = 909. J. T.]

And wandering up and down the house, whenever she saw a favourite domestic, so oft the wretched dame would weep.

The particle ἐπεὶ occurs in a similar construction. Καὶ οἱ μὲν ὄνοι, ἐπεί τις διώκοι, προδραμόντες ἂν εἱστήκεσαν· (πολὺ γὰρ τοῦ ἵππου θᾶττον ἔτρεχον·) καὶ πάλιν, ἐπεὶ πλησιάζοι ὁ ἵππος, ταυτὰ ἐποίουν. Xenophon. Anabas. p. 45. *ex emendatione Porsoni; quem vide ad Eur. Phœn.* 412.

V.

"Quod autem eruditissimos quosque videtur fefellisse, "observare libet, Verba istius formæ, cujus est αεισοι, nusquam "vel notione optativa adhiberi, vel cum vocula κεν sive αν "conjungi; sed temporibus præteritis significatione futura per- "petuo subjici.

Εγω γαρ ων μειρακιον ΗΠΕΙΛΗΣ' ὁτι
Εις τους δικαιους και σοφους και κοσμιους
Μονους ΒΑΔΙΟΙΜΗΝ—*Plut.* 88. [M. C. 103. Ed. B. 105.]

For I when a stripling threatened that I would visit the honest and wise and respectable—and no others.

1. If this *dictum* be true, and I have met with nothing to disprove it, all the other usages of the future optative must be struck off the roll without delay.

α. ζησοιτε. *fare ye well.* "neque enim futurum istius formæ tribuitur." [M. C. ii. Ed. B. ii.]

β. μαλλον αν εσοιμην, "locutio est Græcis ignota. Futurum "utique formæ optativæ nihilo rectius cum particula αν conjun- "gitur, quam optanti tribuitur." [M. C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked, keeps no company with the particle ἄν. The aversion to πρὶν preced-

ing it in what is called *government*, seems pretty much the same. Mr. Elmsley *ad Iph. Aul.* v. 1459. has justly suggested, that *πρὶν σπαράξεσθαι κόμας*, is a solecism. The looser usage of the aorist infinitive with ἂν or without it, affords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, ad *Iph. T.* v. 937. appears to me justly to condemn *κελευσθεὶς δράσειν* as not legitimate Greek; while *ad Œd. R.* v. 272. he does not with equal decision second the Scholiast, who in reference to *εὔχομαι* in v. 269. writes thus, *φθαρῆναι δεῖ γράφειν, οὐ φθερεῖσθαι.*

The syntax of the line

Αλλ ὡδε προεθηκεν ελευθεριης απολαυσειν

is condemned by Dawes on the very same principle. "Nec "vero futurum verbo *προεθηκεν commode subjungi* potest." [M. C. iii. Ed. B. iii.]

4. In the syntax of *μέλλω*, the infinitive mood following it most usually occurs in the future tense, but not universally. The authority of Porson *ad Orest.* v. 929. on v. 1594. *μέλλω κτανεῖν*, has pronounced, "aoristum recte postponi verbo *μέλλειν*." Mr. Elmsley *ad Heraclid.* v. 710. gives his sentence thus on the subject, "Ubicunque levi emendatione pro *γράψαι* restitui potest *γράφειν* aut *γράψειν*, restituendum mihi videtur."

VI.

"Nos primi monemus, formæ verborum optativæ cum certis "voculis, *ἵνα* puta, *ὅφρα* et *μή*, conjunctæ eum esse usum, ut "verbis de tempore non nisi præterito usurpatis subjungatur, isti- "que adeo Latinorum tempori AMAREM respondeat; sub- "junctivam contra verbis non nisi præsentis vel futuræ significa- "tionis subjungi, atque alteri isti apud Romanos tempori AMEM "respondere." [M. C. 82, 3. 272. 329=85. 268, 321.]

Generally speaking, where a purpose, end, result, is denoted by the help of the particles, *ἵνα*, *ὅφρα*, *μή*, &c.

I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive and not otherwise.

This is remarkably well illustrated by Dawes out of Homer and Plato. In the Iliad E. 127, 8. we read,

Αχλυν δ' αυ τοι απ' οφθαλμων ελον, ἡ πριν επηεν,
ΟΦΡ' ευ ΓΙΝΩΣΚΗΙΣ ημεν θεον ηδε και ανδρα.

"*I* HAVE REMOVED *the mist from thine eyes, that thou* MAY'ST DISTINGUISH &c."

In the second Alcibiades of Plato, *sub finem:* ωσπερ τῳ Διομηδει φησι την Αθηναν Ομηρος απο των οφθαλμων ΑΦΕΛΕΙΝ την αχλυν,

ΟΦΡ' ευ ΓΙΝΩΣΚΟΙ ημεν θεον ηδε και ανδρα.

"*Homer tells us that Minerva* REMOVED *the mist from his eyes,* "*that he* MIGHT DISTINGUISH &c."

Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι,
and πορεύεται or πορεύσεται, ἵνα μάθῃ.

Yet a few remarks may be useful, and even necessary, to assist the young scholar in discriminating betwixt real exceptions and such only as appear so to be: for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἴχοιτο.
τότε γὰρ ἐφυλάττετε, ὅπως μὴ οἴχηται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in the narrative way, as ἔγραψα, *I wrote*, but sometimes also in the use of our present perfect, *I have written;* it may in its latter usage be followed by the subjunctive. The remark is Dawes's, when speaking most exactly on the dramatic passage of Homer as varied in narration by Plato, *ubi supra.* Professor Monk, *ad Hippolyt.* v. 1294. has shewn very clearly, under what circumstances this syntax is legitimate.

2. Since, in narrating past events, the Greek writers, particularly the Tragics, often employ the present in one part, with the aorist in the other part of the sentence, [*vid.* R. P. *ad Hecub.* v. 21.] as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with ὅστις or with ἵνα.

Phæn. 47. κηρύσσει, [*revera*, ἐκήρυξεν]
ὅστις μάθοι. κ.τ.λ.

" *He proclaimed such a reward to any one, that* SHOULD *dis-*
" *cover the meaning of the riddle.*"

3. If the verb denoting the principal act, while it is true of the present time which it directly expresses, be virtually true of the past also in its beginning and continuance, the leading verb may stand in the present tense, and yet the purpose be denoted by the optative mood. In this way, I venture, though with some timidity, to translate the following passage of the *Ranæ*, vv. 21—24.

Εἶτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφὴ,
Ὅτ' ἐγὼ μὲν ὢν Διόνυσος, υἱὸς Σταμνίου,
Αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ,
Ἵνα μὴ ταλαιπωροῖτο, μήδ' ἄχθος φέροι;

" *Is it not quite abominable, that I the mighty Bacchus* HAVE
" BEEN *trudging on foot, while I have had this fellow well-*
" *mounted, that he* MIGHT *feel no fatigue.*"

To escape from the emendation of Brunck, and with a view to suggest an idea which may perhaps be supported ere long by better authority, I risk at all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects, some peculiarity of the case determines the choice at once.

The following passage presents just such an instance.

Ἡ γὰρ νέους ἔρποντας εὐμενεῖ πέδῳ,
Ἅπαντα πανδοκοῦσα παιδείας ὅτλον,
Ἐθρέψατ', οἰκιστῆρας ἀσπιδηφόρους
Πιστοὺς, ὅπως γένοισθε πρὸς χρέος τόδε.
S. Theb. vv. 17—20.

There is nothing in vv. 19, 20. to condemn the reading γένησθε. " *She* HATH REARED, *that you may become.*" But in vv. 17, 18. the decision lies. " *She* REARED *you in tender and helpless* " *infancy, that you* MIGHT *become one day her loyal guards.*"

When Porson *ad Phœn.* v. 68. writes thus, "Deinde "κραίνοιεν pro κραίνωσιν edidit Brunckius, ex Dawesii præcepto, "Misc. Crit. p. 82. Sed hanc regulam non videntur per omnia "servasse Tragici. Confer Hec. 1128.—1133." [1120—1126.] he refers to a passage, singularly awkward, and if it be allowed to stand correctly at present, bidding more defiance to Dawes's Canon, than any other which it has yet fallen in my way to observe.

Ἔδεισα, μή σοι πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ, καὶ ξυνοικίσῃ πάλιν·
Γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὖθις αἴροιεν στόλον,
Κἄπειτα θρήκης πεδία τρίβοιεν τάδε
Λεηλατοῦντες· γείτοσιν δ' εἴη κακὸν
Τρώων, ἐν ὑμῖν νῦν, ἄναξ, ἐκάμνομεν.

Had the irregularity lain on the other side, had he begun with the optative and from inadvertence of mind been led by other thoughts to employ the subjunctive afterwards; the knot might then have had an easy solution.

As it is, Mr. Blomfield's ingenious and perhaps just mode of settling the point in other passages, can hardly be applied to this.

"Verum fac aliquando subjunctivum de re præteritâ adhibue-"rint, nunquam tamen optativum de re præsenti usurparunt." *ad S. Theb. ubi supra.*

III. A third syntax yet remains; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
Ἐρῤῥιψ' ἐμαυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας,
Ὅπως πέδῳ σκήψασα, τῶν πάντων πόνων
Ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν,
Ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.

Prom. Vinct. vv. 773—6.

I have selected this passage, for two reasons: it readily presents its own meaning, and shows the class of construction to which it belongs. But Heath wanted to alter it, from the con-

fusion in his mind of the rules of Latin with those of Greek syntax; and his note affords a peculiar specimen of that influence operating in such matters, which I have mentioned in the few remarks prefixed to these Canons.

"Ut constet grammatica ratio, omnino legendum ἀπαλλα-
"γείην, ejecta particula γὰρ, quæ paulo post sequitur, ne
"redundet metrum." HEATH. *ad loc.*

As every scholar possesses the Hippolytus [v. 643.] edited by Professor Monk, and the Œdipus Rex [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well developed. Hermann also may be consulted with advantage, in his *Annotationes*, No. 446. on the Greek idioms of Viger.

VII.

"Exigit sermonis ratio, ut voculæ ου μη vel cum futuro
"Indicativo vel cum Aoristo altero formæ subjunctivæ constru-
"antur. [M. C. 222 = 221.]

"Legitime construitur vocula ὁπως, altera μη vel comite
"vel absente, cum Aoristo secundo formæ vel activæ vel mediæ,
"uti et cum aoristo primo passivæ." [M. C. 228, 29, 30 = 227, 28.]

"Vocula ου cum verbo subjunctivæ formæ conjuncta alteram
"itidem μη comitem postulat." [M. C. 340 = 331.]

According to Dawes then, the following forms of Syntax, for instance, are correct.

1. ΟΥ ΜΗ δυσμενης ΕΣΗι φιλοις.
2. ΑΛΛ' ΟΥΠΟΤ' εξ εμουγε ΜΗ ΜΑΘΗΙΣ τοδε.
3. Δεδοιχ' ΟΠΩΣ ΜΗ τευξομαι κακοδαιμονος.
4. [σκεπτέον, ὅπως τοῦτο μάθῃ.]
5. [σκεπτέον, ὅπως μὴ αἴσθωνται ταῦτα.]
6. [φύλαξαι, ὅπως μὴ τυφθῇς.]

And the following forms amongst others are not legitimate,

7. Ου μη ληρησῃς. Read, Ου μη ΛΗΡΗΣΕΙΣ.
8. Ὅπως δε τουτο μη διδαξῃς μηδενα. Read. ὅπως μη διδαξεις.

9. Αλλ' *ουτι μ εκφυγητε λαιψηρφ ποδι.* [Hecub. 1038 = 1030.] Read, Αλλ' *ουτι* ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte." R. P. With the great critic himself, therefore, read, Ἀλλ' *οὔτι μὴ φύγητε λαιψηρῷ ποδί.*

A. Under the head of No. 8. which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness which nobody can deny, of Hecuba, v. 402. corrected the verse as follows,

ὅμοια, κισσὸς δρυὸς ὅπως, τῆσδ' ἔξομαι.

And Porson, in his first edition of the Hecuba, adopted the correction with this remark.

"*ὅμοια* emendatio est Reiskii pro *ὁποῖα*, quod habent Aldus "et MSS."

In his second edition, he restores the genuine reading,

ὁποῖα κισσὸς δρυός, ὅπως τῆσδ' ἔξομαι.

As the ivy clings to the oak, let me cling to my daughter here. The jiugle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"*ὅμοια* emendatio est Reiskii pro *ὁποῖα*, quod habent Aldus et MSS. a Brunckio et Beckio recepta. Pro *ὅπως* B. *οὕτως*. Sed re perpensa, huic emendationi diffidere cœpi, et vulgatum defendi posse hodie censeo. Plerumque quidem *ὅπως* vel *ὅπως μὴ* cum secunda persona, aliquando cum tertia construitur, rarius cum prima. Aristophanes Eccles. 296. *Ὅπως δὲ τὸ σύμβολον Λαβόντες ἔπειτα πλη-σίοι καθεδούμεθα.* Plene dixit post paullo, *Ὅρα δ' ὅπως ὠθήσομαι τούσδε τοὺς ἐξ ἄστεος.* Antiphanes Athenæi III. p. 123. B. *Ὅπως ὕδωρ ἕψοντα μηδὲν' ὄψομαι.* Retinenda etiam videtur vulgata Troad. 147. lectio, frustra a Musgravio sollicitata. *Μάτηρ δ' ὡς τις πτανοῖς κλαγγὰν Ὄρνισιν, ὅπως ἐξάρξω 'γὼ Μολπάν.*"

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad *Acharn.* 930. *Sub judice lis est.*

B. That *οὐ* does not precede a verb of the subjunctive mood unless accompanied by *μὴ*, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other Syntax is perfectly right.

Iliad. A. 262. *Οὐ γάρ πω τοίους ἴδον ἄνερας, οὐδέ ἴδωμαι.* And I only mention this now, to avoid the appearance which one might otherwise incur of appealing to Homer as an authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens are drawn from Homer, the vast ocean of Grecian literature. But inasmuch as a great deal of the original diction of Homer had become obsolete in the age of Pericles, and a great deal of recent varnish was afterwards put on by the Scholars of Alexandria, let it be understood, that we *borrow illustration* from Homer only where he was copied or followed by the Attic Writers; while against their demonstrated practice—in the present discussion—he affords no authority at all. [Iliad. *φ*. 195. &c.]

C. A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Review. June 1812. pp. 453, 4.] ad *Supp.* v. 1066; that "when *οὐ μὴ* is prefixed to the future, a note of "interrogation ought to be added." And Mr. Monk approving the idea, edits the *Hippolytus* accordingly. Vid. vv. 213. 602.

On the particles *οὐκ οὖν* a similar hint is advanced by Mr. Elmsley, ad *Œd. R.* v. 342. and pursued *ad Heraclid.* v. 256.

VIII.

"Nec verbum activum *μεθιημι* cum Genitivo, nec me-"dium *μεθιεμαι* cum Accusativo recte conjungitur." sed vice versa. [M. C. 238 = 236.] Vid. et R. P. ad *Med.* v. 734.

This one instance, acutely observed, belongs to that nice analogy; by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the fastidious reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develope it, if they do trip a little, may expect to be forgiven.

1. μεθίημι σέ.——μεθίεμαι σοῦ.
2. ἀφίημι σέ.——ἀφίεμαι σοῦ.
3. ἔλαβον σέ.——ἐλαβόμην σοῦ.
4. σῖγα δ' ἔξομεν στόμα.——βρετέων ἔχεσθαι.
5. βρόχους ἅπτειν.——ἅψει πέπλων.
6. ὤρεξε τὴν κύλικα.——οὗ παιδὸς ὀρέξατο.

1, 2. *I quit, or part—myself from you.*
3. *I caught—myself at you.*
4. *To hold—ourselves by the statues.*
5. *You will fasten—yourself on my robes.*
6. *He stretched—himself for his Son.*

In translating, at once exactly, and with variety if it be not distinction, lies the difficulty; otherwise, the task would be easy enough. A Scholar understands the whole, without any help of translation.

IX.

"Si mulier de se loquens pluralem adhibet numerum genus "etiam adhibet masculinum;

"Si masculinum adhibet genus, numerum etiam adhibet "pluralem." R. P. ad *Hec.* 515 [M. C. 317=310.]

In Porson's Letter to Dalzel, *Mus. Crit.* p. 335. it is said, "There is a stronger exception against Dawes's rule in *Hipp.* "1120. [Ed. Monk. 1107.] than can be brought, I believe, "from any other quarter."

Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's Edition, will find, that it is all a mere inadvertence of the poet, who either mistook himself at the moment for the Choryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.

Read that charming Scolium in the Medea, Σκαιοὺς δὲ λέγων —vv. 192—206, or that, Δεινὰ τυράννων—vv. 119—130: And say, who but Euripides could have given sentiments so beautiful, so just, so profound to the person of an illiterate nurse.

X.

" Loci istius [Iliad.] Z. 479.

Και ποτε τις ειποι " πατρος δ' ὀγε πολλον αμεινων "

Εκ πολεμου ανιοντα—" fefellit omnes, quantum sciam, " syntaxis. Nempe interpretantur ac si verbum ἰδων vel simile " non incommode subaudiri posset quo referretur accusativus " ανιοντα: *et olim quis dicet 'patre vero hic multo est fortior'* " *ex pugna redeuntem* conspicatus. Frustra. Nam plena atque " integra est oratio, ista autem constructio: Και ποτε τις εκ " πολεμου ανιοντα ειποι—*et olim quis* de eo *ex pugna redeunte* " [vel *reverso*] dicat.—Adjiciam et illud Aristoph. Nub. 1147.

Και μοι ΤΟΝ ΥΙΟΝ, ει μεμαθηκε τον λογον
Εκεινον ΕΙΦ, ὀν αρτιως εισηγαγες.

" *Et mihi* de filio dic, *utrum didicerit.*—Quem ad locum υἱον " esse accusativum more Atticorum pro nominativo positum " frustra monet Cl. Kusterus." [M. C. 147, 8 = 149.]

1. This remark on what for distinction's sake should be called the *Accusativus de quo,* has a range of great usefulness, especially in the Attic poets.

The following in Homer, Iliad Z. 239. is rather unique: The wives and daughters of the Trojan Soldiers, crowded about Hector, Εἰρόμεναι παῖδάς τε, κασιγνήτους τε, ἔτας τε,
Καὶ πόσιας. " h. e. περὶ παίδων." Heyne.

The Attics generally use the *Accusativus de quo,* with what is technically called an *indefinite sentence* after it, as in the passage quoted above from Aristophanes.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusativus rei vel facti,* where the governing verb would otherwise require the Genitive case.

Μεῖζόν τι χρήζεις, παῖδας ἢ σεσωσμένους; Phœn. 1226.
—ἐὰν θνήσκοντας ἢ τετρωμένους
Πύθησθε—— *S. Theb.* 228, 9.

Do you desire a greater blessing, than that your Sons should be alive?——

—*if you hear that any of ours are dying or wounded.* Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

spretæque injuria formæ. *Æn.* i.
ob iram interfecti ab eo domini. *Livy* xxi. §. 2.
injuria τοῦ formam spretam fuisse.
iram ἕνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ,* not *iram domini;* which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are favourable to a government in the Accusative case, where the masculine or feminine would require the Genitive.

μεῖζόν τι χρῄζεις; affords an instance immediately of what I wish to suggest. The intelligent reader will need no farther explanation.

XI.

Φησιν δ' ειναι πολλων αγαθων αξιος ὑμιν ὁ ποιητης.
" Locutio ista αγαθων αξιος ὑμιν quo valeat, exponat velim qui " intelligere sibi videtur. Interim vero contemplare, si vacat, quid " inter eam et veram (ni male auguror) *Aristophanis* manum " intersit: Φησιν δ' ειναι πολλων αγαθων ΑΙΤΙΟΣ ὑμιν ὁ " ποιητης." [M. C. 257=254.] And he goes on to defend his emendation by what is plausible enough, in the context of the passage, and by showing that such a Syntax of αἴτιος is familiar to Aristophanes.

1. A very useful article might be formed under the name of ERRORES DAWESIANI. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the "learned Theban" of Emmanuel. "One may learn " more from Bentley when he is wrong, than from Barnes when " he is right." And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement,

if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

Ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
Θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνήρ. Hecub. 313.

"Verte, *Dignus Achilles, qui a nobis honorem accipiat.*" vide R. P. ad locum. et Elmsleium ad *Acharn.* 633.

——ἄροισθε
κῦδος τοῖσδε πολίταις· *S. Theb.* 304, 5.

Such is the happy and certain emendation of Mr. Blomfield, who thus supports it. "Constructio verbi ἄροισθε, quæ e rarioribus "est, scribas fefellit. Æschylus Homerum pro more respicit. Iliad. Δ. 94.

Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν;
Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο."

A similar passage occurs in Iliad. I. 303. vid. Heyn. in loc.

2. For the benefit of those young scholars to whom this syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. ὡς ἄξιος εἴη θανάτου τῇ πόλει. *Xenoph. Mem. ad init.*
2. ἔργῳ μὲν ἡμῖν οἷδ' ἔχουσι τὰ προσήκοντα σφίσιν αὐτοῖς. *Funeral Oration of Plato, ad init.*
3. Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὅρκον ἔλωμαι. *Iliad.* X. 119.
4. Δέξατό οἱ σκῆπτρον πατρῴιον ἄφθιτον αἰεί. *ibid.* B. 186.
5. Πόσον πρίωμαί σοι τὰ χοιρίδια; λέγε. *Acharn.* 812.
6. Ὠνήσομαί σοι. *ibid.* 815.
7. Κλῦθί μοι, Αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη. *Iliad.* E. 115.
8. Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι. *ibid.* Ψ. 179.
9. Ὦ Πελίου θύγατερ,
Χαίρουσά μοι ἐν Ἅιδα δόμοισι
Τὸν ἀνάλιον οἶκον οἰκετεύοις. *Alcest.* 437—9.

I would translate the last two passages thus: *Take my blessing and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish affords parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil? *Job* ii. 10.

2. Ask at Moses and the Prophets. *Logan*, Sermons.

3. Blithe would I battle, for the right
To ask one question at the sprite. *Walter Scott, Marmion.*

Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the *Electra* of Sophocles may derive some colour and countenance of support. I am inclined to adopt it as right.

Τίνι γάρ ποτ' ἂν, ὦ φιλία γενέθλα,
πρόσφορον ἀκούσαιμ' ἔπος,
τίνι φρονοῦντι καίρια;

A QUO *enim unquam, cara progenies, audire possim aliquod conveniens mihi?*

ANCIENT ELEAN INSCRIPTION.

MR. R. Payne Knight, a gentleman whose learned and ingenious researches have greatly contributed to diffuse a knowledge of the ancient language of Greece, has lately communicated to his friends the *fac-simile* of a most curious relic of antiquity, found by Sir William Gell, during his travels in the Peloponnesus. It is the copy of a treaty between the Eleans and some neighbouring state, the characters and the dialect of which are very old; and may be consistent enough with the date which Mr. Knight ascribes to it. That scholars may have an opportunity of forming their own opinions on this inscription, we are permitted to make it public in our Miscellany. We subjoin Mr. Knight's

own interpretation in the common mode of writing; and take the liberty of offering some remarks upon it, from the hand of one of our brethren.

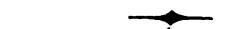
A FRATRA ToIP FAΛEIOIΣ:KAI ToIΣ EY
FAoIoIΣ: ΣYNMAΨIA K EA EKAToN FETEA:
AP oI ΔEKAToI:AI ΔE TI ΔEoI:AITE FEΠoΣ AITE F
APΓoN:ΣYNEAN KΛΛΛOIΣ:TA T AΛ KAI ΠA
P ΠOΛEMo:AI ΔE MA ΣYNEAN:TAΛANToN K
APΓYPo:AΠoTINoIAN:ToI ΔI oΛYNΠIoI:ToI KA
ΔAΛEMENoI:ΛATPEIoMENoN:AI ΔE TIP TA Γ
PAΠEA:TAI KA ΔAΛEoITo:AITE FETAΣ AITE T
ΕΛΕΣTA:AITE ΔAMoΣ:EN TE ΠIAPoI K ENEΨ
oITo ToINTAY ΓEΓPAMENoI.

"Hæc lamina ærea, modulo ac forma qua supra delineata, in "agro Eliaco effossa, atque inde a G. Gell A. S. MDCCCXIII. "reportata, fœdus inter duas ejus regionis gentes circa Olymp. "XL. initum exhibet, quod dialecto communi Hellenica et "litteris Constantinopolitanis sic reddendum mihi videtur."

ἡ ρητρα τοις Ηλειοις και τοις Εναοιοις· συμμαχια αν ειη ἑκατον ετεα, αρχῳ δεκατῳ· ει δε τι δεοι, ειτε επος ειτε εργον, συνειεν αν αλληλοις, τα τε αλλα και παρα πολεμον. ει δε μη συνειεν, ταλαντον αν αργυρου αποτινοιεν τῳ Διι Ολυμπιῳ οἱ αν δηλημενοι, λατρευομενων. ει δε τις τα γραφειη τῃ αν δηλεοιτο, ειτε ἑτης ειτε τελεστης ειτε δημος, εν τῳ εφιερειῳ αν ενεχοιτο τῳ ενταυθα γεγραμμενῳ.

"Judicent tamen doctiores, et siquid probabilius habuerint, "proferant."

R. P. KNIGHT.



This Elean Inscription, for which we are indebted to Mr. Knight, is particularly deserving of attention. It is of an earlier date than any which has been copied in Greece, or which may be found on marbles brought from that country.

The digamma occurs seven times in the short space of ten lines. There are, therefore, documents now existing of considerable antiquity, belonging to Greece, to Italy, the Greek islands, and to Asia, presenting, each of them, the form or power of the digamma; we mean, the Elean Inscription before us; the Heraclean Tables; the Senarian Iambic from Delos, (so well explained by Bentley) and the Sigean Marble, contemporary with the Delian Inscription. In that of Sigeum, the Υ, as Lanzi remarks, in Σιγεϒευσι takes the power of the digamma.

For the sake of confirming in parts the explanation which Mr. Knight has given, we may observe that the form Ψ for Χ occurring in the Elean Tablet three times, may be seen on monuments of Etruscan antiquity, where we read ΞΙΨΑ *Achle* for Achilles. See *Passeri Pic. Etrus.* Tom. III. cxvi. The term of 100 years, for which an alliance is made between the two states in the Elean Inscription was a period not uncommonly agreed upon by the Greek republics. In Thucyd. (E. 47.) the Athenians, Argives, Eleans, and Mantineans are to be allies for that time; ξυμμάχους εἶναι ἑκατὸν ἔτη, where the accusative is used, as in the Elean Tablet. Pausanias mentions probably the same treaty (L. 5.) ἐς συμμαχίαν ἐτῶν ἑκατόν. Thucydides (Γ) also speaks of the alliance between the Acarnanians, Amphilochians and Ambraciots for the same term, ξυμμαχίαν ἑκατὸν ἔτη. The talent to be paid to Olympian Jupiter by the party infringing the treaty mentioned in the Elean Inscription, is the same sum which the Eleans made the Lepreatæ pay to Olympian Jupiter: τάλαντον ἔταξαν Διὶ τῷ Ὀλυμπίῳ ἀποφέρειν. (Thuc. E. 31.)

The use of ρ for σ as in τοιρ, (l. 1.) and in τιρ (l. 7.) was common to the Æolians, who said οὖτορ for οὗτος; but the Eleans and the Eretrieans, who were a colony from Elis, were particularly noted for this substitution of the ρ. Consistently with their aversion to the aspirate, the Æolians said κατείρωσις for καθιέρωσις, and ἀμπὶ for ἀμφί. We therefore find in this inscription ἐπιάρῳ for ἐφιέρῳ or ἐφιερείῳ, according to the interpretation of Mr. Knight. Ἴαρος for ἱερος, as τάμνειν for

τέμνειν, and ἄτερος for ἕτερος are common Æolic forms: we also find the Æolic nominative τελέστα in this inscription, for τελέστης. See *Tab. Herac.* and *Greg. de dial.* 283.

In other parts we find a mode of writing which perhaps was strictly ἐπιχώριον; as in Ὀλυντίῳ for Ὀλυμπίῳ. We might have expected to have seen ῥάτρα (l. 1.) written βράτρα instead of ϝράτρα, according to the remark of Priscian. I. p. 13. "*In β etiam solet apud Æoles transire* F *digamma, quoties ab* ῥ *incipit dictio, quæ solet aspirari, ut* ῥήτωρ βρήτωρ." Yet ῥῖγος seems to have been written ϝρῖγος, as the Latin *frigus* is directly derived from the word in that form.

In the sixth line and seventh, instead of repeating ἂν (οἱ ἂν δηλήμενοι) we may read καταδηλήμενοι, as κα for κατὰ occurs in the Sigean decree of Olympiad 123, *in* κατην for κατὰ τὴν, and in the Laconic or Cretan Marble, illustrated by Maffei, we find KA for κατά. The people with whom the Eleans form the alliance, are probably the Evæans belonging to a city in Arcadia, a country adjoining to part of the Elean territory. Εὔα is a city of Arcadia, (says Stephanus *de Urb.* in v.) and the name of the inhabitants is Εὐαῖοι. The word therefore in the Tablet may be Ευϝαιοις; but as there appears to be an *o* after the *a*, we speak with hesitation on the appropriation of this name. l. 3. ΑΙΤΕ ΓΕΠΟΣ ΑΙΤΕ ΓΑΡΓΟΝ. ἠμὲν ἔπει, ἠδὲ καὶ ἔργῳ. *Hymn. in Cererem.* 117.

The reader will not fail to observe the frequent recurrence of the two στιγμαὶ: They are never placed but at the termination of a word.

R. W

Porson's Inscription *for the* Statue *of the* Eleusinian Ceres.

When the Fragment of the Statue of Ceres, brought from Eleusis, by Dr. Clarke and Mr. Cripps, was placed in the Vestibule of the University Library at Cambridge, Professor Porson was requested to write an inscription for the Pedestal. He offered the following, which he recommended for adoption, as being in such Greek as was written in the time of Pericles, when the temple at Eleusis was built. Conceiving that this Inscription is a literary curiosity, we present our readers with an exact copy of it.

ΔΕΜΕΤΡΟΣ
ΤΟΤΟ ΤΟ ΑΛΑΥΜΑ
ΗΟΣΟΝ ΛΕΥΟΙΓΟΝ
ΕΥΕΥΣΙΝΟΘΕΝ
ΜΕΤΕΝΕΛΚΟΝΤΕΣ
ΕΣΤΟ ΤΕΣ
ΛΡΑΝΤΑΛΕΦΥΡΙΔΟΣ ΑΚΑΔΕΜΙΑΣ
ΜΟΣΕΙΟΝ
ΑΝΕΘΕΣΑΝ
ΟΔΟΑΡΔΟΣ ΔΑΝΙΕΥ ΚΥΑΡΚΕ
ΙΟΑΝΝΕΣ ΜΑΡΤΕΝ ΚΡΙΠΠΣ
ΕΤΕΙ ΚΟΣΜΟ
ΗΧΧΗΗΗΔΙ.

It may here be remarked, that when the Donors of this Statue were induced to prefer a Latin Inscription, they were supplied with that which now appears on the pedestal by Professor Porson.

REVIEW OF
NEW CLASSICAL PUBLICATIONS.

AN ESSAY *on certain points of resemblance between the* ANCIENT *and* MODERN GREEKS. *By the Hon.* FRED. SYLV. NORTH DOUGLAS, *Student of Christ Church, Oxon. 2d Edition. London* 1813. *Murray. pp.* 198.

As the Editors of the Museum Criticum intended their Journal principally for a vehicle of such miscellaneous information as might cast any light upon points connected with Classical Literature, it is obvious that they could not mean to exclude from their plan reviews of contemporary productions which bear any relation to these particular subjects. At the same time it is not their intention to dilate such reviews to an immoderate size by the introduction of remarks foreign from the subject under discussion, but rather to present to their readers a perspicuous and impartial analysis of the works on which they treat.

The present volume is highly interesting to the classical reader; its title is modest and its bulk is small, but its contents are judicious, learned, and elegant: *μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.*

Mr. Douglas has taken advantage of that period of his life, when the mind, elastic and vigorous, fresh from the study of the best authors of antiquity, and richly stored with sentiments the most noble, and images the most beautiful, seeks to verify the pictures which fancy has drawn, and to judge of the delineations of its favourite authors, by visiting the remains or the site of the objects which they describe; to connect the remembrance of the heroes, the poets, the sages of antiquity, with the idea of the plains on which they fought, the theatres on which they were crowned, and the porticoes under which they taught.

During his residence at Athens, Mr. Douglas made an excursion to Ægina, and saw the statues which have been recently dug up in that island near the temple of Jupiter Panhellenius. He conjectures that they may be the very statues of the Æacidæ which were borrowed by the Greeks before the battle of Salamis. We are not informed of the size of these pieces of sculpture; the Æacidæ, which the Thebans also had borrowed to ensure themselves success, were most probably *small* ancient figures; perhaps not larger than *Penates*.

Passing over the introductory chapter, in which Mr. Douglas briefly details his route, we shall proceed to his remarks upon the character and customs of the modern Greeks, considered with a reference to those of their ancestors. The second chapter contains some observations upon the comparative populousness of ancient and modern Greece; Mr. Douglas has been misled by the sceptical arguments of Hume, with whom he agrees in supposing that the present inhabitants greatly surpass their ancestors in number, and conjectures that the resident population of Athens was never much more numerous than it is now, viz. about 12,000. From this calculation we are inclined to dissent. Demosthenes expressly says (c. Aristogit.) *εἰσὶν ὁμοῦ δισμύριοι πάντες Ἀθηναῖοι· τούτων ἕκαστος ἔν τι γε πράττων κατὰ τὴν ἀγορὰν περιέρχεται.* He evidently means 20,000 heads of families, and the phrase *κατὰ τὴν ἀγορὰν* marks them out as inhabitants of the city, not of the *δῆμοι*. The same number is given by Philochorus *ap. Schol. Pindar.* Ol. IX. 68. See Meursius Attic. Lect. I. 1. p. 5. It is not clear whether the *μέτοικοι* are included in this number, but certainly it does not comprehend women, children, or slaves, the two former of which classes will at least amount to 60,000 souls, and we have the testimony of some writers, of no very great authority indeed, for fixing the number of the slaves at 400,000. Suppose we take the tythe of this number, the total amount of residents in the city will still be 120,000, being just ten times as many as Mr. Douglas is willing to allow. But there are not wanting other proofs to shew the

fallacy of his calculations. In enumerating the forces of the Athenians at the commencement of the Peloponnesian War, Thucydides (II. 13.) mentions 13,000 ὁπλῖται, 16,000 troops in garrison, 1200 cavalry, 1600 archers, and 300 τριήρεις πλωίμους, which term means not merely *sea-worthy*, but *in sailing condition, equipped*. Now the crew of a trireme consisted of not less than 150 men. The Persian triremes carried 200. In order to be on the safe side, let us take into account only 130 triremes, which number were actually employed the first year of the war; their crews will amount to 19,500 men, and these, added to the land forces, give an aggregate of 51,300. We may take at least twice as many women and children, which will give us 153,900, add to these 50,000 slaves (the number in all Attica) and the sum total is 203,900 souls, of whom we may conclude 100,000 at least to have resided at Athens.

Herodotus V. 97. rates the citizens of Athens at 30,000, i. e. 30,000 *men*, and so Aristophanes Eccl. 1132. πολιτῶν πλεῖον ἢ τρισμυρίων Ὄντων τὸ πλῆθος. A colony of ten-ship-loads of men went to Thurium—this could not have taken place in a country whose population was so small as Mr. Douglas supposes. Ctesicles in Athenæus VI. p. 272. C. says that according to a census taken by order of Demetrius the Phalerean, the population of Attica appeared to be 21,000 Athenians, 10,000 μέτοικοι, and 400,000 slaves. He means 21,000 free male citizens.

Mr. Douglas observes, p. 15, that the walls which enclose the Turkish town are nearly of the same extent with those anciently surrounding only the upper town and the Acropolis, viz. twelve stadii. But this is a very erroneous calculation. The circumference of Athens properly so called was at least forty-three stadii. Thucyd. II. 13. τοῦ τε Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ ἄστεως. ΚΑΙ ΑΥΤΟΥ ΤΟΥ ΚΥΚΛΟΥ τὸ φυλασσόμενον, τρεῖς καὶ τετταράκοντα. It is clear from these words that there was a part of the ἄστυ which was not guarded; the Scholiast informs us that this part was in

length seventeen stadii, so that the real periphery of the ΑΣΤΥ was sixty stadii. Now sixty stadii, allowing 505 feet English to a stade, will give 5.0732 &c. which we will call five miles. This circumference would enclose an area of about 2.7556 square miles. The area of Paris is about 12¼ miles. We may therefore take the area of Athens at about a sixth part: but on account of the different modes of building, we ought not to estimate the population at more than one-tenth of that of Paris. This calculation will give us about 60,000, a number indeed considerably short of our former estimate, but far exceeding that of Mr. Douglas. The number, however, of residents in the suburbs probably nearly equalled those in the ἄστυ. It appears from the same passage that the entire circuit of Athens, including the ports, was 200 stadii; and we learn from Dio Chrysostom VI. p. 87. that the whole of the included space was inhabited.

In discussing some of the religious customs of the Greeks, Mr. Douglas makes the following observation. "The other "nations of Europe have adopted a custom whose source is "traced in Pagan rites, and which is retained with peculiar fond- "ness by the people from whose ancestors it is derived. On the "first of May, at Athens, there is not a door that is not crowned "with a garland."

It seems to be agreed upon by antiquaries, that the origin of the May garlands is to be found in the Roman *Floralia*. As many of the religious customs of the Romans were retained with slight alterations after their conversion to Christianity, we are to look to Italy rather than Greece for the source of this and many ceremonies of a like nature.

The εἰρεσιώνη suspended at the doors of the Athenians in May, at the festival of Ceres, Apollo, and the Hours, was a branch of olive or laurel, twined with wool, to which were appended cheesecakes and fruit. (Schol. Aristoph. Plut. 1055.)

It is interesting to learn that the same libation of wine is still made at the launching of a ship which is so strikingly described

by Thucydides, in his account of the departure of the Sicilian expedition.

In p. 135, the Homeric expression ἵμερος γόοιο is inaccurately rendered "the full pleasure of their grief." ἵμερον ὦρσε γόοιο means only that "he excited in them a desire of indulging in lamentation." γόος is not properly *grief*, but *wailing*. εἶχεν δ' ἐνοπήν τε γόον τε, We do not know where Mr. Douglas discovered that ὕστερος ἀσπασμὸς is Greek for *a last embrace*, Again in p. 137, the great work of Athenæus is called the *Banquet of Sages*. The French translator of Athenæus, J. B. Lefebvre de Villebrune, as an omen of the success with which he was about to execute his task, begins with a similar mistake, and entitles his book *Le Banquet des Savans*. The proper translation of Δειπνοσόφισται is, *the contrivers of feasts*, or *the speculators upon good living*, a fit title for an *Almanac des Gourmands*. We cannot help noticing a remarkable coincidence of tastes between the Grecians of antiquity and our own countrymen. "In the heroic ages, the most sacred duties, the most important concerns of the state were always preceded by a feast." We differ only in concluding instead of beginning with a dinner. Of almost all public meetings in England, the conclusion is that the company adjourn to a neighbouring tavern and spend the day in the utmost conviviality. So of old the gods in council first made speeches and quarrelled with each other, and then retired to the brazen-floored house of Jove to dinner:

— πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.

"It is remarkable," observes Mr. Douglas, "that, with the exception of the wine of Tenedos, all those which were particularly "esteemed by the ancients, are now thought of so luscious a quality, "as to pall upon the taste of foreigners, and even to be neglected "by the natives themselves in favour of the drier sorts of Zia and "Saloniki." This account will perhaps go some way towards explaining the custom which the ancients had of always mixing water with their wine. The usual epithet given to wine by the

Greek poets is ἡδύς. Clearchus (*ap. Athen.* I. *p.* 28.) Λεσβίου δὲ πώματος Οὐκ ἔστιν ἄλλος οἶνος ἡδίων πιεῖν. Archestratus, ἄδιστος ἔφυ πάντων Φοινικικὸς οἶνος. Horace, *neque dulci mala vino lavere.* Of the various wines enumerated in Athenæus, some are described as being dry, αὐστηροὶ, σκληροὶ, στρυφνοὶ, while others are sweet, γλυκεῖς; the latter sort is extolled in preference to the other; and it is said that "Thrace was deservedly praised for the sweetness of its wines."

This is not the only instance in which the ancients seem to have had a strange taste. With some of their wines they mingled spices, with others perfumes, and as Ælian says, even sweet ointments. Μύρον γὰρ οἴνῳ μιγνύντες, οὕτως ἔπινον. (*V. H.* XII. 31.) the mixture was called οἶνος μυρίνης. But we are surprized that Mr. Douglas should refer the origin of the phrase κεράννυμι οἶνον to the custom of mixing a certain portion of resin with the wine, when every scholar knows that it alludes to the mixture of water; Odyss. A. 110. Οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ. for none but inveterate topers ever drank their wine pure and unmixed, or even in so large a proportion as half and half. Mnesitheus, (*ap. Athen.* II. *p.* 36. B.)

Τοῖς μὲν μέτριον πίνουσι καὶ κεκραμένον
Εὐθυμίαν φέρει γ'· ἐὰν δ' ὑπερβάλῃς,
Ὕβριν· ἢν δ' ἴσον ἴσῳ προσφέρῃς, μανίαν ποιεῖ·
Ἐὰν δ' ἄκρατον, παράλυσιν τῶν σωμάτων.

Even Anacreon drank his wine only three parts to five of water, (*Athen.* X. *p.* 430. D.) Hence wine was subsequently called κράσις, *a mixture,* which name it still retains with the loss of the last letter. The expression of ἆραι τὴν τράπεζαν is adduced by Mr. D. to prove that the dining-tables of the ancients were light and easy to be moved, as they still are; and he supposes that the name of τράπεζα is retained in allusion to the tripod on which it is placed. It is obvious that since the ancient and modern term for a table is the same, the modern name can have no allusion, which is not also common to the ancient. That the original word was τρέπεζα is very probable, since tables with

three legs are certainly of older date than those with four, although some grammarian in the Etymologicon Magnum, p. 763, 38. is of a contrary opinion. The custom of sponging the tables might have been illustrated by much more ancient authority than that of Arrian. Odyss. A. 111.

Οἱ δ' αὖτε σπάγγοισι πολυτρήτοισι τραπέζας
Νίζον.

From this passage, and from several others in the Odyssey, it appears probable that each guest had his table.

"The flowing garments of the Turks may have some relation "to the dress which they found at Constantinople."

This is very probable. There is an engraving of the dress of the Byzantine emperors at the beginning of M. Crusius's Turco-Græcia, which bears a strong resemblance to the Turkish costume, and is very remote from the simplicity of the ancient Greek vestments.

"The Surme, a black powder inserted with a needle between "theeyelid and the pupil (eyeball) gives an agreeable expression "to the countenances of the βοώπιδες Ἀχαιαὶ, and seems not to "have been unknown to the ancients." p. 147. We learn from Dr. Clarke that the ladies of Syria also tinge their eye-lashes with sulphuret of antimony. Mr. Douglas need not have been in any doubt as to the antiquity of this practice. The following verse is from a tragedy of Ion,

Καὶ τὴν μέλαιναν στίμμιν ὀμματογράφον.

Perictyone (*ap. Stobæum* LXXXIII. *p.* 488.) οὐδὲ πλέξεται πολυτεχνίῃσι τρίχας, οὐδ' ἀλείψεται Ἀραβίης ὀδμῆς ἐμπνέοντα, οὐδὲ χρίσεται πρόσωπον λευκαίνουσα, ἢ ἐρυθραίνουσα, ἢ μελαινοῦσα ὀφρύας τε καὶ ὀφθαλμούς.[1]

Amongst the gilt ornaments of the hair we can scarcely expect,

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1. See Grotius on Kings IV. viii. 30. *Depinxit oculos suos stibio,* whose note ought to have been consulted by Dr. Clarke, and his Reviewer (Edinburgh Review, No. XLI. p. 142.) See also Biel and Alberti on Hesychius v. Στίβη. Qu. whether *Surme* be not a mistake for Στίμι?

as Mr. Douglas supposes, to recognize the Athenian grasshopper, since Thucydides informs us that before his time that decoration had been laid aside. Speaking of the *euphemismus* of the Greeks, he says that Death itself was shadowed in the metaphorical term ἐπέρασε. We cannot at present recal to mind any passage in which this word occurs by itself in the signification here specified.

Some observations on the language of the modern Greeks we shall reserve for a future opportunity. Before we take leave of Mr. Douglas, we wish to admonish him, that in quoting from Greek authors he should either not use accents at all, or use them correctly. We never saw a book so disfigured by inaccurate accentuation. Some words without accents, and some with two or three. Some with the acute on the sixth syllable from the last; grave accents for acute; rough spirits for smooth disgrace almost every page. In one short extract from Aristotle, given in p. 155, consisting of 21 words, there are no less than *fifteen* errata of this sort.

ΕΡΜΗΣ Ο ΛΟΓΙΟΣ ἢ ΦΙΛΟΛΟΓΙΚΑΙ ΑΓΓΕΛΙΑΙ— Ὑπὸ ΑΝΘΙΜΟΥ ΓΑΖΗ *ἐκδιδόμεναι. Περιοδοὶ* A. B. Γ. *ἐν Βιέννῃ τῆς Ἀουστρίας.* 1811. 1812. 1813.

THIS publication, of which we have now three volumes before us, will not be received without interest by the learned world. It is one of the first efforts, upon any thing like a rational plan, to raise the character of the modern Greeks to some degree of estimation amongst European nations, and to enable that oppressed people to form an idea of the literary as well as military glory of their ancestors.

The design of this work, while professing merely to give an account of the transactions of a Wallachian ΛΥΚΕΙΟΝ, has a wider and more noble object. Many years have elapsed since the first idea of restoring independence to the Greeks was entertained; and successive changes in the governments and politics of European powers have not caused it to be entirely forgotten. There is no doubt but that the Empress Catharine once intended to re-establish the empire of the East in the person of her second grandson, not only from the appellation of Constantine which she gave him, but from several collateral circumstances which have since been brought to light. It is well known that she caused him to assume the Greek habit, surrounded him with Greek nurses, and accustomed him to speak Romaïc as his native language. Whether the great powers of Europe would ever have acquiesced in this ambitious design, cannot now be determined: yet whatever may have been the precise intentions of the Empress, other obstacles than those of the jealousy of rivals would have interfered with their execution. The Greeks themselves, as barbarous as the most barbarous of their tyrants, were but ill qualified to form a component part of a great empire, and a change of despotism would have kept them in the state in which it found them. It was not then recognized as a political truth at St. Petersburgh, that the elements of national glory are to be found in the people themselves, and that in order to give effect to the splendid

vision of a second era of Grecian glory, the mind and habits of the Greeks must be entirely re-modelled. The hopes however which these preparations had excited amongst the more enlightened inhabitants of the Morea were not to be extinguished by the tacit abandonment of the scheme by Catharine. They were long kept alive by the expectation of foreign interference from the side which might preponderate during the contest of the last twenty years; and finally, as might have been expected, rested upon the French. Accordingly, their representatives at Paris and Vienna, Coray the physician and others, were amongst the most humble flatterers of the Imperial court, and encouraged in their countrymen the idea of its countenance and protection. Whilst, however, no solicitations were spared to forward the project, they were not inattentive to the moral state of the people. They had sagacity enough to perceive that so long as the minds of the Greeks remained sunk in total ignorance and barbarism, little good could be produced by an amelioration of their political condition: it was easy to perceive that though personal oppression was sufficient to excite their hatred of actual slavery, they were too uninformed and too careless to reap the benefit of rational liberty. It was from a sense of these deficiencies in their countrymen that the *learned* Greeks (we speak by comparison) dispersed over the continent, have been directing their efforts for a few years past to the mental improvement of the race[1]; to prepare them for a change which could not be far off, and if the policy or generosity of Europe should fail them, at least to render them deserving of such patronage. With this view Grammars, Lexicons, and Vocabularies have been put forth, and the utmost pains taken to make the various dialects of Europe familiar in the Peloponnesus; translations of ancient as well as modern authors have been distributed; nothing in short omitted that could give them a taste for European literature. With all this exertion and anxiety, it is wonderful that

1. τὸ γένος is the distinctive title which all Greeks apply to their countrymen.

so little attention was bestowed upon materials of infinitely greater importance and interest—their own language. Whilst they were at the trouble of diffusing a knowledge of the modern varieties of Gothic dialects, they seemed unconscious that there existed among them, if not the full proportions, at least an outline of the most perfect and harmonious model that the world ever saw, and which, though now the vernacular tongue of pirates and merchants, was capable of being rendered not unworthy of its ancient glory.

Coray, in his Βιβλιοθήκη Ἑλληνική and other works, is the first whose labours for the improvement of his countrymen have been attended with much success: yet he, like the rest, has chiefly endeavoured to open the sources of ancient writers, without bestowing much attention upon the modern language. This may be an admirable mode of inspiring an emulation of virtue in those who flatter themselves with an indistinct idea of high descent; but unless the mind be previously prepared by education and noble associations, no lasting good can be hoped for. The most obvious method would be, early instruction; and, in addition to this, the gradual assimilation of the language to that of ancient Greece. Upon this conviction the patrons of the present volumes have proceeded, and to them will be due hereafter the credit of whatever success may attend future labours in this interesting cause.

The society, under whose auspices this work appears, owes its rise in great measure to the patriotic zeal of an individual, Ignatius, Metropolitan of Wallachia. This personage, whose integrity and talents are justly appreciated at the Russian Court[1], was promoted from the Archbishopric of Arté to that of Bucharest in the beginning of May 1810. Being a native of Lesbos, and retaining all that φιλογένεια which characterizes the Greeks of this age no less than their ancestors, a fitter patron could not have been selected for that central situation. Before his arrival, nothing went on right; in the words of Hermes, "the

1. The venerable prelate adds to his ecclesiastical honours, those of two orders of Russian knighthood—a distinction not singular in a country where military rank is the only title to respect.

face of every thing changed at his approach." His first care was to take under his immediate patronage the public school (Σχολεῖον) of Bucharest, thenceforward styled Λυκεῖον. Having organized this establishment, and divided the studies of the school into the several departments of the sciences, philology, and languages; his next object was to provide for its future welfare, by giving to men of eminence and learning a common interest in its success. For this purpose, he formed a society consisting of the best-informed amongst the clergy, nobles, physicians, schoolmasters, and lawyers, whose exertions were to be directed, along with the protection of the Lyceum, to the general diffusion of literature, and particularly to the improvement of the modern Greek, by gradually bringing it nearer to the ancient language.

Of this Φιλολογικὴ Ἑταίρεια, as it is termed, the present publication is in some measure the offspring, inasmuch as it was at first the recorder of its periodical transactions. It is, however, under the sole direction of a learned Greek, Anthimus Gazes, a native of Nelia in Magnesia. This person, who resides at Vienna as the ecclesiastical head of the numerous Greeks in that city,[1] deserves more than common credit for his learning and judicious zeal. His countrymen are indebted to him for several works which he has published to further the common cause, and for an unwearied ardour in the improvement of their condition. In Germany he is known as the compiler of a voluminous Lexicon of considerable merit, which, when completed, will contain a perfect glossary of modern Greek, compared as a dialect with its ancient original.

The contents of the journal may be classed under the different heads of (1) History and transactions of the Lyceum and Philological Society of Bucharest; (2) Notices of publications in illustration of, or written in modern Greek; (3) the Archæology of Greece; (4) Geography; (5) History of the Arts and Sciences

1. His title is Ὁ Σεβασμιώτατος Ἀρχιμανδρίτης Ἄνθιμος ὁ Γαζῆς, a dignity in the Greek Church answering to that of Abbot in the Roman Catholic.

of Europe; (6) Dissertations upon literary subjects; and (7) Essays upon the present state of the Romaïc language, or, as they style it, of the Æolo-Doric dialect.

The first number, published in January 1811, gives a brief account of the motives that led to the reformation of the Lyceum, and the establishment of the Society; of the regulations adopted in it for the instruction of the scholars and the encouragement of merit, which were determined upon in July of the preceding year. Then follows a detail of the orations at the first meeting, and an enumeration of similar institutions in Constantinople, Chios, Smyrna, Joannina, and other places. In the third meeting an important question was proposed, "whether the Lyceum and Society should adopt the ancient language, *διὰ τῆς παλαιᾶς Ἑλληνικῆς Γλώσσης*, or *διὰ τῆς νεωστὶ διορθουμένης Ἑλληνικῆς*, or *διὰ τῆς Δημώδους Ἑλληνικῆς*." After laying down as a fundamental proposition that the *ὁμιλουμένη Ἑλληνικὴ* is not a new language, but merely a modification of the *κοινὴ διάλεκτος* of the ancient, it was determined for obvious reasons that the language of conversation was that in which the sciences should be taught. In the mean time, according to the advice of Coray, it was thought useful that a periodical journal should be instituted, to facilitate the communication of the ideas of different persons upon the objects of the Society; and the conduct of it was unanimously committed to the present editor. The following is an abstract of the proceedings of the fourth meeting of the Society, and will serve as a general sketch of the forms and objects of the institution.

The business was opened in a laudatory speech by his Holiness (*ἡ Πανιερότης τοῦ*) the Metropolitan, which electrified the assembly (*διέδιδον, ὡς ἡ ἠλεκτρικὴ ἄλνσις*): the names of members were read and new ones chosen. Then according to ancient custom, *κηρύττει ὁ Γραμματεύς· Τίς ἀγορεύειν βούλεται*; upon which the Head Mathematical Professor read a paper on Experimental Philosophy.[1] *Κηρύττει πάλιν ὁ γραμματεύς·*

1. The tribute which the countrymen of Thales, of Aristotle and Archimedes

Τίς ἀγορεύειν βούλεται; when the Professor of French produced a translation of Rousseau's Emile, which, with the former, was ordered to a committee, to superintend its publication. Upon the fourth question, the Professor of Poetry recited aniambic poem upon the laws of the Society, and exhibited a commentary upon the Ajax of Sophocles.

The President next proposed, that, as a knowledge of history was indispensable in the education of youth, and as no good general history was in circulation among them, a translation of the best extant should be undertaken. The Society gave the preference to that of Anquetil, and forthwith portions of it were distributed among the members, and the work put in progress. After some other exhortations from the venerable President regarding the general objects of the institution, the sitting was dissolved.

Under the head of Bibliography, besides the publications in modern Greek, they notice at length Schneider's Aristotle, the Leipzig edition of the Fables of Æsop,[1] 1810. ἔκ τινος παλαιοῦ Κώδηκος τῆς ἐν Φλωρεντίᾳ Ἀββατίας, (the additional fables of which, in the opinion of the editors, are a mere transcript of some monkish drivellings in the fourteenth century,) and lastly, the various publications of Coray.

The third division, that of Archæology, is less promising than might at first have been expected. It is a dry detail of etymologies and ancient customs, with which in this country school-boys are familiar; but useful to those who know nothing but what a barbarous and imperfect tradition has recorded. Under this head are

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Archimedes pay to the genius of modern discovery is not unamusing, from the odd association of the language and the names. Ἀλλὰ χάριτ εἰς τὸν πεφωτισμένον τῶν Νεωτέρων αἰῶνα! ἀφ' οὗ οἱ Βάκωνες, οἱ Λώκκιοι, οἱ Κονδιλλιάκ, οἱ Κάντ, ἐδίδαξαν τὸν τρόπον τοῦ φιλοσοφεῖν—ἀφ' οὗ—οἱ Μοσχεμβροέκιοι (Muschembroek) οἱ Φράνκλιν, οἱ Σπαλλαντζίανοι (Spallanzani)—ἀφ' οὗ, οἱ Βέργμανν, οἱ Σκέελ, οἱ Πριέστλεν, οἱ Λαβοαζιέρ (Lavoisier), οἱ Βοκελὲν (Vauquelin), οἱ Μορβὼ (Guyton Morveau), οἱ Φουρκροὰ (Fourcroy), οἱ Δελαπλᾶς (De La Place), ἤνωσαν τὴν Χημείαν μὲ τὴν Φυσικὴν, κ. τ. λ.

1. See our Review of this publication in the Museum Criticum, No. III. p. 408.

given some specimens of inscriptions lately discovered, the chief interest of which, it must be confessed, consists in their not having been discovered before. As materials for emendatory sagacity they are admirable, and not a little improved by the transcriber—we commend them to the critical acumen of the juniors. The first is a list of some Ephebi of the city of Aleiphusa in Macedonia. The second is an inscription on the bases of two statues which were found near Taman in the Tauric Chersonesus. ΚΟΜΟΣΑΡΓΗ ΓΟΡΓΙΠΠΟΥ ΘΥΓΑΤΗΡ ΠΑΙΡΙΣΑΔΟΥΣ ΓΥΝΗ ΕΥΞΑΜΕΝΗ ΑΝΕΘΗΚΕ ΙΣΧΥΡΟΙΣ ΘΕΟΙΣ ΑΝΕΡΓΕΙ ΚΑΙ ΑΣΤΑΡΑ, ΑΡΧΟΝΤΟΣ ΠΑΙΡΙΣΑΔΟΥΣ ΒΟΣΠΟΡΟΥ ΚΑΙ ΘΕΥΔΟΣΙΗΣ ΚΑΙ ΒΑΣΙΛΕΥΟΝΤΟΣ ΣΙΝΔΩΝ ΚΑΙ ΜΑΤΤΩΝ ΠΑΝΤΩΝ ΚΑΙ ΘΑΤΕΡΩΝ. To which the following note is subjoined, and it may serve as a fair specimen of the great similarity of the *written* language of modern Greece (for it is in fact not that which is spoken) to its noble parent.

Ὁ Παιρισάδης οὗτος ἔζη 349. ἔτη πρὸ Χριστοῦ, καὶ ἐβασίλευε μέχρι τῶν 311. ἐτῶν πρὸ Χρ. ὥστε σύγχρονος ἦν Φιλίππου τοῦ Μακεδόνος καὶ Ἀλεξάνδρου τοῦ μεγάλου. τούτῳ τῷ Παιρισάδῃ, καὶ τῷ Σαβύρῳ, καὶ τῷ Γοργίππῳ πατρὶ τῆς Κομοσάργης, ἀνηγέρθησαν χάλκιναι εἰκόνες ἐν Ἀθήναις διὰ τοῦ Δημοσθένους, ὡς ὁ Δείναρχος ἐν τῷ κατὰ Δημοσθένους λόγῳ παρίστησιν. Αἱ ἀναφερόμεναι δύο θεότητες, Ἀνέργης καὶ Ἀστάρα, πιθανῶς εἰσὶ Συριακαὶ καὶ Χαλδαϊκαί, ἐκ τοῦ Νεργὰλ καὶ Ασταρὸθ, σημαίνουσαι τὸν Ἥλιον καὶ τὴν Σελήνην· τὰ μνημεῖα ταῦτα καὶ ἡ ἐπιγραφὴ μετεκομίσθησαν εὐθὺς εἰς Πετρούπολιν (Petersburg) διὰ προσταγῆς τοῦ Αὐτοκράτορος.

A considerable number, collected by Cyrillus the actual metropolitan of Adrianople, formerly of Iconium, in the neighbourhood of Ephesus, are of very modern date. The most interesting of these is an epigram from a marble found at Miletus:

Εὐσεβέσιν κλήροις Ποσιδώνιε τρίς σε λαχόντα
Δι .... ἐν διδύμοις στέμμασιν ἀθανάτοις.
Τοῖον ὃν Ἀπόλλων σε προφήτην ἱσπάσατ' αὐτὸς
Λῆμμα, κρίσιν, μητρός τ' εὐσεβίην δικάσας·

Οὖ κλέος οὐδ' αἰὼν ἐπιλήσεται, ἄνδρα γὰρ εἶλε
Τῶν πρὶν λειτουργῶν οὐδενὶ λειπόμενον.

The following inscription in the opinion of Cyrillus clears up a point of geography. In his own words, Ἐπιγραφὴ εὑρεθεῖσα εἰς Ἀξάρι, ἐπὶ μιᾶς ἐκ μαρμάρου μεγαλωτάτης καὶ μονολίθου λάρνακος· ἐξ ἧς δῆλον ὅτι τὸ Ἀξάρι ἔστι τὰ Θυάτειρα, οὐχὶ δὲ τὰ Θύρα, ὥς τινες οἴονται.

"Φάβιος Ζώτιμος κατασκενάσας σορὸν ἔθετο ἐπὶ τόπου καθαροῦ, ὄντος πρὸ τῆς πόλεως πρὸς τῷ Σαμβαθείῳ ἐν τῷ Χαλδαίου περιβολῷ, παρὰ τὴν δημοσίαν ὁδὸν ἑαυτοῦ, ἐφ' ᾧτε ἦκε τῇ γλυκυτάτῃ αὐτοῦ γυναικὶ Αὐρηλίᾳ Ποντιανῇ, μηδενὸς ἔχοντος ἑτέρου ἐξουσίαν θεῖναί τινα εἰς τὴν σορὸν ταύτην. Ὃς ἂν τολμήσῃ, ἢ ποιήσῃ παρὰ ταῦτα, δώσει εἰς μὲν τὴν πόλιν τῶν Θυατειρινῶν ἀργυρίου δηνάρια χίλια πεντακόσια, εἰς δὲ τὸ ἱερώτατον ταμεῖον δηνάρια δισχίλια πεντακόσια, γενόμενος ὑπεύθυνος ἔξωθεν τῆς τυμβωρυχίας· Νόμῳ ταύτης τῆς ἐπιγραφῆς ἐγράφη ἁπλᾶ δύω, ὧν τὸ ἕτερον ἐτέθη εἰς τὸ ἀρχεῖον. Ἐγένετο ἐν τῇ λαμπροτάτῃ Θυατειρινῶν πόλει ἀνθυπάτῳ Κατιδδίῳ μηνὸς Ἀνδιαίου τρισκαιδεκάτης ὑπὸ τὸ Μηνοφιλωνίου Διανοῦ δημόσιον."

The seventh number of the third volume, published in July 1813, contains another communication from Cyrillus, of some fragments found in the neighbourhood of Heraclea, or Perinthus, in Thrace. The following was dug up in the ruins of an amphitheatre near the city.

ΑΣΚΛΗΠΙΑΔΗΣ ΓΑΥΡΟ-
ΩΝΚΑΙΦΡΟΝΩΝΕΘΙ-
ΤΩΕΘΚΕ ΤΟΝ ΒΩΜΟΝ-
ΩΙΑΥΤΟΥ ΕΠΙΚΤΗCΕΙΑΙΚ
ΣΜΝΕΙΑΣ ΧΑΡΙΝ
Ἐ ΠΑΡΟΔΕΙΤΑ.

The second was found on a hill, between the sea and what are said to be the ruins of a palace of Vespasian, engraven on a tablet carefully fixed in an old wall.

ΑΓΑΘΗ ΤΥΧΗ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ

ΕΤΕΙΜΗΣΕΝ ΑΠο—ΑΙΛΙΟΝ
ΑΡΠΟΚΡΑΤΙΩΝΑ ΤΟΝ ΚΑΙ
ΠΡΟΚΛΟΝ ΤΟΝ ΤΟΥΤΥΧΑΙΟΥ
ΚΑΤΑΣΚΕΥΑΣΑΝΤΑ ΑΛΕΞ̄ΑΝ
ΔΡΕΙΣΟΙΠΡΑΓΜΑΤΕΥΟΜΕ̄ΝΟΙ
ΕΝΠΕΡΙΝΘΩΤΟΝΑΝΔΡΙΑΝΤΑ
ΑΝΕΣΤΗΣΑΝ ΤΕΙΜΗΣ ΧΑΡΙΝ.

Another from the wall of an ancient monastery.

ΑΓΑΘΗ ΤΥΧΗ
ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΘΕΟΥ ΤΡΑΙΑΝΟΥ ΠΑΡ
ΘΙΚΟΥ ΥΙΟΝ ΘΕΟΥ ΝΕΡΩΥΑ ΥΙΩΝΟΝ ΤΡΑΙΑΝΟΝ
ΑΔΡΙΑΝΟΝ ΣΕΒΑΣΤΟΝ ΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥΣΙΑΣ ΤΟ-Ῑ
ΥΠΑΤΟΝ ΤΟ Γ̄.

In a Grecian temple near which a church was built, the next inscription was found, from which it appears that it was the site of Perinthus.

ΑΓΑΘΗ ΤΥΧΗ
ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ
ΛΣΕΤΗΙΜΙΘΕΟΥ ΗΡΘ
ΕΥΣΕΒΗ ΕΠΕΡΤΙΝΑΚΑ
ΣΕΒΑΣΤΟΝ ΑΡΑΒΙΚΟΝ
ΑΔΙΑΒΗΝΙΚΟΝ ΡΑΡΟΙΚΟΝ
ΜΕΓΙΣΤΟΝ Η ΒΟΥΛΗ
ΚΑΙ Ο ΔΗΜΟΣ ΤΟΝ
ΝΕΩΚΟΡΟΝ
ΠΕΡΙΝΘΙΩΝ.

Many were found in the plain of Troy, but the greater part so much injured, as to be illegible. One of the most perfect is the following:

Η ΑΓΓΑΛΙΣ ΦΥ
ΕΞΓΟΝΙΟΥΛΙΟΝ ΦΥ
ΤΟΝ ΚΟΣΜΟΝ ΤΗΣ Π-
ΞΩΣ ΕΠΑΡΧΟΝ ΣΠΕΙΡΗΣ
ΑΒΙΑΝΗΣ ΓΥΜΝΑΣΙΑΡ
ΗΣΑΝΤΑ ΛΑΜΠΡΩΣ ΚΑΙ ΦΙ
ΟΤΕΙΜΩΣ ΚΑΙ ΠΡΩΤΟΝ
ΩΝΑΠΑΙΩΝΟΣ ΚΑΙΞ
ΜΕΧΡΙ ΝΥΝ ΜΟΝΟΝ ΕΛΑΦ-

ΜΕΤΡΗΣΑΝΤΑ ΤΟΥΣ
ΤΕ ΒΟΥΛΕΥΤΑΣ ΚΑΙ ΠΟ
ΛΕΙΤΑΣ ΠΑΝΤΑΣ ΚΑΙ ΑΚ
ΨΑΝΤΑΕΚΛΟΥΤΗΡΩΝ
ΔΗΜΕΙ.

On a fragment of marble also,

ΙΛΙΕΙΣ ΤΟ-
ΠΑΤΡΙΟΝ ΘΕ
ΑΙΝΕΙΑΝ.

The history of the Arts and Sciences embraces a wide field. At present, however, the dissertations have been confined, with the exception of a short sketch of the progress of science from Noah to Newton, to the modern improvements in medicine, chemistry, and natural philosophy. The first paper under the title Ἰατρικὴ, contains an analysis of the principles of the Brunonian System, with some improvements on it, which ὁ Προφέσωρ Τομμασίνης has suggested. Another presents an academic discourse upon the efficacy of the vaccine *variola*, which is styled ἀγελαδινὴ Εὐλογία. The worthy author of this preventive disease, and the country in which the experiments were first made, will hardly be recognised in their Grecian dress. Μία μεγάλη καὶ ὑγιεινὴ ἀνακάλυψις ἔγινεν εἰς τὸ βασίλειον τῆς Ἀγγλίας, εἰς τὴν Κλοκιστριανὴν (Gloucester) ἐπαρχίαν. Τὸ ὄνομα τοῦ Γένερ τοῦ ἐφευρετοῦ τῆς τοιαύτης ἀνακαλύψεως μὲ χρυσὸν σημεῖον διαπέμπεται εἰς τοὺς ἀπογόνους ἀπὸ τὰ πλέον ἐκλεκτὰ καὶ πεφωτισμένα ἔθνη. κ. τ. λ.

The most learned papers on the philosophical improvements of the present day are from Demetrius Schinas, a Pavian physician. In one of these, after a dissertation on Caloric (τὸ θερμογόνον) a description is given of various Thermometers, the differential one of Leslie (τὸ τοῦ Λεσλὶ τὸ καὶ πολλοστὸν σημειοῦν), that of Cavendish, and the horizontal thermometer which marks the extremes of atmospheric heat and cold during any given time. In the latter, high commendations are bestowed on a new improvement of Argelus Bellani of Pavia, adapted to measure the temperature of water at considerable depths. The instrument, as

described by the inventor, is undoubtedly an ingenious application of a well-known principle, though it may not be calculated to excite all the enthusiasm which Demetrius feels. Εὐφυέστατον Θερμοβαθόμετρον! he exclaims, εἰς τοῦ ὁποίου τὴν περιγραφὴν καὶ τὰ καλὰ ἤθελον ἐκτανθῆν περισσότερον, ἂν εἶχον ὑπὸ τὴν ἐξουσίαν μου τὰς δραπέτιδας ὥρας.

The great discovery of our celebrated countryman, in the detection of the alkalic base, is duly commemorated. In the words of Demetrius, Ἀρκεῖ μία ὡραία ἀνακάλυψις κατά τι τῶν Φυσικῶν Ἐπιστημῶν μέρος εἰς τὸ νὰ ἐλκύσῃ ὅλην τὴν προσοχὴν, ὅλας τὰς ἐρεύνας τῶν φιλοσόφων. Διὰ νὰ ἀποσιωπήσω τὰς κατὰ καιροὺς ἄλλας, οἷα ἡ τῶν τῆς βαρύτητος κανόνων τοῦ ἀθανάτου Νέφτωνος,[1] ἡ τῆς Πνευματικῆς Ἀντλίας, ἡ τοῦ ἠλεκτρισμοῦ, κ. τ. λ. τὴν σήμερον ὁ Γαλβανισμὸς, ἢ διὰ νὰ εἴπω καλλίτερα, ἡ Τινάκτειρα Στήλη (ἢ ἡ Μηχανὴ) τοῦ Βόλτα, ἔγινεν ἡ κατὰ προτίμησιν ὑπόθεσις τῶν εἰς τὰ τῆς Φύσεως Ἐλευσίνια εἰσδυομένων, μάλιστα ἀφ' οὗ ὁ μέγας τῆς Ἀγγλίας Χημικὸς Δαυὶ (Davy) ἀνήγγειλεν εἰς τὴν Βασιλικὴν Ἑταιρείαν τῆς Λόνδρας, τὴν διὰ τοῦ Βολταϊκοῦ ὀργάνου τῶν Καλίων (alkalis) ἀνάλυσιν. A description follows of the cumbrous experiments of the French chemists upon this discovery, in the Ecole Polytechnique, and a calculation given of the powers of the Voltaic battery. Τὰ ἀποτελέσματα τῆς μηχανῆς δὲν (i. e. οὐκ) αὐξάνουσι κατ' ἀναλογίαν τοῦ ἀριθμοῦ τῶν δίσκων (plates). Τὸ ἀποτέλεσμα τότε μόνον εἶναι διπλοῦν, ὅταν ὁ τῶν δίσκων ἀριθμὸς εἶναι ὀκτάκις. μεγαλίτερος. Καὶ ἐν γένει, τὰ ἀποτελέσματα τῆς Στήλης σχεδὸν σχεδὸν (ἐξεπίτηδες θέτω δὶς τὸ σχεδὸν) εἶναι ἀνάλογα πρὸς τὴν κυβικὴν ῥίζαν τοῦ τῶν δίσκων ἀριθμοῦ.

Natural history claims but a small share in the separate departments. The most important article is a concise history of

1. Φ, when it occurs in the middle of a word, gives nearly the sound of W in German pronunciation. At the beginning of a word, B, which is pronounced by the Greeks as V, is the corresponding letter; as in a Gazette of the Battle of Vittoria in the Ἑλληνικὸς Τηλέγραφος of the 1st of August 1813. Αἱ ἀκόλουθοι δύο ἀναφοραὶ τοῦ Λόρδ Βελλιγτὼν κ. τ. λ.

Tobacco (ὁ Ταβάκος) which to admirers of real "Canaster" may convey information. Ὁ ἀληθὴς Κανάστερ ἔρχεται εἰς τὴν Εὐρώπην κλωσμένος εἰς καλάθους, ὅθεν ἔλαβε καὶ τ' ὄνομα κανάστερ ἐκ τῆς Ἱσπανικῆς λέξεως *canasta*, ὅπερ ἐστὶ Κάλαθος. A similarly concise account is given of coffee (περὶ τοῦ Καφφέ.)

The sixth division comprehends dissertations on literary subjects, original compositions, commentaries, critiques, and all that can in any way relate to miscellaneous literature. By Demetrius Schinas of Pavia, in the first volume, is put forth a Pindaric ode, κατὰ τὸ ἕκτον τῶν Νεμέων εἶδος, ποιηθεῖσα εἰς γέννησιν τοῦ Βασιλέως τῆς Ῥώμης, ΓΕΝΕΘΛΙΟΣ ΔΩΡΟΦΟΡΙΑ, and Panagiotes of Rhodes produces some hundred *versus Politici* of unadulterated insipidity, in the modern dialect. An accusation of plagiarism is made against Dr. Darwin under an article Περίεργα, which concludes with an amusing instance of national jealousy. Ὁ περίφημος παρὰ τοῖς Ἀγγλοις Ἰατρὸς καὶ φιλόσοφος Δαρβῖνος ἐν τῇ ὑπ' αὐτοῦ συγγραφείσῃ Φυσιονομίᾳ (τομ. ά. τμῆμ. ίγ.) πρὸς τοῖς ἄλλοις ἐναβρύνεται καὶ ἐπὶ τῇ γνώμῃ αὐτοῦ καὶ ἀποδείξει αὐτῆς περὶ τῆς ἰδιότητος τῶν φυτῶν, ἣν ἔχουσιν εἰς τὸ αἰσθάνεσθαι, συλλογίζεσθαι, ἐπιθυμεῖν κ. τ. λ. Τοῦτο τῇ ἀληθείᾳ εἶναι ἀπορίας ἄξιον, διατὶ ὁ μέγας οὗτος φιλόσοφος, νὰ μὴ φανερώσῃ πόθεν ἔλαβε ταύτην τὴν γνώμην; Ἡ γνώμη αὕτη δὲν εἶναι τοῦ Δαρβίνου, ἀλλ' εἶναι παλαιοτάτη, ὡς φαίνεται παρὰ τῷ Ἀριστοτέλῃ περὶ Φυτῶν, ά. ὅστις λέγει: Ἀναξαγόρας μὲν οὖν καὶ Ἐμπεδοκλῆς, ἐπιθυμίᾳ ταῦτα (τὰ φυτὰ) κινεῖσθαι λέγουσιν, αἰσθάνεσθαί τε καὶ λυπεῖσθαι, καὶ ἥδεσθαι διαβεβαιοῦνται. . . . . ὁ δὲ Ἀναξαγόρας, καὶ ὁ Δημόκριτος, καὶ ὁ Ἐμπεδοκλῆς, καὶ νοῦν καὶ γνώσιν ἔχειν εἶπον τὰ φυτά. Ἐκ τούτου ἄρα καὶ ἄλλων πολλῶν τοιούτων, γίνεται δῆλον τὸ πόσον εἶναι ἀναγκαῖον εἰς ἡμᾶς ἡ ἀνάγνωσις καὶ ἡ μετ' ἐπιστασίας μελέτη τῶν παλαιῶν Συγγραφέων Ἑλλήνων, διὰ νὰ μὴ θαυμάζωμεν ὡς νέα ἐφευρέματα καὶ ἐκεῖνα, ἅπερ ΟΙ ΠΡΟΓΟΝΟΙ ΗΜΩΝ πρὸ πολλοῦ τοῦ χρόνου ἐφεῦρον καὶ εἶπον.

Under the head Παρέργα τῆς Ποιητικῆς, analyses are given

of the best dramatic writings of the Ancients in the form of Prælections; the Ajax Flagellifer, and the Œdipus Tyrannus of Sophocles, are the first considered. The most conspicuous situation, as might be expected, is given to Homer, who, accompanied by voluminous Παρατηρήσεις and κρίσεις, occupies by far the greater portion of the poetic quarter. There is nothing, however, very characteristic in the remarks, beyond the usual patriotism of a Greek addressing Greeks. An article from Naples announces the discovery, amongst the valuable MSS. in the library of Monte-Cassino, of a copy of Apollonius Evandrus. Of the miscellanies contained in the volume, there is much relating to the history of Naples that was previously unknown. There is also an accurate description of the Eruption of Vesuvius under Titus. In Constantinople a paraphrase of Homer, στίχον πρὸς στίχον, has been discovered, which is by some assigned to the 12th century, but which, as Γαζῆς observes, with more probability, belongs to one of the tribe of Michael Psellus, Moschopulus, and their Chalcenteric brethren. A few disquisitions on the Mythology and Philosophy of the ancients are all that occur worthy of remark in the rest of the department.

The subject of the last division, The present state of the language τοῦ γένους, is by far the most important, as it is that which forms the chief object of the journal. The observations, however, and parallelisms between the ancient and modern dialects are of too minute a nature to be analysed, and too curious to be compressed within the limits of this article, but may possibly afford materials for another Number. It may be sufficient generally to observe that much anxiety does not seem to prevail respecting the actual relationship between the modern dialect and its parents; for it was some time ago assumed as an indisputable fact, that the Romaïc or ἡ νεωτέρα Ἑλληνικὴ[1] was σχέδον σχέδον the

1. Athanasius Christopulus in Gramm. Ἀλλὰ τί τάχα νομίζομεν, ὦ Ἕλληνες; ὅτι ὅλοι οἱ παλαιοὶ μας προπάτορες Ἀττικὰ ἐλαλοῦσαν; οὐχι βέβαια· ἐπειδὴ, ἔκτος τῶν Ἀθηναίων, καὶ τῶν ἄλλων ὀλιγωτάτων Ἀττικῶν.... οἱ λοιποὶ Δωρικά, καὶ Αἰολικὰ—καὶ Ἰωνικά. Δὲν εἶναι λοιπὸν

Æolio-Doric of the ancients: the principal object is, to unite the efforts of learned men in approximating it to the pure Attic. Of the success of these efforts, the journal itself is the first specimen; for it should be observed that the language now before us is much more remote from the actual ὁμιλουμένη γλώσση of the Morea, than it is from the standard at which it aims; and it is probable that an uneducated Greek would find more difficulty in comprehending its refined phrases and its classical tenses, than an ancient Athenian would its barbarisms and solecisms. The same observation will apply to the language of conversation amongst the learned Greeks themselves. In a rapid pronunciation they make no distinction between the lene and the aspirate, the acute and the circumflex, the θ and φ, any more than between the modern corrupt phraseology and the pure ancient. But when they perceive that they are observed, these niceties are carefully attended to, and their expressions studiously divested of all neoteric phrases except those of indispensable use, such as, δὲν, νὰ, ἂς, &c. Whether, however, their conviction of the existence among them of the Αἰολοδωρικὴ or the Κοινὴ διάλεκτος of their ancestors, be acquiesced in by others or not, is of little consequence. The result of their persevering labours will effect the purification of the language, and make it keep pace with the mental improvement of their countrymen; and if the learning and judgment which direct their endeavours be not sufficient to claim the admiration of more accurate scholars, their honourable zeal is at least entitled to applause.

λοιπὸν παράξενον, ἂν ἡ γλῶσσα μας δὲν ὁμοιάζει τὴν Ἀττικήν· ἡμεῖς Ἀττικοὶ δὲν εἴμασθεν, ἀλλὰ Δωριεῖς καὶ Αἰολεῖς· καὶ ἐπομένως κ' ἡ γλῶσσα μας εἶν' Αἰολοδωρική.

EMMANUELIS BEKKERI, *Professoris Berolinensis*, ANECDOTA GRÆCA, *Volumen Primum. Lexica Segueriana. Berolini* 1814. *pp.* 475.

THIS is a very important publication, and deserved to appear on better paper. We announced in our second Number (p. 276.) that M. Bekker, a scholar of the celebrated Professor Wolf, was engaged in transcribing the unpublished grammarians contained in the National Library at Paris, for the purpose of communicating them to the public. The present volume contains the *Lexica Segueriana*, or, as the name should have been written, *Seguieriana*, of which specimens were published by Montfaucon in his Bibliotheca Coisliniana, and which have since been better known to critical scholars by the name of *Lexica Sangermanica*. Henri Charles de Cambout, Duke of Coislin and Bishop of Metz, inherited the precious library of the Chancellor Seguier, and at his death bequeathed it to the Abbey of St. Germain des Prés, in the year 1732.

The Lexica in question are as follows:

1. Ἐκ τῶν Φρυνίχου τοῦ Ἀραβίου τῆς Σοφιστικῆς Προπαρασκευῆς. 2. Ἀντιαττικίστης. 3. Περὶ Συντάξεως. 4. Δικῶν ὀνόματα. 5. Λέξεις Ῥητορικαί. 6. Συναγωγὴ λεξέων χρησίμων ἐκ διαφόρων σοφῶν (l. σοφιστῶν) τε καὶ ῥητόρων πολλῶν.

We shall endeavour to give some account of these in our next Number: only observing for the present that the Ἀντιαττικίστης is better known by the name of Ἄλλος Ἀλφάβητος.

WE are indebted to the kindness of M. Constantine Nicolopoulo, the learned professor of Greek literature attached to the French *Institut*, and a native of Smyrna, for the following publications:

I. LYSIS. *Poëme trouvé par un jeune Grec sous les ruines du Parthénon, et traduit en vers par l'Editeur.*

This poem consists of four Sapphic stanzas followed by three cantos of iambics in the Greek character, and intended, no doubt,

to have been in the Greek language; but the author, who is designated by the initial *Joseph Victoire L. . . magnis excidit ausis.* A more unfortunate attempt at Greek composition we have seldom seen, except in the *poemata* of Mr. Ignatius Liebel.

II. ESSAIS SUR DEMOSTHENES ET SUR SON ELOQUENCE; *contenant une traduction des Harangues pour Olynthe avec le texte en regard; des Considérations sur les beautés des pensées et du style de l'Orateur Athénien.*

The author of this work, who does not affix his name to it, is M. Dupin, a member of the Ionian Academy. The translation is on the whole spirited; but the publication does not throw much new light upon Demosthenes. The notes are little more than quotations from Ulpian. In the very first page we meet with a glaring mistranslation of a passage in the argument of Libanius the Sophist. He is speaking of the Olynthians, who were allies of Philip, but began to suspect his intentions; *ἀποδημοῦντα δὲ τηρήσαντες αὐτὸν, πέμψαντες πρέσβεις πρὸς Ἀθηναίους, κατελύσαντο τὸν πρὸς αὐτοὺς πόλεμον, ποιοῦντες τοῦτο παρὰ τὰς συνθηκὰς τὰς πρὸς Φίλιππον· συνετέθειντο γὰρ καὶ κοινῇ πολεμεῖν πρὸς Ἀθηναίους, κἂν ἄλλο τι δόξῃ, κοινῇ σπείσασθαι.* "Having watched the opportunity of Philip's absence, they sent ambassadors to the Athenians, and put an end to the war which they had carried on against them; and in so doing they acted contrary to the terms of their compact with Philip; for they had agreed to make war in common with him against the Athenians, and, if he should adopt any other determination, to be parties with him in a truce." M. Dupin's translation is as follows: "C'est pourquoi profitant d'une circonstance qui l'appelait loin d'eux, et au mépris de l'alliance qui les unissait a lui, ils députèrent auprès des Athéniens, leur jurèrent la paix, *et convinrent pour l'avenir de ne combattre et ne traiter qu'en commun.*"

Again, in the next page, *Διείλεκται δὲ ὁ ῥήτωρ καὶ περὶ πολιτικῆς δυνάμεως, ἀξιῶν αὐτοὺς στρατεύεσθαι, καὶ μὴ διὰ*

ξένων, ὥσπερ εἰώθεσαν, ποιεῖσθαι τὴν βοήθειαν—is thus translated; "L'orateur s'occupe aussi de la force militaire de l'Etat. Il estime que ses concitoyens doivent faire la guerre par eux mêmes, et non par des mercenaires, dont ils avaient coutume de composer les secours qu'ils envoyaient." In this translation there are three faults, the detection of which we commit to the sagacity of our younger readers.

In p. 30. the orator tells the Athenians, πολλὴν τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολήν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἑτοίμως, εἴπερ τις ὑμῖν προσέξει τὸν νοῦν. M. Dupin manifests considerable exultation in the idea of his new translation of the concluding words, εἴπερ, &c. "Eh! qui sait si, malgré cela même, quelqu'un encore prêtera l'oreille à nos promesses," a most palpable mistranslation. Auger's version undoubtedly conveys the real meaning of the passage: "*Si nous voulons* qu'on nous écoute, il faut, &c."

In p. 46. occurs a ludicrous mistake. Upon the words μίμους γελοίων, Ulpian remarks, οὐχ ἅπασα μίμησις γελοία τυγχάνει, ἀλλ' ἔστι καὶ σπουδαία· ἡ γὰρ τραγῳδία, μίμησίς ἐστιν ἠθῶν καὶ παθῶν βασιλικῶν· καὶ ἡ κωμῳδία μίμησίς ἐστι γελοίων. καὶ οἱ μῖμοι σωφρόνων σπουδαῖοι. The concluding words are thus rendered by M. Dupin: "Mais *l'imitation des caractéres decents* n'a rien que d'honorable!" And thus we have "the imitation of decent characters," instead of "the Mimes of Sophron," Οἱ Μῖμοι Σώφρονος, as was obviously written by Ulpian. It may be some consolation to M. Dupin to reflect, that a similar oversight was committed by a much greater scholar than himself, the celebrated B. de Montfaucon, who interprets the words ἐν τοῖς περὶ Σώφρονος Ἀπολλόδωρος, *Apollodorus de Sapiente*.

At p. 50. is a defence of Demosthenes against the vehement attacks of the Abbé Césarotti, the founder of a new school amongst the Italians, and the depreciator of ancient merit. Fortunately for Demosthenes *Non tali auxilio* &c. M. Dupin will supply the rest; the ground which he has taken is untenable, and his criticisms false. The passage objected to by the Italian critic is

the celebrated exclamation in the 2d Olynthiac, Οὐ γάρ ἐστιν, οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, ἀδικοῦντα, καὶ ἐπιορκοῦντα, καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι· ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἤνθησεν κ. τ. λ. The words τὰ τοιαῦτα offend the Italian abbé, who remarks, "Dopo aver detto non esser possibile che un mentitore e "uno spergiuro acquisti una stabile possanza, l'originale segue "cosi: *Ma siffatte cose* (Quali? il mentitore? o la possanza? "Giacchè non altrui nomi precedono questi due." To which M. Dupin rejoins, "Les plus rigoureux *grammairiens* ne pro- "nonceront-ils pas, que ces choses (τὰ τοιαῦτα) sont précisement "l'action de commettre l'injustice &c."

Nothing can be clearer than that the words τὰ τοιαῦτα are to be understood, *such acquisitions of power;* the words ἤνθησεν ἐπὶ ταῖς ἐλπίσιν—ἀντέχει—καταῤῥεῖ fix the sense so clearly that no doubt can be entertained. The objection of Césarotti is hypercritical, the reply of M. Dupin very uncritical, if we may use the term.

The military system of the late government of France has enabled M. Dupin to render the legal term of ἀστράτευτος by the appropriate word *inconscrit*, which will convey its meaning to a French reader more fully than any circumlocution.

The "Considerations Helléniques" which M. Dupin pompously describes as being "basés sur la connaissance de la langue Grecque," betray a considerable want of philological and critical knowledge, but abundance of pertness and loquacity.

We are far from wishing to deal harshly with our ingenious author, who has at least the merit of being an enthusiastic admirer of the eloquence of ancient Greece; but we would suggest, that the mere circumstance of a residence in the Ionian isles, and the title of "Membre de l'Académie Ionienne," are not the only qualifications necessary to a translation of Demosthenes.

We have only one more remark to make on Demosthenes. In his oration for Ctesiphon, he says the Prytanes, in consequence of hearing of the taking of Elatea while at supper, οἱ μὲν,

εὐθὺς ἐξαναστάντες, μεταξὺ δειπνοῦντες, τούς τε ἐκ τῶν σκηνῶν τῶν κατὰ τὴν ἀγορὰν ἐξεῖργον. The French translators, and amongst them M. Dupin, render the above words *les uns courent à la place publique,* &c. Unfortunately it happened that the Pnyx, where the Prytanes supped, was *in* the *place publique:* and M. Gail has been at the pains of composing a Memoir, which was read in the *Institut* on the 9th of July 1813, to prove this point.

III. An extract from the *Mercure Etranger,* No. IX. 1813, contains an interesting mention of the progress of Modern Greek Literature. It is comprised in the Review of a work upon Rhetoric, by M. Constantin Oikonomos, a learned Greek of Smyrna—the title of which is, *Τέχνης Ῥητορικῆς βιβλία τρία, συνταχθέντα ὑπὸ Κωνσταντίνου Οἰκονόμου, τοῦ κατὰ τὸ φιλολογικὸν τῆς Σμύρνης Γυμνάσιον Διδασκάλου τῆς Φιλολογίας, εἰς χρῆσιν τοῦ αὐτοῦ Γυμνασίου. Ἐν Βιέννῃ.* 1813. For the execution of this work, the author receives the highest encomiums from his countryman, M. Nicolopoulo—whose exultation on the efforts which the Greeks are now making to recover somewhat of their ancient literary distinction, we shall communicate to the reader in his own words:

"Mais si l'on applaudit justement tous les bons auteurs des "régions fortunées de l'Europe, combien ne doit-on pas admirer "un homme qui, au milieu d'un peuple accablé de tant de mal-"heurs, et opprimé par un maître absolu et barbare dans toute "la force du terme, a surmonté toutes les difficultés, bravé tous "les obstacles, et publié un excellent ouvrage sur un art aussi "important que la Rhétorique. L'érudition, le talent et le goût "d'un tel homme doivent d'autant plus frapper tous les savans "amis de la Grèce, et particulièrement les Helléniste humains "et reconnaissans, que sa patrie est dépourvue de tous les bien-"faits de la législation; bienfaits qui échauffent l'imagination, "enflamment le génie, font prospérer les sciences et les arts, et "rendent enfin les peuples heureux, autant qu'on puisse l'être "dans cette courte vie.

" Nous nous faisons un devoir d'annoncer la Rhétorique de " M. C. Oikonomos, comme une nouvelle preuve des efforts que " font depuis long-tems les Grecs pour recouvrer leur ancienne " splendeur, et se mettre en état de rivaliser avec les nations de " l'Europe chrétienne et savante."

M. Oikonomos has, we are informed, taken for the foundation of his system the rhetoric of Aristotle; and has availed himself, with much discrimination and taste, of the writings of Plato, Isocrates, Dionysius of Halicarnassus, Lucian, Longinus, Cicero, and Quintilian: at the same time it is regretted, that he should have consulted so few modern works, upon the art of which he treats.

It is a subject of serious gratification to find, that the great work of regenerating the Greek language is pursued with such spirit by the natives. M. Nicolopoulo says with excusable and even laudable partiality;

" En lisant le discours de M. Oikonomos dans l'original, on " sera convaincu j'espère, que le grec d'aujourd'hui est encore, " dans l'état actuel des choses, une des plus belles langues de " l'Europe. C'est, comme l'a dit dernièrement un savant plein " d'esprit [M. Dureau de la Malle, fils du traducteur de Tacite] " *un beau marbre de Paros qui n'attend que la main d'un Phi-* " *dias ou d'un Praxitèle*"

In a subsequent paper from the *Mercure Etranger*, No. XIV. 1814. an account of another Greek work on Rhetoric, by Neophytos Bambas, a native of Chios, concludes with the following words:

" Pour terminer cet article, je me contenterai de dire que " l'ouvrage de M. Bambas est un vrai monument du patriotisme " des Grecs modernes, et réfute complétement les assertions " injustes et outrageantes de quelques savans du nord, qui ont " prétendu et prétendent encore que les Grecs d'aujourd'hui " sont avilis par l'esclavage, et ne lisent que des ouvrages de " théologie polémique."

RELIQUIÆ SACRÆ; *sive, Auctorum fere jam perditorum Secundi Tertiique Sæculi Fragmenta, quæ supersunt. Accedunt Epistolæ Synodicæ et Canonicæ Nicæno Concilio Antiquiores. Ad Codices MSS. recensuit, Notisque illustravit* MARTINUS JOSEPHUS ROUTH, S. T. P. *Collegii S. Magdalenæ Præses. Oxonii,* 1814.

THIS work, when complete, will consist of four volumes, two of which are now presented to the public. The object of the learned editor is to collect into one point of view the fragments of various early Christian writers, whose remains, if published separately, would not be of sufficient magnitude to form a volume. He tells us, that five and twenty years have elapsed since he first conceived the design of making such a collection; a design, of which circumstances obliged him for a time to suspend the execution, but of which he never entirely lost sight. The works from which he has principally derived his materials, are the writings of Eusebius and the other ecclesiastical historians, of the more modern authors of literary history, and the Catenæ on the Sacred Books. To the remains of each author is prefixed a short account of his life and writings, taken in general from Jerome's Treatise De Viris Illustribus; copious notes are subjoined, the greater part from the pen of the learned editor.

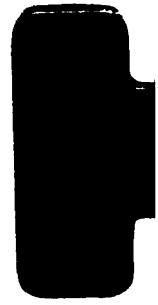
The literary world will look forward with anxiety to the publication of the two volumes, which will complete the present collection. Though the early fathers are not perhaps very conspicuous either for soundness of judgement or accuracy of reasoning, their writings will ever be most highly valued by the theological student, as bearing testimony to the integrity of the Sacred Text, as conveying the opinions of the first ages of Christianity on many important points of doctrine, and as explaining the origin and meaning of the rites and ceremonies of the Church.

LITERARY INTELLIGENCE.

THE first volume of Professor Gaisford's *Poetæ Minores*, has made its appearance; and we sincerely congratulate every scholar on the acquisition of so valuable a publication. It comprises the remains of Hesiod and Theognis, with the fragments of Archilochus, Solon, Simonides, Tyrtæus, Phocylides, Naumachius, Linus, Panyasis, Rhianus, Euenus Parius, and the Golden Verses of Pythagoras. To each poet is attached a judicious selection of notes from different commentators, together with learned and pertinent remarks from the Professor himself; and prefaces, generally extracted from Harles's edition of Fabricius's Bibliotheca Græca. There are also three Indexes of words. As it is our intention to give a more particular account of this work at another opportunity, we shall now only express the general good opinion which we entertain of its execution, and our conviction that it will prove eminently useful to Greek scholars of all descriptions.

At Leipsig, Mr. Augustus Seidler, the author of an immoderately long treatise *de Versibus Dochmiacis*, published in the years 1812—3, three plays of Euripides, the Troades, Electra, and Iphigenia in Tauris, in a small size, with notes.

Porson's four plays of Euripides have been republished nearly three years by Messrs. Wilkie and Robinson; but without Indexes. Though we know that those printed in the second Leipsig edition were enlarged and improved under the inspection of the Professor, who had intended to adopt them, and though the want of them makes the English decidedly inferior to the German edition, yet this matter seems to be quite lost sight of by the proprietors. The deficiency is so much felt, and is a subject of such reasonable complaint, that we can be no longer silent; and must express a hope that the Indexes may be printed without further delay: they will inhance the value, and increase the demand for the publication.

At our University Press, Dr. Maltby's Thesaurus, and Mr. Blomfield's Persæ, are on the eve of publication.

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